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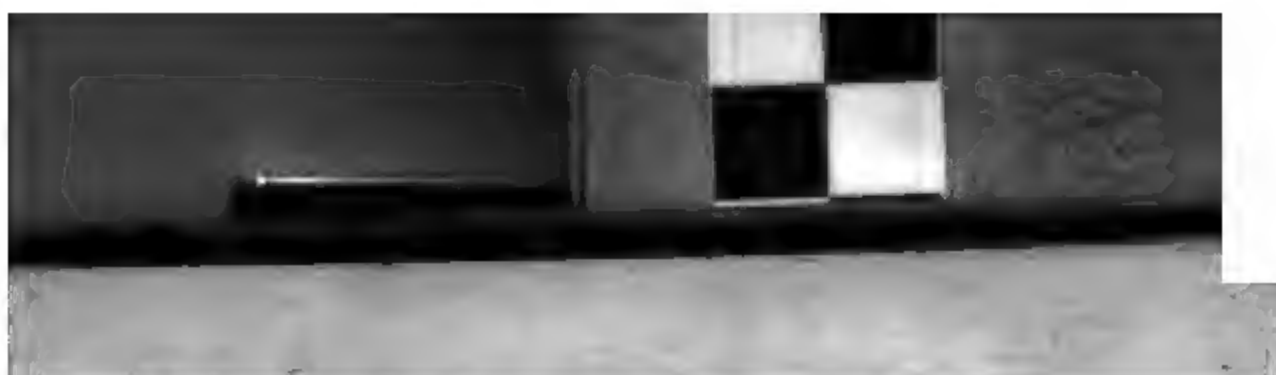


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**THEOLOGY**  
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POPULUMQUE FALSIS  
DEDUCET UTI  
VOCIBUS. *Hor.*

"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names;—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between showy language and sound sense;—to warn him not to pay himself with words;—to shew him that what may tickle the ear or dazzle the imagination, will not always inform the judgment;—to dispose him rather to fast on ignorance than to feed himself with error."

*Fragment on Government.*

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**JANUARY TO DECEMBER, INCLUSIVE,**  
**1823.**

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**VOLUME XVIII.**

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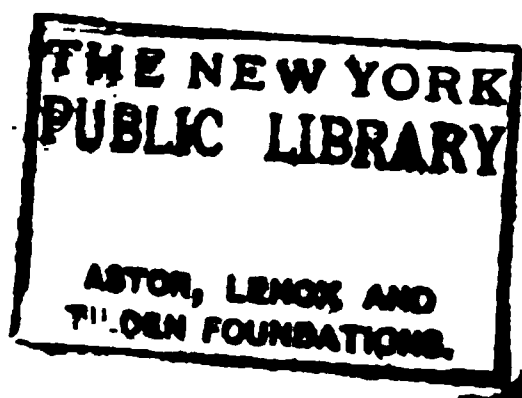
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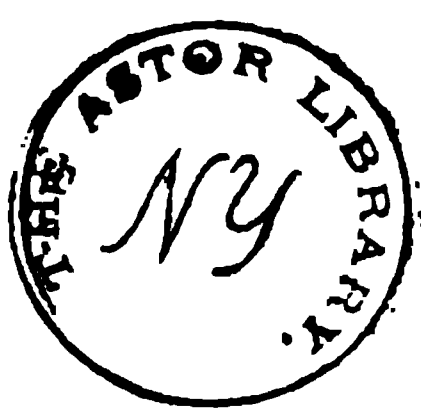
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JANUARY, 1823.

[Vol. XVIII.]

THE NONCONFORMIST. No. XXVI.

*Mahometan Influence on Christian Literature and Opinions.*

**A**CCIDENTAL circumstances have of late occasioned me to devote considerable attention to the literature, customs and opinions of the inhabitants of the South of France, among whom arose the first blossoms of the modern European, as opposed to the classic school of poetry, and on whom the Arabian spirit of literary enterprise is generally considered to have exerted so much influence. In these inquiries it has often struck me as, at any rate, rather a curious coincidence, that the same people who took the earliest strides in the progress of literary and political civilization, should also be the most prominently fixed with the stigma of heresy for opinions little understood, but certainly in many respects bearing the marks of a very peculiar origin. The result has been an endeavour to draw up a few remarks on the influence which the various connexions of Europe with the Arabian schools of manners and science can at this distance of time be discovered to have exercised; and though the following observations are only put together hastily to meet the present occasion, they may, perhaps, at least, suggest some points of inquiry, and supply a sort of sequel to the remarks which I submitted on a former occasion.

I then briefly noticed the brilliant progress, particularly in Spain, of the Arabian poets, philosophers and metaphysicians, at a period when all Christian Europe was sunk in the lowest depths of ignorant sloth; and it remains for me to call your attention to the influence which they exercised during the early ages on the theological opinions and divisions of their contemporaries and immediate successors, and to the circumstances which seemed to mark that influence with the character of toleration, as well as of freedom in speculative inquiry. These, I think it will be plain, facilitated a much more cordial feeling, on the part of the professors of Christian-

ity, than the inveterate hostility which was subsequently the result of the Crusading wars, would, at first sight, induce us to suppose capable of having ever existed between the rival followers of such widely different faiths.

In the earliest period of Mahometan proselytism we may, I think, very safely conceive it possible and probable, that even among many who refused to acknowledge the miraculous mission of the *Prophet*, the corruptions of the church, and the corrective tendency of the new opinions, would neutralize opposition if they did not conciliate inclination in favour of the *Reformer*, a character on which it appears that he long rested his claims on public consideration. On the other hand, policy, as well as a congenial feeling of opposition to the vices of the Christian establishment, would dispose the triumphant Mahometan to protect and encourage those sects which it found most widely opposed to the prevailing corruptions. Certain it is, that they tolerated, encouraged, and even zealously fought for sectarians who were in open rebellion to the Greek Church, and particularly those who were stigmatized as favourers of Gnostic and Manichean heresies, and who, under the later epithet of Paulicians, every where signified themselves by the purity of their practice, if not by the simplicity of their creed.

The orientalism of the peculiar dogmas of these sectarians would doubtless tend greatly to soften the distinction between them and their protectors, and it would be very easy to point out several obvious coincidences in the results which each deduced from the topics of their most favourite speculations.

With the Jews the same feelings seem to have early operated to produce among the learned professors of the Mahometan faith, during the days of its literary greatness, a courteous reception, a zealous union in the cultivation of common pursuits, and an



unrestrained freedom of speculative inquiry, on a variety of subjects equally interesting to both classes of believers. But without dwelling on points necessarily involved in great obscurity, it is sufficient here to observe, that at the period when the literary greatness of Moorish Spain was in its zenith, when it was exercising its widest influence on Europe, the genius of Arabian cultivation was strikingly, and to an extent never since equalled, tolerant and conciliatory towards the votaries of faiths, apparently most widely and irreconcilably opposed—and Christian, Jew and Islamite united in one harmonious effort for the promotion of what was thought science and philosophical inquiry.

From this union resulted a mutual agreement to declare, as neutral ground (open to all, and considered by none as constituting the essentials of their respective faiths) a vast field of speculative inquiry into the deepest theological questions. The European Universities did not consider it inconsistent with their religious faith to unite zealously with them in the same pursuit, and the schoolmen followed it up to the most subtle refinements, subject, however, to the continual protest of the more orthodox supporters of the church. The latter soon saw that these freedoms could not be permitted without danger to the system of absolute ecclesiastical authority, and, in the end, they were justified in their predictions by the excitement to inquiry and resistance which these speculations created.

The external influence of the energetic spirit of Arabian literature and refinement on the neighbouring European courts, need hardly be dwelt upon. Strangers flocked from all sides to the Saracen Universities for instruction. The Arabian geographers, naturalists and philosophers, were in all the Southern courts; and when the Gothic monarchies began to cultivate the sciences for themselves, their teachers and professors were almost all drawn from the Infidels, whom, as yet, they had not grown wise enough to despise and butcher. Those who inspect the scanty evidences which the literary remains of these early ages will afford of the state of political and religious feeling, prior to the Crusades, will be surprised to find how

little is to be found of that anti-infidel spirit of exasperation which soon afterwards animated the Christian world. Even for some time *after*, the theologians on either side took little share in the contest. Christian moralists and divines were proud to draw their faith from Averroes, and to expound the Aristotelian philosophy on the principles of the Arabian commentators; and it may not be undeserving of remark, that even the earliest tales of romantic chivalry (those of the Round Table) breathe nothing of the bigoted spirit of religious intolerance towards the Heathen, which distinguishes the similar productions of a later age. If the deadly animosity which afterwards prevailed had existed in the days of Charlemagne, it is not probable that Salernum, the central point of the political warfare of the European and Asiatic powers, would have been selected by him for the foundation of an University where European students might freely resort for the cultivation of science, or that such a spot could have maintained its celebrity for the next three centuries.

Of all European nations, not immediately under the Arabian yoke, the inhabitants of Provence seem, on many accounts, to have been most subjected to its influence, on their opinions, literature and customs. Their poetry is generally allowed to have been modelled on the tender and passionate tone of Eastern luxury. Their institutions were gay, chivalric, liberal and courteous; and even in their courts and parliaments of love, with all their frivolity, we may perceive one useful principle established. Public opinion was brought to bear upon the highest ranks of society, and even lawless power was confined within conventual limitations, which it was not prudent to violate or set at defiance. The earliest efforts of this democratic freedom of the Troubadour poets was manifested in eager satire and invectives against the vices of the church; and the opinions of the speculative heretics, whom the Arabians had protected and brought in their train to seek an asylum from persecution, here found a fruitful soil for propagation. Thus the great principles of literary energy and social cultivation, which the Arabian influence established in the South of Europe,

were from the first associated with rebellion to church authority, with free inquiry, and a spirit of conciliation among rival professors. Nothing is more obvious than that the whole genius of the Arabian policy and literature in Spain, was one of liberality and charity, and one which the church did not till late see the policy of opposing by all its temporal and spiritual authority.

It is singular that the earliest heretics of Europe should be the earliest poets; and if it be (as almost all the writers on the subject contend) clear that the poetry of the South of Europe owed its form and character to the Moorish school, that circumstance alone would lead us to suspect some considerable influence of the same school on the character of their theological speculations.

The literature of the Vandois, which certainly belongs to the 11th century, will not, perhaps, at first view, be admitted to be very closely connected with that of Provence. Yet the identity of the language, the vagueness with which the terms of Vandois, Albigeois, &c., were applied, and the obscurity in which their respective histories and opinions are involved, would lead me to suspect a much greater affinity, and antiquity of these sectaries, than is usually allowed. The religious poetry of the Vandois, which has lately been published by M. Raynouard, would form in itself an interesting subject for examination, particularly as furnishing evidence of the real tendency of the opinions of these heretics, which hitherto we have been compelled to take on credit from their enemies.

During the violent persecutions of the Paulicians in the 9th century, it is certain that a strict alliance existed between them and the Mahometan government; that they afterwards followed its armies; that in various ways they directed their course into Europe, and, apparently, chiefly by way of Spain, through which they followed the Moorish course to the South of France, and were there patronised by the Troubadour courts, and especially by the Counts of Toulouse. Here their followers afterwards acquired the undefined title of Albigeois, and were supposed to be deeply tainted

with Manichæism and other Oriental errors.

But the free spirit of the Troubadour school, and indeed almost every Arabian relation, soon became the object of vehement attack from the church. It will not be necessary for me to dwell here on the details of the blind and bigoted warfare in which the Christian world was engaged, especially during the 12th century, or to point out how effectually the church accomplished its object. The Crusades were the first result of its policy, and the same zeal was soon directed to uprooting the freedom of opinion which the Mahometan spirit had encouraged in the countries immediately subject to its operation. Domestic crusading against free inquiry among Christians, was the proper companion of intolerance towards unbelievers. The gay and smiling plains of Provence and Languedoc were soon deluged with blood; and the gay creations of chivalry and poetry fled from the scene of horror.

But in the midst of all the fury of the Inquisition, which commenced its reign of horrors in the native soil of poetry and romance, we still see the strongest traces yet uneffaced of the peculiar literary spirit which had been impressed upon society. We actually find a mock tribunal, not like the old parliaments of love for the decision of knotty points in amatorial casuistry, but one of the same external form, devoted to the investigation and condemnation of theological heresies. Instead of the Tenson being directed, as before, to the solution of tender difficulties and equivocal obligations, we have Izarn, the Dominican Inquisitor, bringing forth a refractory heretic, to wrestle with him on points of faith, and forcing him, under the pain of burning with more material flames, to confess before the court the blasphemy of his creed, and the superior power of persuasion of his fiery antagonist. I do not mean, however, to place the poetry of these heresy hunters on a footing with that of the objects of their wrath, and that I may not be mistaken, will give a specimen of the holy Inquisitor's style, in which I have attempted neither to elevate nor depress the flight of his muse. ~~Adapted~~ a long argument, which had hitherto

been attended with little success, the orthodox champion throws in the following powerful motive for choice :

As you declare you wout believe,  
 'Tis fit that you should burn,  
 And as your fellows have been burnt,  
 That you should blaze in turn.  
 And as you disobey the will  
 Of God and of St. Paul,  
 Which ne'er was found within your  
     heart,  
 Nor passed your lips at all—  
 The fire is lit, the pitch is hot,  
 And ready is the stake,  
 That thro' these tortures for your sins  
 Your passage you may take.

This extraordinary piece is particularly worthy of notice, as containing a view of the opinions then generally attributed to the proscribed religionists, and among these the most prominent are those in which Orientalism prevails, and in which a Mahometan and a Christian schoolman would have found little difficulty in agreeing, at any rate, to consider as fair matter of innocent discussion. These chiefly relate to speculations on the principle of evil, the nature of angels, demons, &c., and, what is more extraordinary, a transmigration of the soul.

One peculiar instance, both of the inclination among many Christians to favour the liberal spirit and speculative freedom of the Mahometans, and of the zeal of the church in controuling this spirit, and rendering religious discord as vehement as possible, may be found, I think, in the strange and otherwise almost inexplicable persecution of the Templars. Amongst the mass of absurd charges which were brought forward on the trials of the members of this devoted order, it is impossible not to suspect that there must have been some very urgent ground for alarm on the part of their prosecutors, and a great degree of favourable inclination towards their Mahometan opponents, who had, perhaps, in many respects, really a good title to their respect and esteem. For the same reasons, the history of these times records several instances of the most distinguished sovereigns of Europe, (who lead the Christian armies either from political motives, or from deference to the enthusiasm of the age,) at constant variance with the church, and as constantly under the singular

stigma of favouring the Mahometan faith itself. Frederic Barbarossa, and his successor Frederic II., are both striking instances of this. They were both zealous patrons of literature, and where could they, if they cast their eyes around them, see more competent models and instructors than in the Moorish schools? They were brave and generous warriors, and undoubtedly those qualities were more strikingly developed in some of the leaders of the Musselmen armies than in the bigoted warriors of Christendom, generally the mere slaves of an ignorant hierarchy. We can therefore little wonder that their fame was through life aspersed by attacks on the orthodoxy of their creeds.

But whatever zeal was displayed in eradicating all traces of Infidel principles and associations, it is impossible not to observe great and durable effects upon the opinions and literature of Europe. Its poetry (if, indeed, it be so clearly traced, as is generally supposed, to an Oriental origin,) received, through the medium of the Troubadours, a new and permanent character. Its scientific pursuits, its natural and moral philosophy, were for many ages entirely Arabian; and out of the subtle inquiries of these schools sprung the greater part of the current dreams on dæmonology, magic, witchcraft and astrology.

We shall have occasion to notice hereafter the graver speculations which were borrowed by the labouring learned of the European schools: at present we have only to advert to an acknowledged fact, that all which was in those days dignified by the name of science, whether experimental or occult, took its rise in the speculations of the Arabian Universities. Peter Maurice, the venerable Doctor, the friend of Abeillard, who went to study in Spain in the 12th century, bears testimony to the number of men of learning from England and other countries, whom he there found sedulously applying themselves to the study of such sciences as astrology. In such pursuits the Jew, the Christian and the Islamite, were at all times found cordially united, and that not only in the Mahometan states, but even at the courts of Christian monarchs, of

whom Alonzo the Wise, himself an astrologer and adept, may be proposed as the model and perfection. With these subjects were naturally associated those arts of magic and demonology, which bear strong traces of their Oriental origin.

In considering the theological character of the being or beings by whose influence, and by alliances with whom it was supposed that the laws of the Creator of the universe might be controuled, the current superstitions will be better understood, when we consider the prevalence of those opinions on the nature and power of the principle of evil, in which many sects, both of Mahometan and Christian Orientalists concurred.

Neither the opposing principle of evil, as recognized by the Islamite and the Christian Manichæan, nor that with which the forbidden alliances of the middle ages were supposed to be entered into as a constantly active belligerent power, seem, in many respects, to coincide with the theological Lucifer. It is true, that, in the popular mythology of much remoter times, in the heathen days of Europe, the principle of evil, as a fatality, as an almost equally-balanced existence of conflicting power, seems every where a predominant article of belief; but the perfect and scientific character afterwards given to the operations of the same principle, seems to be the product of the conjoined efforts of the Talmudist, Gnostic and Mahometan speculators, in the schools where unbounded licence of inquiry was encouraged. From these arose the laboured, wire-drawn treatises on spiritual and demoniacal essences and intelligences, and the systems of popular tactics, on which was to be carried on the unceasing combat between the two principles which they represented.

As might have been expected, the countries most exposed to the influence of Hispan-Arabic opinions, were the first to be singled out as the subjects of persecution, as soon as the jealousy of the church was awakened. The Albigensians were acknowledged as Manichæans; and it was a short step to charge them with unholy alliances with the power whose active energies they were supposed most heretically to admit, though it seemed to be forgotten that these became the real

Manichæans, who, by their zeal to extirpate these dangerous intimacies, admitted their power to influence the temporal and spiritual fortunes of mankind. The South of France was accordingly early and long the chosen seat of all witchcraft and magical operations, and many fell victims to the rage which seemed every where to expect that the Devil's kingdom was sure soon to be uppermost, unless his subjects were most vigorously put down. The same spirit seems to have dictated the charges on this head which were brought against the Templars.

It is rather singular, that the belief in communion with the evil spirit, magical incantations and witchcraft should have survived, nay, have acquired for a time deeper influence over the mind, from the Reformation. But, perhaps, this is ascribable (in the same way, as we shall hereafter observe, concerning several matters of opinion which, from being speculative, became then dogmatic), to the new light in which men began to consider opinions and prejudices, which had been too deeply rooted in the popular creed to be at once discarded. Luther admitted and enforced the belief of the existence and constantly active energies of an evil principle, though by discarding all the legendary speculations, on which it had long been founded, he recognized it merely under the character of the theological Satan, and gave it a dogmatic weight and solemnity, by basing it on scriptural authority. In this light, the persecution of dealers in black arts was as perseveringly and unrelentingly pursued by professors of the Reformed faith, as even in darker ages, by those who had handled the same subject as one of a more speculative character. There was a species of joviality attached to the older popular demons, to the pucks, swart-elves and goblins, the bogies, nekkers and nixes, who vexed and crossed the victims of their wayward antics. This disappeared with the Reformation; but the principle of controul over the benevolent agency of Providence was still admitted, and all its operations transferred to the account of the Devil and Antichrist.

In more important theological opinions, Europe has been greatly affected by the direction given to its studies,

and to the cultivation of the human mind, by the Moorish schools. The scholastic philosophy is almost exclusively derived from thence. I need not observe, that the philosophy of Aristotle was early and ardently embraced by the schools of Bagdad and Spain, and gave birth to those subtle metaphysical reasonings, which scandalized many of the more orthodox believers, and produced an infinite variety of sects, who disputed on all the intricacies of predestination, liberty, free grace, necessity, &c. The Mahometan doctors had, most conveniently for the peace of *their* church, an admirable plan of preventing schism, by at once declaring the field of these controversies neutral ground, and thus allowing space for their most ardent spirits to expatiate, without coming into collision with the essentials of its faith. Among them we hear of such things as *orthodox sects*. In this way, too, the union with Jew and Christian believers, in the prosecution of similar inquiries, was greatly facilitated. Points of difference were avoided, and we have the singular spectacle, which these ages afforded, of the most hostile sects pursuing the deepest theological speculations in perfect unity, and Christian doctors, openly educated in Mahometan schools, writing on the subjects, and professing the opinions, there discussed and inculcated. There is, I believe, now no question that the whole system of the schoolmen is to be found in the speculations of the Mahometan metaphysicians and commentators. Even the precise dispute, which so long agitated the European schools, between the contending sects of Nominalists and Realists, is stated and discussed by Al Gazel.

The original scholasticism of the Arabian schools required little or no accommodation to the specific objects of the Christian. Their doctrines on the Divine Being and his attributes, observes Denina, on Grace, Free Will, Human Actions, Virtue and Vice, Predestination, Eternal Punishment and Heaven, even the very titles of the works of the Arabians and the schoolmen on these subjects are so similar, that one cannot doubt that the one was copied from the other. Indeed, some of the names which stand foremost in the ranks of

the European schoolmen are intimately connected with, many of them educated in, the Spanish schools; at the head of whom, in order of time and influence we may, perhaps, place Gerbert, afterwards Sylvester II. Even so late as the age of Petrarch we find from him, that the learned exalted Averroes above the Christian fathers in no very courteous terms: "*Utinam te Averroem pati posses, ut videres quanto ille tuis his nugatoribus major sit.*"

The adoption of the scholastic philosophy, by the Dominican and Franciscan brotherhoods, contemplated its ascendancy throughout the whole circle of European literature; but still we find the church and many of her more wary sons protesting against the latitude assumed by these inquirers, who, on the other hand, not being allowed, (as the Mahometan philosophers had wisely been, under similar circumstances,) to treat these subjects as neutral ground, sometimes denied the tendency of the latitude claimed, and at other times boldly met the Biblicists, as they were called, and sought to establish a distinction between reason and revelation, contending that tenets, which were philosophically true, might still, with perfect consistency, be theologically false, or contrary to the orthodox faith.

In pointing at the coincidence between the theological pursuits of the Arabian and the scholastic systems, and the consequent probability that the one was indebted to the other, I do not mean to assert that the same subjects had not agitated the controversialists of the Latin Church before the proper age of the schoolmen. As early as the 9th century, in the days of John Erigena and Hincmar, the same subjects were the occasion of eager controversy (though Anselm, in the 11th century, is called the first metaphysician since the days of Augustin); but it is to be observed, that this was the precise æra when the freest intercourse with the Mahometan Universities was established. In tracing the history of the scholastic philosophy, it would be difficult to deny that many of its branches were cultivated in the form of comments and reasonings from Boethius and St. Augustin, before the Aristotelian philosophy came into vogue; but it is



certainly true that the scholastic system owes all its perfection and scientific establishment to the Arabian schools, and this fact is sufficient for my purpose. It must further be admitted to me, that a principal branch of the studies thus brought into vogue, consisted of the theological speculations in question, and the popular importance of the latter would certainly be greatly increased by such a connexion, if they did owe their existence to it.

However absurd many of the speculations of the schoolmen, it is impossible to refuse them their utility in exercising the human mind, in preparing it for more serious investigations, and, above all, in stimulating it to resistance to the shackles which it was the tendency of the Papal government to impose. If the scholastic reasoners had only given rise to the Biblicists, (who laboured, and in the end effectually, to expose their sophistries, and draw the mind to nobler objects,) they would have deserved some gratitude at our hands. The orthodox Biblicists little thought that, in vindicating the Scriptures as the test of theological and moral truth, they were laying the foundation for heresy much more dangerous to the church, than could have been brought upon it by those who were content to give outward submission to its authority, in exchange for free liberty to pursue their subtle disputations in nonessentials.

The cultivation of the scholastic taste, however, continued to the era of the Reformation. Huss was a zealous Realist, Luther a Nominalist. Immediately previous to this epoch, it met a powerful corrective in the revival of Greek learning; and a beneficial result would doubtless (independently of the actual Reformation) have shown itself in the formation of minds who would have extracted the marrow of the ancient "philosophy, illustrated it by the aids of genuine literature, and the rules of good criticism, and corrected it by the dictates of right reason, and the doctrines and principles of true religion." Even if the German Reformation had not broken out, this collision must have established, in the bosom of the church, a liberal, enlightened and eclectic spirit, which, in many respects, the violence of the

Reformers checked. We are not to look to the Reformers as immediately introducing any great extension of freedom of inquiry on those religious subjects, at least, which had not been considered as immediately essential to the interests of the church. The peculiar doctrines which they enforced, may all of them be said to belong to the schoolmen; and, of course, (if the origin of that school is correctly placed,) primarily to the Arabian Universities. Instead of increasing the freedom with which these points were to be canvassed, the immediate effect of the Reformation was to limit the boundary, (at least so far as the church itself was considered,) and it will be difficult to say, that the peculiar doctrines which it made essential to salvation, and based on scriptural authority, had not a contracting influence on the mind.

It is true, that some of the Reformers, in the difficulty which they might well feel in warranting their peculiar dogmas from the Scriptures, professed to found much on the authority of St. Augustin, preferring a Christian father to a Mahometan doctor or his scholastic disciples; and if those Reformers had been the first broachers of the opinions they so zealously enforced, as essentials to salvation, and had not merely adopted doctrines which had been for many ages the common subject of discussion in the schools, we might have overlooked the intermediate progress of opinion, and admitted, that the doctrines now broached arose from actual investigation, and early Christian authority, however obscurely developed. At present there seems no reason why the Motaxalite sectary should not at least equally share the credit of them with the Christian father.

The distinction between the tenets held by Luther and his followers, and the same opinions in the mouths of the Arabians and schoolmen, seems only to be, that the latter had treated them merely as matters of philosophic speculation; the former warranted them solely from Scripture, and thereby gave them a deeper, and, if erroneous, a more pernicious influence. In this view, the good effects of the Reformation are to be sought not in its immediate results, not in the superiority or originality of the dogmas

which it delighted to inculcate, but in the principle which it cherished, to be in time the destroyer of its own absurdities, and in the recognition of biblical authority as the ultimate argument, which, when falsely applied, might, for a while, only sanctify and give weight to error, but must in the end complete its work, in overturning the systems of those who brought it into operation.

The early Biblicists who stood forward, perhaps in a bad cause, and to support the dogmatic corruptions of the church, were the persons whose efforts first led the way to the overthrow of that fabric which they sought to protect, and their successors have, in like manner, furnished a corrective for the absurdity of their creed, in the very authority on which they sought to place it, and in the testimony of the witnesses by whom they intended to give it a more durable existence.

E. T.

SIR,  
VALCKENAER, in his *Scholæ* on the first Epistle to the Corinthians, p. 153, thus renders part of the last verse of the fourth chapter of the Epistle to the Ephesians: *Amabiles et gratiosos vos exhibete inter vos invicem, sicuti Deus in Christo sese vobis exhibuit gratiæ plenum*. It is, indeed, well known that the Common Version is wrong; but the authority of Valckenaer is not without its value, as his orthodoxy will not be called in question, and his profound skill in Greek is the just admiration of the literary world. But when this verse is properly translated, there remains no passage in the Christian Scriptures in which God is said to bestow any blessing on mankind *for the sake of Christ*. Whence, then, did this expression intrude itself into the Received Version of the New Testament, and whence has it found its way into the ordinary language of professing Christians? The answer is at hand; because it naturally arises out of the views which have been entertained of the end proposed and effected by the mediation of Christ. It flows from the orthodox doctrine of the Atonement, as the stream from its fountain; and I am much mistaken if any force of criticism or of argument could induce our Calvinistic

brethren to lay this phraseology aside. But what is the just conclusion to which we are led by the absence of this phraseology from the sacred volume, contrasted with its prevalence in the dialect of modern Christians? That the views, of which it is the natural expression, were not the views of the sacred writers. The same ideas will and must give rise to the same language; and no stronger argument can be brought to prove that two persons do not think alike on any topic than that when treating of this topic they do not speak alike. And it will appear incredible to any man, who is at all acquainted with the constitution of the human mind, that if the apostles had regarded the death of Christ as the procuring cause of every spiritual blessing, they should *never* have adopted that phraseology which is so frequently in the mouth of every Christian who holds this doctrine. I know that the mere sound of *one* text of Scripture will weigh, with the generality of Christians, more than fifty negative arguments, not less convincing than that which has now been stated; but to an impartial man who possesses comprehension of mind to estimate the force of such arguments, this reasoning will appear to fall little short of demonstration.\* But this is not the only instance in which our orthodox brethren confute themselves, by deviating from the language of Scripture. When they talk of God the Son and God the Holy Ghost, when they speak of an infinite satisfaction made to infinite justice for the sins of mankind, when they speak of God as being reconciled to the world by Jesus Christ, &c. &c., they speak as Scripture never speaks. And why?

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\* This reasoning applies to every view which has been taken of the doctrine of the Atonement. Whether Christ be supposed to have paid a full satisfaction to the offended justice of God, or by his obedience and death to have vindicated the honour of the Divine government, so that sin may, with propriety, be forgiven, in either case sin may be said to be forgiven on account of what he has done and suffered, in other words, *for his sake*. And if the apostles never used this language, the obvious conclusion is, that they did not entertain the views of which this language is the symbol.



Because they think as the writers of the New Testament never thought. Much as they reproach their theological adversaries with wresting the declarations of Scripture from their obvious meaning, they themselves use a phraseology, inseparable indeed from their system, but which is no where to be found in the sacred volume; and a phraseology which, were they to cease to use, their doctrine, I verily believe, would not long survive its disuse. They make it their constant boast that their views of Christianity are conveyed in the New Testament from beginning to end, as though their doctrines were there expressed with the same clearness with which they are sometimes expressed in their own creeds and confessions; and it never seems to occur to them that their system (granting for a moment that it is not unscriptural) is laid down in no part of the sacred volume as a connected scheme, and that no one article of it is promulgated in terms which do not at least admit of a different interpretation. And yet their doctrine is capable of being laid down, and is laid down by themselves, in language which no man can misunderstand. For instance, that all mankind were sentenced to everlasting misery in consequence of the sin of their first parents, is a proposition, the terms of which are perfectly intelligible. And it would have been as easy for an apostle, as for Calvin or any other man, to have stated this proposition in language which would have equally precluded mistake and evasion. And if the belief of the Calvinistic doctrine is essential to our future happiness, the least that we might have expected would have been, that it should be clearly defined in that volume which is intended to make us wise unto salvation, and not be left to be inferred from it by the interpretations of fallible men. The orthodox divine, indeed, will tell us that his interpretations of Scripture are obvious and certain, and can be rejected only by a mind which is perversely and wilfully blind to the truth. So says the Catholic; and so, if he pleased, the Unitarian might say too. But who is to judge between them? In truth, the whole Calvinistic system is neither more nor less than an *hypothesis* to explain a certain phraseology which is found in

the New Testament, and an hypothesis so abhorrent to reason as (previously to all inquiry) to afford no small presumption of its falsehood. And granting that it would explain some passages in the volume, there are many others (to say nothing of the general tenor and spirit of the book) to which it stands manifestly and diametrically opposed.

When I said that the Calvinistic system is abhorrent to reason, I said nothing more than what is acknowledged by some of its advocates, who vehemently object to reason as an arbiter in matters of religion. But reason is like nature, *expelles furcâ, tamen usque recurret*. It may indeed be misemployed, but employed it will be. Calvinists themselves reason in behalf of their doctrine, though, in my judgment, they reason ill. Their system is deduced from Scripture by reasoning, though reason impartially exercised will never find it there. Reason, indeed, we must, if we wish to reconcile the sacred volume with itself. Otherwise, we may believe any thing and every thing; as there is no doctrine which certain passages of Scripture, detached from their connexion, will not appear to support.

R. COGAN.

Birmingham,

December 6, 1822.

SIR,

HAVING many applications for information respecting the management and success of the Sunday-Schools belonging to the Old and New Meeting Societies in this town; and each such request subjecting me to a lengthened detail in writing of particulars, which even leisure itself would rather avoid, I beg leave to trouble you with the insertion of the following proposal in your liberal Miscellany.

Some time ago, I published a statement of the establishment and progress of the said institution, with the display of its laws and management, together with a few lectures prepared for and delivered to the youths therewith connected, under the title of "Moral Culture." [See Mon Repos. XIII. 767.] This contains all the general information in my power to give, as it was not intended to enter into the minutiae of the arrangements, but rather to exhibit such an outline as would be better filled up by the

judgment and discretion of such persons as may be desirous of making similar attempts, and who must be guided by local and undefinable circumstances. Whoever, then, of your correspondents or readers may be anxious to avail themselves of the experience necessarily connected with such a large establishment, and of so long standing, and will apply through the medium of their booksellers or to your publishers, I shall be glad to supply the demand by sending each of them a copy of the work as far as fifty of them may extend, or more if they can be made useful, and shall feel honoured by their acceptance. I propose waiting two months to see what applications may be made, and then one arrangement will do for all. The books to be then forwarded with the Numbers of the Repository, and whatever trouble and expense may attach, I will cheerfully remunerate.

I cannot refrain from improving the present opportunity, by stating the great encouragement held out to others by the uniform and gratifying success of this establishment. There are two buildings exclusively erected for the purpose, each of them at not less than £1000 expense, in which there is an average of 1200 children regularly instructed in the duties they now or hereafter may owe to themselves, to society, and to their Maker. Their teachers are upwards of fifty in number, all giving their attention and instruction gratuitously, most of whom were themselves educated by the institution, and have now unitedly almost the whole management of the concern in their own hands. The discipline of the schools and of their own society is steady and effective; and the organization of the whole seems to admit no doubt of its being well calculated to provide for its continuance and improvement. The fund connected with the provision for relief in cases of illness has realized nearly £600; the Committee having honourably, and in some cases generously, discharged every claim which the rules enjoined; and most of the teachers are themselves interested in the benefit they may hereafter derive from this valuable part of the plan.

Could the most sanguine enthusiasm have anticipated such a result from the apparently small resources which

presented themselves at the commencement of the institution? One of the resolutions of the original committee, in the year 1787, was, that the number of children should be limited to twenty! On the present and ultimate consequences I need not attempt to enlarge. The advantages of public instruction are now almost universally admitted, and any attempt to direct the benevolent zeal of its patrons, will by the public be duly appreciated.

JAMES LUCKCOCK.

Liverpool.

December 3, 1822.

SIR,  
THE following is an extract from one of the first numbers of a periodical publication, lately established at Charleston, South Carolina, entitled the "*Unitarian Defendunt*;" a work conducted with no little talent, and certainly in the same excellent spirit which shines so conspicuously in the writings of our Unitarian brethren in America. It may not be unknown to your readers that at Charleston there is a very large and respectable society who profess to worship the Father *only*, and who, in consequence, have been subjected, to use the language of the "*Unitarian Defendunt*," to "a species of persecution that has sprung up within a few years against that class of Christians, who, believing in the strict unity of God, have ventured to conform their worship to this great and impressive doctrine."

The article alluded to is headed by the Editor, "Signs of the Times."

"One of the most grateful and satisfactory indications of the progress of correct opinions on the subject of religion in our country, is the rapid increase of periodical publications of a decidedly liberal character. By this term we mean to designate, in general, all such publications as maintain, in its broadest sense, the right of private judgment in matters of faith. We hold it to be the privilege and the duty of all men to examine the records of our faith for themselves; to form their own opinion of the facts and doctrines which they contain, and of the duties thence resulting; and to hold and express these opinions without let or molestation—without incurring a liability, on account of their sentiments merely, while they are

guilty of no conduct that violates the law of Christian kindness, or disturbs the peace of society, to censure or reproach; to any injury to their feelings or reputation; or to exclusion from the charity and fellowship of their Christian brethren. This is what we mean by liberality in application to this subject; and we consider those as liberal Christians, by whatever name they may be known, who agree with us in this fundamental principle.

"Six years since, there was but one periodical publication in the United States to which the above description could apply, and this one, though conducted with ability by its venerable Editor, had a very limited circulation. There are now *twelve*, at least, of this character, and most of them well supported. From some of these we do indeed differ, and differ widely, on certain points of doctrine; neither can we altogether approve of the manner in which some of them are conducted, on the ground either of taste or principle. But they are all, each in his way and manner, the strenuous advocates of religious freedom; the fearless assailants of bigotry and spiritual domination; and on this ground we hail them as fellow-labourers, and cordially bid them God-speed. The efforts of these publications are daily becoming more conspicuous and striking. There is, unquestionably, a growing attention to religious subjects in almost every part of our country; and especially among that portion of the community whose influence and example, if engaged on the side of truth, will be likely to produce the most salutary effects; we mean persons of strong sense and cultivated minds. Men of this character have been too often driven into the ranks of infidelity by the repulsive form which Christianity, in the hands of bigots and sectarians, has been made to assume. The absurdities of the vulgar system, which they were taught to consider as the system of the gospel, their minds instinctively, as it were, rejected. They were too busy, too much engrossed with other pursuits, to institute a laborious investigation for themselves, and the gospel in its native truth and beauty had never, perhaps, been presented to their minds. They were left, therefore, to a cold and comfortable scepticism, if

not to downright disbelief. Incalculable is the injury which society has in this way sustained. The influence of many of its brightest ornaments, in every other respect, has, with regard to this, its highest interest, been neutralized at least, if not rendered positively hurtful. The progress of liberal Christianity is, we rejoice to think, effecting a remedy of this evil. This interesting portion of the community are fast returning to their natural allegiance. We say *natural*, and we speak advisedly; for it is not, whatever our opponents say or think, it is *not natural* for well-informed men to reject the gospel, when fairly presented to their minds. It approves itself at once to the judgment and the conscience; and they are guilty of a libel on human nature, or the gospel, or both, who affirm otherwise. There is in the minds of all men an inherent love of truth. Error is never embraced for its own sake; it is only admitted under the disguise of truth.

"The cause of truth and righteousness has nothing to fear, if they can but fairly meet their adversaries in open day. They are meeting them in every quarter with triumphant success, and they will go on 'from conquering to conquer.' On this state of things we heartily congratulate the friends of the good cause throughout the world."

H. T.

Sir, January 6, 1823.

THOUGH I have noticed with satisfaction the increase of Unitarian opinions in various parts of the world, yet I am inclined to believe the accounts which have been received of late from Eastern India, hold up to us appearances of a more glorious victory in favour of genuine Christianity than even those which it has already obtained. The conversion from Idolatry of that wonderful man Rammohun Roy, and the singular conversion of Mr. Adam, the Baptist Missionary, cannot fail to make a strong sensation at Calcutta, and the Unitarian doctrines will gradually work their way without European aid. But the efforts of our humbler friends at Madras call upon us for assistance, and I hope they will not call in vain: approving, therefore, of your proposal of a contribution from those friends to

the cause, I request you will apply to it the inclosed note of five pounds, and acknowledge the receipt of it in the next Number of your Monthly Repository.\*

C. B.

P. S. Perhaps I can the more readily yield my assent to the contents of the modest letters of William Roberts, because I happen to know that his master, Mr. William Harrington, was that excellent man he describes him.

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"Helon's Pilgrimage to Jerusalem,"  
by M. Strauss.

**T**HE success of the Travels of Anacharsis has led many persons to adopt a similar method of interweaving information respecting the history and antiquities of ancient nations with the adventures of some fictitious personage. Hardly one of them, however, has obtained any permanent place in literature, and Barthelmy, we believe, owes his success chiefly to the valuable matter contained in those parts of his book in which his Scythian traveller disappears; and the learned member of the academy presents us with the fruit of his own antiquarian researches. Indeed, in adopting such a form for the communication of this kind of knowledge, it is scarcely possible to avoid either sacrificing the grace of the fiction to the didactic object, or the didactic object to the fiction. Sismondi's *Julia Severa*, perhaps, combines these two points in the highest degree of all the antiquarian novels which have hitherto appeared; and yet we doubt whether even his readers have not often felt that the attempt to attain two dissimilar purposes had prevented the author from accomplishing either in perfection.

The Holy Land has not, as far as we know, been chosen as the scene of such a fiction by any author before M. Strauss, of whose work,† as being connected with biblical criticism and history, we propose to lay some ac-

count before the readers of the Monthly Repository. He was previously known in Germany by a work distinguished for piety and warmth of feeling, entitled "*Glockentöne* ; or, The Church Bells," a series of pictures of the principal calls of duty of a clergyman. His present work is entitled, "*Helon's Pilgrimage to Jerusalem 109 Years before the Birth of Christ*," and its object is to present a view of the political condition, the sacred usages and domestic manners, and the opinions of the Jews, in the century preceding the Christian era. It is offered to the world as a substitute for a much more elaborate undertaking which the author had projected early in life, but has been prevented from accomplishing by the increase of official duties. The plan of it is the following. Helon is a pious Jew of Alexandria, whose parents had migrated from the Holy Land. He had early lost his father, and by association with the Greeks of Alexandria, especially a young man of the name of Myron, he had been for some time seduced to prefer the wisdom of the Greek philosophers to the Law and the Prophets; and, without renouncing his Judaism, had wandered in the labyrinths of that system of mystical allegory with which the Jews of Alexandria endeavoured to improve upon the simplicity of the literal sense of Scripture. He had, however, been awakened from this delusion, chiefly by the influence of his uncle Elisama, a venerable man, full of zeal for the law and its literal interpretation, hoping for the consolation of Israel, and detesting the degeneracy of many of his Alexandrian brethren, who had so far forsaken their ordinances as to worship at the Temple of Leontopolis, in Egypt, erected for them through the influence which they had obtained at the court of the Ptolemies. Helon, in short, from a *hellenizing* becomes an *Aramean* Jew, and is impatient to keep the sacred festivals at Jerusalem and visit the land which had been the scene of the past glories of his nation, and was soon to witness more illustrious displays of Divine power in the appearance of the Messiah. It is on this journey that the reader is called to attend him. We think the groundwork of the fiction has been very happily chosen. The motive is in strict

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\* We publish this excellent letter as the best form of acknowledgment of the contribution. EN.

† Helon's Wallfahrt nach Jerusalem. 4 vols. 12mo. Elberfeld. 1820.

accordance with historical truth; the piety, sensibility and ardour of Helon are well adapted to the author's purpose of giving an attractive picture of the Jewish people; even the circumstance of his having been recently reclaimed from the love of spiritualizing and allegory, by heightening his interest in every thing which related to the history and usages of his people, (considered by the allegorists merely as the covering of some deeper meaning,) gives an air of nature to his eager curiosity respecting things which might otherwise have appeared trifling. The Christian reader naturally wishes such a work to be made as much subservient as possible to the illustration of the New Testament, and may, perhaps, regret, that the travels of Helon had not been placed somewhat nearer to the Advent of our Saviour. But this could not have been done without injury to the fiction, and without defeating one of the chief objects of the author. A completely different character must have been given to the work, had it represented the Jewish people as degraded and oppressed under the Roman yoke: they must have been drawn with the vices of slaves, instead of the high feeling of a nation, who, under the Maccabees, had recovered their independence, and, with Hyrcanus at their head, felt themselves once more free in the land of their fathers. At the same time, it must be observed, that, except in what relates to political condition and those moral differences which it produces, the picture of the Jews given in this work may be applied to the time of our Saviour. The Temple, as it is here described, is that of Herod; the sacred usages were prescribed by an unchangeable authority; and it is not in the nature of Oriental manners to vary from one half century to another, like our own.

The first volume opens with the description of Helon's departure from Alexandria, (where he leaves his mother,) accompanied by Elisama, Myron, who is going on commercial business to the maritime cities of Palestine, and Salla, a faithful slave of the family, who, when offered his emancipation by Helon, prefers continuing his bondsman, in order to visit the Holy Land in his company. They join themselves to a caravan which is

going to Gaza, and as they journey through the dreary regions which separate Palestine from Egypt, Elisama, at each evening's halt of the caravan, relates to Myron and Helon a portion of the previous history of the Jewish people, and explains the effect which Providence designed to produce on the character of the nation, by their captivity in Egypt, their wandering in the desert, their possession of the promised land, and the subsequent vicissitudes of their fate. This occupies rather too large a part of the book, and the effect ascribed to particular series of events is not always accurately characterized and supported: there seems, for example, no good reason why the period from the reign of Rehoboam to the Captivity should be exclusively called *the period of retribution*. Undoubtedly, the calamities which befel the Jews, whenever they gave themselves up to idolatry, taught and at length convinced them of the folly of forsaking the living God; but many events in their earlier history, indeed the whole tenor of it, had the same tendency. We pass on, therefore, to the beginning of the second volume, which brings us to Gaza, where Myron takes his leave, engaging to meet them again at Jerusalem, when he has finished his affairs in Sidon and Damascus. Helon and Elisama begin their pilgrimage together, to reach Jerusalem at the Passover.

"From Gaza, two roads conduct to Jerusalem. One passes by Eleutheropolis and the plain of Sephela; the other, through the hills by Hebron. Although the former was the easier and more customary, Elisama preferred the latter. He had a friend in Hebron whom he had not seen for many years, and in whose company he wished to perform the pilgrimage, and he was desirous of making Helon's first entrance into the Land of Promise as solemn and impressive as possible. By taking the easier road, they must have gone a long way through the country of the Philistines, and not have been joined by pilgrims till they reached Moreheth, and then only in small numbers. On the other road, they entered immediately on the Jewish territory, and their way conducted them through scenes adorned with many an historical remembrance.—



They had not proceeded far inward from the sea, in the direction of the river Besor, when they reached the confines of Juda; they stood at the foot of its hills, and the land of the Heathen lay behind them. Helon seemed to feel for the first time what home and native country mean. In Egypt, where he had been born and bred, he had been conscious of no such feeling; for he had been taught to regard himself as only a sojourner there. Into this unknown, untrodden native country he was about to enter, and before he set his foot upon it, at the first sight of it, the breeze seemed to waft him from its hills a welcome to his home. 'Land of my fathers,' he exclaimed, 'land of promise, promised to me also from my earliest years!' and quickened his steps to reach it. He felt the truth of the saying, that Israel is Israel only in the Holy Land. 'Here,' said Elisama, 'is the boundary of Juda.' Helon, unable to speak, threw himself on the sacred earth, kissed it and watered it with his tears, and Salla, letting go the bridle of the camels, did the same. Elisama stood beside them, and as he stretched his arms over them, and in the name of the God of Abraham, of Isaac and of Jacob, blessed their going out and their coming in, his eyes too overflowed with tears, and his heart seemed to warm again as with the renewal of a youthful love. They proceeded slowly on their way; Helon gazed around him on every side, and thought he had never seen so lovely a Spring. The latter rains had ceased, and had given a quickening freshness to the breezes from the hills, such as he had never known in the Delta. The narcissus and the hyacinth, the blossoms of the apricot and the peach, shed their fragrance around. The groves of terebinth, the oliveyards and vineyards stood before them in their living green: the corn, swollen by the rain, was ripening fast for the harvest, and the fields of barley were already yellow. The wide meadows covered with grass for the cattle, the alternation of hill and valley, the rocks hewn out in terraces, and filled with earth and planted, offered a constant variety of delightful views. You might see that this was a land, the dew of which Jehovah had blessed, in which the prayer of Isaac over Jacob had

been fulfilled, when the patriarch said, 'God give thee of the dew of Heaven, and of the fatness of the earth, and plenty of oil and wine.' He drank of the pure, clear mountain stream, whose sparkling reflexion seemed to him like a smile from a parent's eyes on a returning wanderer, and thought the sweet water of the Nile, so praised by the Egyptians, could bear no comparison with it. Elisama reminded him of the words of the Psalm (Lxv.):

'Thou lookest down upon our land and waterest it,  
And makest it full of sheaves.  
The river of God is full of water.  
Thou preparest corn and tillest the land.  
'Thou waterest its furrows and softenest its clods;  
Thou moistenest it with showers, thou bledest its springing,  
Thou crownest the year with Thy blessing,  
And Thy footsteps drop fatness.  
'They drop upon the pastures of the wilderness,  
And the hills are encompassed with rejoicing:  
The pastures are clothed with flocks,  
And the fields are covered with corn;  
All shout for joy and sing.'

"Helon replied to him from another Psalm (civ.):

'The springs arise among the valleys,  
They run among the hills.  
Here the thirsty wild beast cools itself,  
The wild ass quenches his thirst.  
The fowls of Heaven dwell beside them,  
And sing among the branches.  
He watereth the hills from his clouds above;  
The fruit of his works satisfieth the earth.  
He maketh grass to grow for cattle  
And herb for the service of man,  
Preparing bread from the earth  
And wine that maketh glad man's heart;  
The fragrance of the oil for ointment  
And bread that giveth strength.  
The cedars of Lebanon, tall as Heaven,  
He has planted, he watereth them!'"

They reach Hebron in the evening, and are hospitably entertained by Elisama's friend. On the following morning, they set forth again for Jerusalem.

"At the first crowing of the cock, all was in motion; their host was making the last arrangements for his departure; the neighbours entered to announce that the march was about

to begin. Refreshments were offered to the travellers, and especially to Elisama, but he declared with earnestness, that, even amidst the idolaters of Egypt, he had scarcely ever allowed himself to taste food early in a morning, and much less would he do so in Israel, and in the city of David, and on a pilgrimage to Jerusalem. The commotion in the streets became greater and greater, and it was scarcely dawn when they set forth. All the doors of the houses were open, all the roofs were covered with persons watching their departure. Helon, as he passed through the streets of Hebron in the ruddy light of the dawn, and by the palm trees at the gate, was reminded that Hebron was one of the oldest cities in the world, even older than Zoan in Egypt; that it had been conquered by Joshua, and given as a portion to Caleb, the bravest and most faithful of the explorers of the land; that it had afterwards become a city of the priests, and had been for seven years the residence of David; that it had been taken by the Idumeans, and reconquered by the Maccabees, and once more incorporated with Juda. But when he had passed the gate, and gained a view of the lovely valley in which it stands, full of vineyards and corn-fields, and looked around on the region where patriarchs had tended their flocks and pitched their tents, and lived in friendly communion with Jehovah, all the high and enthusiastic feelings of the preceding day were renewed in his mind. From all the cross-roads, men, women and children were streaming towards the highway that led to Jerusalem. They had scarcely proceeded a Sabbath-day's journey, when they saw the grove of terebinths; cymbals, flutes and psalms resounded from the midst of it, and hundreds were standing under the turpentine tree of Abraham, a tree of immense size and wide-spreading branches. Helon entered the grove of Mamre with feelings of religious veneration. Here Abraham had dwelt; here the angels had appeared to him; beneath these trees Isaac had been promised, and the rite of circumcision instituted; here Ishmael had been born and driven from his father's tent; and not far off was the cave of Macpala, where Abraham and Sarah, Isaac and Rebecca, Jacob and Leah

were buried. And on the spot consecrated by so many recollections, the children of these patriarchs were now preparing to depart on their festal pilgrimage to Jerusalem. The occasion and the place seemed to banish from all hearts every other feeling but piety and good-will: mutual greetings were exchanged, friends and relatives sought each other out, and associated themselves for the journey, and all faces beamed with joy. The priests and elders led the procession; the people followed, and the slaves with the camels were placed in the midst of them; the Levites had distributed themselves with their instruments among the multitude, and as they set forward they sung this Psalm (cxvii.):

'How am I glad when they say unto me,  
We will go up to the house of Jehovah!  
My foot hath stood already in thy gates,  
O Jerusalem!  
Jerusalem, thou beautifully built,  
Chief city, where all unite together!  
Thither do the tribes go up,  
The tribes of Jehovah to the festival of remembrance,  
To praise the name of Jehovah.  
There are the thrones of judgment,  
The thrones of the house of David.  
Pray for the peace of Jerusalem,  
May they prosper that love thee!  
Peace be in thy walls,  
Prosperity in thy palaces!  
For my brethren and companions' sake,  
I wish thee peace.  
For the sake of the temple of our God,  
I bless thee with good.'

"It is impossible to conceive of the soul-felt exultation with which this Psalm was sung, and of its effect on old and young. Now the voices rose like the notes of the mounting lark upon the summits of the hills, now sunk again in the depths of the valleys. How differently did it operate now upon the heart of Helon, and when he had sung it before to his solitary harp on his roof in Alexandria! How did he bless the memory of Samuel, who had given his schools of the prophets the harp and the flute; and of David, who, bred up among them, did not forget them even when seated on his throne, but appointed Levites for the cultivation of music, and himself often laid down his sceptre to assume the harp!"



In this way the train of pilgrims to the Passover proceeds; they halt at mid-day beside the pools of Solomon, the reservoirs of an aqueduct by which Jerusalem had formerly been supplied. In the evening they enter the Holy City, and are hospitably received by Iddo, an old friend of Elisma's family. The description of the City and Temple, of the day of Preparation, the feast of the Passover itself, the Sabbath and the remaining days of the solemnity, occupy the remainder of this volume. The following description of the Paschal meal may serve as a specimen of the antiquarian part of the work.

"In the middle of the room stood the table, which in the East is always low, because the guests either lie around it on divans, or sit on cushions. On this occasion, however, there was neither divan nor cushion, and the table stood apart, as if the preparations were but half finished. It was about the middle of the second hour of evening (half-past seven) when the company, consisting of nineteen persons, assembled around the table. Every one, though splendidly clad, appeared prepared for a journey. With sandals on their feet, which at other times were not worn in a room, but given to the slaves to be placed at the door, with their garments girt and a staff in their hands, they surrounded the table. A large vessel, filled with wine immediately from the cask, stood upon it, and the meal began by the master of the house blessing it. He laid hold of it with both hands, lifted it up with the right, and said, 'Praised be Thou, O Lord our God, Thou King of the world, who hast given us the fruit of the vine;' and the whole assembly said, 'Amen.' Next he blessed the day, and thanked God for having given them his passover; and then, drinking first himself from the cup, sent it round to the rest. When this was over, he began again; 'Praised be Thou, O Lord our God, Thou King of the world, who hast sanctified us by thy precepts, and commanded us to wash our hands.' He and the whole company then washed their hands in a silver bason, with water poured from an ewer of the same metal. This was the emblem of purification, and implied, that every one should come with a pure heart, as well as clean

hands, to partake of the paschal meal. The unleavened bread, (flat cakes with many small holes in them,) the bitter herbs, a vessel with vinegar, the paschal lamb, were then placed upon the table, and last of all the charoseth, a thick pottage of apples, nuts, figs, almonds and honey, boiled in wine and vinegar, and not unfrequently made in the form of a brick or tile, to remind the Israelites of their Egyptian slavery, and strewed with cinnamon in imitation of the straw which was mixed with the clay. The master of the house then spoke again, 'Praised be Thou, O Lord our God, who hast given us the fruits of the earth.' He dipped one of the herbs in vinegar, and the whole company did the same. At this moment, the mistress touched her little grandson, a child of ten years old. Children were always present at this festival, and one design of its establishment was, that the son should learn from the lips of his father the events to which it referred, and the remembrance of them might thus be propagated to the most distant posterity. The child understood the hint, and asked his grandfather why on this night only unleavened bread and bitter herbs were to be eaten; why on this night alone the guests stood around the table, instead of sitting or lying. With dignity and solemnity, the grandfather, turning to the child, related to him how their forefathers had been oppressed in Egypt, and how the Lord had brought them out thence with a mighty arm. He described to him the evening which preceded their flight from Goshen, their busy preparation, and their anxiety to conceal it from the Egyptians. The lamb was slain and the blood sprinkled on the door-posts, that the destroying angel of the Lord might pass by their houses, when he slew the first-born of the Egyptians. It was to be roasted, not boiled, that it might be sooner ready, and strengthen more those who partook of it; it was to be eaten in a standing posture, as by men prepared for instant departure; it was to be consumed entire; for the whole people were to quit their dwellings and never to return to them: and no bone of it was to be broken; for this is the act of men who have time and leisure for their meal. The bitter herbs and unleavened bread were then eaten, and

the exilith and cxvith Psalms sang. This formed the first half of the great song of praise which was called emphatically the Hallel, consisting of six Psalms, from the cxliith to the cxviiith, and was sung on all great festivities. A second washing of the hands followed, the cup was a second time blessed and sent round. The master broke off a piece of the unleavened bread, wrapped it in the bitter herbs, ate it and then distributed a portion to each of the company, who did the same; and now the eating of the Lamb began, in which the Paschal feast properly consisted."

When the festivities of the Passover are concluded, and the crowds returned home, Helon feels an irresistible desire to enter into the order of the priests, that he may renew and perpetuate the delight which he has felt from the services and offerings of the Temple. Being Levitically born, he presents himself to the High-Priest, and seeks admission into the sacerdotal order; his request is granted, but he is told that he must produce the genealogical register of his family, and to obtain this he makes a journey first to Joppa, and, not finding the genealogist there, afterwards to Ziklag, to find him. This gives the author an opportunity of describing these parts of Palestine; and Helon and Elisama return to Jerusalem in time to witness the triumphal entry of the sons of Hyrcanus, after their victories over the Samaritans. Helon, after due probation by the Sanhedrim, is admitted as a priest, and all the ceremonies and offerings which attended such an initiation are described, perhaps, with too much of monotonous repetition. We are next called to attend him in a visit to Jericho, the abode of Salumiel, the brother of Iddo; he becomes enamoured of his lovely daughter Salamith, and, on his marriage, takes up his residence there in a splendid house purchased for him by Elisama. They visit Jerusalem together at the Feast of Pentecost, and all seems to promise pure and lasting happiness, when the indiscretion of Myron, who had accompanied them to Jericho, occasions a fatal accident, and plunges the whole family in the deepest distress. In a moment of thoughtless gaiety, he has pinched

Elisama by the beard, as he sat one evening among the citizens at the gate of Jericho. The consequences of the old man's wrath are terrible.

"Elisama arose, with glowing cheeks and a look in which the expression of the wildest rage grew every moment stronger. His limbs trembled; his features were distorted, his hair stood on end, and his breast heaved with a feverish gasp. 'Accursed Heathen!' he exclaimed in fury; 'accursed Heathen!' he repeated, and drawing his sword, aimed a blow at Myron. The offender, awakened to a consciousness of what he had done, saw the weapon about to fall on him and evaded the stroke; a citizen of Jericho, whom the tumult of the assembly had pushed forward, received it and fell mortally wounded at Elisama's feet. In silent horror all stood around, and looked by turns on the murderer, the corpse and the author of the mischief. The whole city hastened to the spot; Myron escaped, and Salumiel, taking the unconscious Elisama by the hand, led him home. Helon proceeding them, burst with a cry of horror into the house, exclaiming, 'Woe, woe—homicide—Elisama!' The women hastened from their apartments, and knew not the cause of the confusion. Salumiel entered with Elisama—one in eager haste, the other bewildered, with fixed eyes and open mouth. 'Bring horses, bring camels, bring any beast of burden,' exclaimed Salumiel. 'Thou hast slain him, Elisama, and must flee before the avenger of blood.' 'Whither?' asked Helon. 'To a city of refuge,—to Hebron in Juda—to Bezer in Reuben—to Ramoth Gilead best of all.' At these words Elisama awoke from his trance. Tears flowed from his aged eyes as he exclaimed, 'Merciful God, must I in my old age flee as a murderer, and die by the hands of the avenger?' His voice was choked with sobs. Two rapid dromedaries, ships of the desert, were brought. Helon accompanied the unhappy man. It was already night, and they passed unobserved out of Jericho. Without a salutation or an adieu they urged their flight, in dread lest the avenger should be on their traces, Elisama with his hair loose, his turban floating on the wind, and death on his countenance.

"It was one of the most terrible

customs of the East, that the next of kin of any one who had been slain, even unwittingly, was deemed infamous if he did not avenge him by putting to death the man who had killed him. Moses, unable to eradicate this custom, had mitigated it by the appointment of six cities of refuge, three on each side of the Jordan, in which the unintentional homicide might be safe from the vengeance of the Goel. In these cities, and for a thousand yards around, he could not be touched—if he ventured beyond these limits, before the death of the High-Priest, the Goel might lawfully kill him. The roads and hedges leading to the city of refuge were to be kept in repair, that the fugitive might not be impeded in his flight. The son of the citizen of Jericho, whom Elisama had killed, had been fetched from the fields and had gone forth to avenge his father; but he was too late; Elisama had already reached Ramoth Gilead in safety. Salumiel, who had remained behind to attend the judicial proceedings, determined to go and see him, and Salamith could not be persuaded to remain behind. Ramoth Gilead lay on the other side of Jordan, in the country called in ancient times Gilead; a country not so fruitful as this side, from its many mountains and sandy deserts, yet rich in pasturage for cattle, and watered by two mighty streams, the Arnon and the Jabok, which empty themselves into the Dead Sea and the Jordan. The hills of Basan, Gilead and Abairim, extending from Antilibanus, send their branches through this country. It was given on the conquest of Canaan to the tribes of Gad and Reuben and the half tribe of Manasseh, as their residence. Ramoth, situated on the Jabok, was the principal city, celebrated in history by the vow of Jephtha, and the battle between Ahab and Jehoshaphat and the Syrians.

On their arrival, they learnt that Elisama was dangerously ill. The agitation of mind and fatigue attendant on his flight, had overpowered his feeble frame; he had been attacked by a fever, under which he was hourly sinking. A Levite, who was the physician of Ramoth, and possessed great knowledge of the human frame and the virtues of plants, had been summoned. Strengthening baths had

been employed, and the precious balm of Gilead applied externally and internally. These were the two chief remedies of the Hebrews. But here they had lost their power. Elisama fell into a death-like slumber. When he was delirious, the image of Myron seemed to be constantly before his eyes; and he upbraided him with his ingratitude, and warned his son Helon to beware of him, as it would not be the last of his misdeeds. On the following day his reason returned for some hours, and he spoke calmly and clearly. It was the last revival of the flame of life. He requested Helon to repeat to him the prayer of Moses, the man of God. ‘Lord, Thou hast been our refuge in all generations.’ Ps. xc. He heard it with great attention, and the emotions of his heart were visible, at many passages, in his looks and his clasped hands. He lay for a long time with closed eyes, but his lips were in motion, and it was evident that he was addressing himself to God, probably in a penitential Psalm; for once, when his voice grew stronger, he was heard to say, (Ps. cii. 10.)

‘My days pass away as a shadow,  
And I wither as grass,  
But thou, Jehovah, shalt endure for ever,  
And thy name remaineth from generation to generation.  
Thou wilt arise and have mercy on Zion;  
For the time is come that thou shouldst  
favour her,  
The appointed hour is come.’

“His voice again became faint, and it was after some interval that he was heard to say—

‘He weakeneth my strength in the way,  
He shorteneth my days.’

“And then with a firmer tone—

‘The children of thy servants shall continue,  
And their seed shall prosper before thee.’

“He turned with an expression of the deepest affection to Helon, and said, ‘Greet thy mother from me—when the High-Priest dies, carry my bones to the valley of Jehoshaphat and lay them beside thy fathers’—wait on Jehovah and thou shalt obtain,’—his words became inaudible.

Holon held his cold hand, and bathed it with his tears; and all who stood around his bed, in mournful silence, thought him already dead. But the dying eye opened once more—gazed round on them all—then fixed itself on heaven. His head sank back in Salamith's arms. Twice the mouth was distorted in the bitterness of pain—then once again. The body became rigid—the respiration ceased.

"After a solemn pause, each reading in the countenance of the rest the confirmation of his fears, all uttered at the same moment a piercing shriek of grief. The men rent their upper garments, beat their breasts, throw their turbans on the ground, strewed dust and ashes on their head, put on sackcloth, covered their chins and went barefoot. Holon was hurried away, lest, being a priest, he should contract pollution from the dead body. The eyes of the corpse were closed, and it was carried into the Alija (a small chapel on the roof of the house) by the nearest relatives. As it had been the custom in Judæa, since the Captivity, to bury very soon, the night was past in making preparations. The body was wrapt in a large sheet, the head bound with a napkin, and then the whole, from head to foot, swathed with a broad bandage, and each foot, each hand, each finger separately. At midnight came the Levites with their musical instruments: the female mourners began their office by lifting up their voices and lamenting, strewing ashes on their heads and singing a dirge. On the following morning the house was filled with neighbours and friends, expressing their sympathy. Salamith ran about, weeping and wringing her hands above her head. The men sat in another apartment upon the ground and mourned in silence. Salamith was conducted to the apartment of the women, where she placed herself on a carpet in the middle, and the rest of the females of the family sat round her. The hired mourners formed a wider circle at a little distance. Each of the women held a handkerchief in her hand by two of the corners. The mourners, who knew a variety of funeral songs, began one which expressed the virtues and calamities of the deceased. Salamith gave them a sign and they ceased; and all the females

of the family began to weep along with her. They arose, twisted their handkerchiefs together, and ran shrieking round the room, while Salamith, sitting motionless in the middle, wrung her hands and tore her beautiful dark hair. When she ceased, the mourners resumed their song till she again gave them a signal, and the relatives renewed their lamentations. This lasted till towards evening, when the inhabitants assembled at the door, and the corpse was carried to the grave. Those who carried the bier proceeded with such hasty steps, that they seemed rather to run than walk—an usage which was said to bear this meaning, that death is the most terrible punishment of sin. Every one who met the procession joined the mourners, and bore part in the cries of the women.

"Before the gate of the city, in a garden planted with trees, stood the sepulchre of Elizama's host, hewn out of the rock; and in this the corpse was deposited; for burning was deemed dishonourable by the Jews and regarded with abhorrence. The bearers threw aloes, myrrh and other fragrant substances upon the body so as to cover it, and the sepulchre was closed with a stone, which was annually whitened with lime. The friends and relatives remained standing awhile before the closed sepulchre, then bowed themselves thrice to the earth and prayed: then taking up a sod throw it behind them and said, 'Remember, O man! that dust thou art and to dust thou shalt return.' The procession returned with a repetition of the funeral lamentations. On reaching home they washed their hands, and the neighbours brought them the bread of mourning. A beautiful and humane custom in Israel! No viands were prepared in the house which death had visited, but the neighbours and friends came with costly viands and invited the mourners to partake of them, to recruit their strength and spirits. This was called *the bread of mourning*, and the cup which was handed round, *the cup of consolation*. The mourning lasted seven days, during which it was held indecorous to wash the garments, to bathe or anoint the body, or to wear the sandals or the turban. Every day Salamith went with the women of the family to lament, at the tomb of the

deceased, his true affection and his calamitous fate. When the days of mourning were ended, suitable presents were made to the friendly host, and Helon, Salamith and Salumiel returned from the Perœa over the Jordan to Jericho."

This calamity is represented by the author as a punishment of the pride of Helon, who, according to a notion which Judaism was not unlikely to inspire, believed his own prosperity to be a mark of the peculiar favour of heaven, and thought that his zeal for the law, and his delight in the services of the Temple, had already advanced him to the rank of a chæsidean, or perfectly righteous man. He is gradually recovering his composure, and learning to think more humbly of himself, when Myron, who has been wretched from the consciousness of the sorrow which he had brought on his friend, seeks a reconciliation, and obtains it chiefly through the mediation of Salamith. His return is the cause of fresh calamities. Finding that it was to Salamith that he owed his forgiveness, he goes one evening, in ignorance of Oriental manners and the fury of Oriental jealousy, to the Armon, or female apartment, to express his gratitude to her. She warns him of his danger, but before he has made good his retreat, Helon appears. Their protestations of innocence are unavailing: Myron is contumeliously driven from the house, and Salamith, being brought before the judges of Jericho as an adultress, declares herself willing to undergo the fearful ceremony of drinking the water of jealousy. For this purpose she is conveyed to Jerusalem. The author, though in general very remote from the modern German school of theology, appears to have adopted the opinion of Michaëlis, that this was intended as a trial of the power of conscience on the mind of the culprit, and that the method to which the priests trusted for obtaining the truth, was to accumulate horrors upon her, which nothing but the force of innocence could enable her to bear. She is led through the streets of Jerusalem, exposed to every species of indignity, harassed with exhortations to confess her crime, and at last produced, before the whole people, to take the test which the law prescribed. She bears

all with the most admirable meekness and dignity, and, having drunk the water uninjured, is declared innocent of the charge. Helon, though forgiven by his wife, cannot forgive himself for the pain he has caused her; and remains in a state of the deepest dejection, till his conscience is relieved by the sacrifices on the day of atonement. The change in him is chiefly brought about by his intercourse with the old man of the Temple, a venerable personage, into whose mouth the author puts those interpretations of the Jewish rites and history, with reference to the expected Messiah, which he supposes to have prevailed among those who, avoiding the sectarian tenets of Pharisees, Sadducees and Essenes, were desirous to fulfil the law without addition or diminution. By him Helon is taught the folly of his former presumptuous self-righteousness, and to consider the sacrifices of the law as the appointed means of reconciliation with God, till the Messiah should come, to take away the sin of the people. His cheerfulness returns, and he celebrates the feast of Tabernacles, which closed the annual cycle of Jewish festivals, with more true religious feeling than any of the preceding. On their return to Jericho, they hear that the plague has broken out, and determine all together to go to Alexandria, to see Helon's mother: but before they can embark at Joppa, news reaches them that she is dead. They set out, however, and for several days have a prosperous voyage. Myron, who has become a proselyte of the gate, is one of the party.

"The Phœnician vessel in which they had embarked, ran swiftly along the coast, and Jamnia, Ashdod, Ascalon, Gaza and Raphia, were soon left behind. The mind of Helon was as clear and calm as the mirror in which the sea reflected the bright blue heavens. His grief for the death of his mother had only increased his trust in the Divine compassion, which had bestowed on him that perfect peace of mind which neither in death nor life sees any thing to fear. One morning they were watching the broad red dawn, announcing the approach of day. All were in an unusual frame of mind. Helon, full of tranquil joy, was relating to his friends, as they sat



around him on the deck, the course of Divine Providence, with respect to him in the year that was just completed, and how it had conducted him to that true peace of mind which he had sought in vain before. 'I could call upon the whole world,

' Praise Jehovah, all the world,  
Serve Jehovah with joy!  
Come into his presence with rejoicing.  
Confess that Jehovah is God.  
He has made us and we are his,  
His people and the sheep of his pas-  
ture.  
Enter his gates with thanksgiving,  
His courts with songs of praise.  
Bless him, praise his name!  
For Jehovah is good, his mercy is ever-  
lasting,  
And his faithfulness from generation  
to generation.'—(Psalm c.)

" 'And through all the vicissitudes of my life, in calamity and in death, these words shall be my comfort, which the last of the prophets spoke, when the oracle of prophecy was about to be closed in silence:'

' The Lord whom ye seek will come  
speedily to his temple,  
And the angel of the covenant whom  
ye desire.  
Behold he cometh, saith Jehovah of  
Hosts.'

"While he thus spoke, delightful anticipations of futurity seemed to take possession of his soul. All who sat around him were silent; for the power of his faith seemed to communicate itself by an indescribable operation to their minds. All at once, confused voices exclaimed throughout the ship, a storm, a storm! The heavens grew black with clouds, the tempest rose, and the waves beat on every side against the ship. They endeavoured to avoid the shore, which was rocky and produced breakers which threatened every moment to overwhelm the vessel. The Phœnician mariners called on their gods, the children of Israel prayed to Jehovah. Helon stood in the midst of threatening waves and terrified men, tranquil and full of confidence. At once the ship received a violent shock, and sprung a leak. Their efforts were in vain. Salamith flew to Helon's arms, and each repeated to the other passages from the Psalms. All hope of

safety was at an end, and sounds of terror and lamentation were heard on every side. Suddenly, the ship struck violently upon a rock and went to pieces. The crew sunk, and no one could bid another farewell. Helon supported himself for a short time upon a spar, and looking round saw Salamith and her father sink. Alone and scarcely conscious, he struggled for a few moments with the stormy waves. One of tremendous height came rolling onward; Helon exclaimed amidst the uproar of the elements,

' The angel of the covenant—  
Behold he cometh, saith Jehovah of  
Hosts,'

and was buried in the waters.

"After an hour the storm had ceased. And the storms of this world, too, had ceased for those who had found death in the waves and life in the bosom of their God."

The melancholy impression which the close of this story will leave on the mind of every reader of feeling, even in this imperfect sketch, is the best proof how well the author has succeeded in the fictitious part of his work; and it is this circumstance which distinguishes it above all the stories which have been written as vehicles of antiquarian information. He has deprived us of the means of judging how far it is an exact picture of the Jewish life and sentiments in the period assumed, by entirely withholding references to authorities, on the insufficient ground, that they would be useless to the unlearned and superfluous to the learned. We are glad, however, to perceive that the remonstrances of his German readers have induced him to promise to supply this great deficiency, by giving his own notes, and those which the Dutch Professors, Vanderpalm and Clarisse, have added to a translation which has appeared in Holland. Full and accurate references alone can enable us to use such a work with any confidence for the purpose of instruction, and correct, in some measure, the fallacy which leads the reader to feel as if he really had contemporary authority for the facts and descriptions which it contains. The picture of the Jewish people is probably idealized, and we

can scarcely believe that their national festivals were celebrated with such a high-wrought enthusiasm, and such a renunciation of all selfishness and animosity as are here ascribed to them. But we must allow an author to enoble what he finds a delight in describing; and we can readily forgive an error on the side of praise, in respect to a people whom it has sometimes been deemed a point of duty by Christians to paint in the blackest colours. Great taste and devotional feeling has been shewn in the manner in which quotations from Scripture, especially from the Psalms, are introduced, and the best modern versions have been every where followed. Should the book ever be rendered accessible to English readers, it will be found a very pleasing medium of conveying historical, geographical and antiquarian knowledge, and will gratify the taste while it improves the heart.

K.

SIR,  
**W**HAT can account for the prevalence, at the present day, amongst *Protestants* of that most marvellous modification of the Christian faith yclept *Trinitarianism*? "Thinks I to myself," the other day, as I sat revolving in my mind the unvaried, uniform and iterated averments of its Divine "Author and Finisher." "Why callest thou me good? None is good but one, that is God." "I ascend to my God." "The words I speak unto you, I speak not of myself." "The Father that dwelleth in me, he doeth the works." "The Son can do nothing of himself." "I live by the Father." "My Father is greater than I." "He that hath seen me hath seen the Father." "To sit on my right hand and on my left is not mine to give." . . . . But I might, literally speaking, transcribe, as every reader of his Bible well knows, a considerable proportion of our blessed Saviour's discourses into your pages, before I had exhausted THE SON'S attestations to his inferiority to THE FATHER, his nothingness without HIM, and but for HIM. As fully impressed with the divinity he claimed as with that he disclaimed, "Is it possible," I caught myself vociferating, "is it possible, that men,

sincerely believing themselves the disciples of Christ, can honestly so sophisticate almost every word they admit him to have uttered on the subject of his relation to God, as to fasten upon him the blasphemy of his being the *COMPÈER* of God?" But my momentary bigotry brought a blush into my cheek, and with sincere compunction and shame let me now record my "*wonder*" at the almost unanimous faith of Christendom. It is indeed true, that prescription, establishment, fashion, will, to multitudes, in every age, make black white, and white black: but even among the *ὁ πολλοί* of believers are there not to be found thousands and tens of thousands who attach all the credit and conclusiveness that the most devoted inquirers after divine truth alone can attach to every insulated asseveration of the "Teacher come from God," as well as to the whole tenour of his doctrine, and yet, upon his own supposed *showing*, coequalize, not identify, him with his Father and his God? In the opinion of such disciples at his feet as these, he must, somewhere or other, have either explained away these categorical depositions of unqualified subjection to, of absolute dependance on, "the only true God," or have taught also some antagonistical doctrines, so utterly irreconcilable with their naked meaning, as to warrant any possible evasion of it. For any such direct contradictory elucidations I look, however, in vain: indeed, I am not aware that the stoutest-hearted champions of creed and article-theology have gone so far as to assert, that what he who "spake as none other man spake," said at one time, he directly unsaid at another. We must, therefore, have recourse to the remaining member of the alternative for the solution of our problem. And here, let me avow, however little creditable to my judgment the avowal may be deemed, that in a solitary, quite anomalous text, I, for one, do recognize an apology for almost any but a perverse or ludicrous interpretation of our Saviour's assertions in the passages enumerated, and in others of a like import.\* The Baptismal text I never

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\* I have never read the admirable dissertation of Tyrrwhitt on this text,

can but consider as an impregnable hold of Anti-Unitarian doctrine. So decisive a voucher am I forward to admit it be of a ~~valuable~~ in heaven, that if I entertained the slightest notion of its being possibly *authentic*, I should feel myself as much constrained as any Athanasian can feel, to accommodate my conviction of the Unity of God to any hypothesis by which it could be decently modified. Now if this, or any thing like it, can be the expression (well or ill founded) which this supposed command of our Saviour's makes upon a mind convinced that Paganism is as much the doctrine of Christianity as Trinitarianism is, what must be its effect on those who identify Trinitarianism with Christianity? Will *they* not believe any thing rather than offer violence to its more obvious import? Will any Procrustean process seem illegitimate to them, that can torture Scripture into a seeming harmony with this extraordinary but decisive text? Is it not, indeed, matter of fact, that this great vital organ of the orthodox system generates rather than merely fills all the arteries and veins which flow to and from it? What vagary of the human brain could less assimilate with the whole or any part of Scripture, than does the grave and idolized dogma extracted from this singular anomaly in the sacred page? And yet in the opinion of those who deem it treason to divine truth to question the evidence by which this solitary testimony to Trinitarianism, under another name, is supported, is there one in a thousand who does not, with Postellus, trace its ramifications in almost every volume of the Jewish and Christian Scriptures? Shall I be contradicted when I say, that the minutest degree of scepticism, as to the authenticity of the Baptismal text, would do more to disenchant Athanasianism of its charms, than whole folios of demonstration opposed to the tenet which this text seems to involve will be able to do in a long succession of ages? Will my assertion be disproved, if I

without being reminded of the notable hoax practised by our factious monarch on the literati of his day. His argument all along, disproves the assumption on which it is founded.

roundly affirm, that, amongst the now many dilapidated fortresses of orthodoxy, there is not one which offers to "the sword of the spirit" a more vulnerable track than does this its vaunted and hitherto all but unscarred citadel?

#### BASANISTES DEUTEROS.

Sir,  
As you sometimes allot a corner of your Repository to book-worms, allow me to occupy a small space with a brief account of two small tracts, printed together, in a volume which though figured as an octavo is not larger than an octodecimo.

The whole title is as follows: "Precepts, or, Directions for the well-ordering and Carriage of a Man's Life, through the whole Course thereof: left by *William, Lord Burghly*, to his Sonne at his death, who was sometimes Lord Treasurer of this Kingdom. Also, some other Precepts and Advertisements added, which sometimes was the Jewell and Delight of the right Honourable Lord and Father to his Country, *Francis, Earle of Bedford*, deceased. In two Books. London, printed for *Thomas Jones*, and are to be sold at his Shop in the Strand, neare Yorke House, 1637."

This "Thomas Jones," the bookseller, was a smart tradesman. He has dedicated the volume, which he describes as a new edition, to Richard, Lord Buckhurst, to express part of his thankfulness for the "goodness" he had received from this nobleman and from "the noble Earle" his father, and "the right vertuous Countesse," his mother. There is a vein of mirth in this writer from "his shop in the Strand, neare Yorke House." "Multiplicity of words," he tells Lord Buckhurst, "begets multiplicity of errors: especially in those whose tongues were never polished by art. It is true" (he waggishly adds), "I have much learning, but that is in my shop, and it is as true that I am ignorant, having not the happiness to bee bred a scholar." He then quotes a Latin sentence to excuse his want of education, and that, without saying, as honest John Bunyan did, in the like case, "the Lord I borrow," viz., *Non exiis hominibus edire Corinthum*.



I was somewhat curious to look into the paternal counsels of such a man as Cecil, Lord Burleigh, Elizabeth's far-famed minister, especially as he admonishes his son that they will "season his youth like the dew (dew) of age." They are moral and pious, but displaying withal a good deal of that worldly wisdom by which the author made his way through so many difficulties, and preserved his standing amidst so many mutations and perils.

Precept 1. is headed, rather oddly, "For the choice of your *Wives*." The wary politician here calls upon his son to "use great providence and circumspection, for," says he, "it is in the choice of a wife, as in a project of warre, wherein to erre but once is to be undone for ever." He exhorts with regard to a wife, "Let her not be poore," and assigns the thrifty man's reason, "Because a man can buy nothing in the market without money." Amongst other advice on this point, he enjoins, "make not choice of a Dwarfe or a Foole, for from the one you may beget a race of *Pigmeyes*, as the other will be your daily grieffe and vexation: for it will irke you so oft as you shall heare her talke, and you shall continually finde to your sorrow, that feelee that crosse, that *There is nothing so fulsome as a she-foole*." And, after counselling against "drunkennesse," he lays down the following rule of husbanding: "Beware thou spend not above three of the four parts of thy revenue, nor above one-third part thereof in your house: for the other two parts will but defray extraordinaries, which will always surmount your ordinaries by much: for otherwise you shall live like beggars in continuall wants, and the needy man can never live happily, nor contented, being broken and distracted with worldly cares: for then every least disaster makes him ready to mortgage or sell: and that Gentleman that sels an acre of Land, looseth an ounce of Credit: for *Gentilitie is nothing but antient riches*: so that if the Foundation do sinke, the Building must needs consequently fall."

Under Precept 2, the title of which is, "For the Education of your Children," this sage father exhorts, "suffer not your sonnes to passe the

*Alpes*," alleging that by foreign travel they would learn "pride, blasphemy and Atheisme." One of his counsels is extraordinary, and may cause him to be ranked amongst the *enemies of war* upon Christian principles: if in the latter part of the sentence a little secular policy peeps out, it may well be forgiven for the sake of the rare "meekness of wisdom" that comes before. "Neither by my advice," says he, "shall you train them (sons) up to warres: for hee that sets up his rest to live by that profession, in mine opinion, can hardly be an honest man, or a good Christian; for, *Every warre of itselfe is unjust, the (tho') good cause may make it lawful*: besides it is a science no longer in request then use: for souldiers in peace, are like chimneyes in summer, like Dogges past hunting, or women, when their beauty is done."

Precept 5, "adviseeth to keepe *some great man* to your friend, and how to complement him."

At p. 25, is "An Addition of some Short Precepts and Sentences, not impertinent to the former," I suppose by Lord Burleigh, though the following, numbered 21, is not quite such as would have been expected from his eminent wisdom. "Though I thinke no day amisse to undertake any good enterprise, or businesse in hand; yet have I observed some, and no meane clerks, very cautionarie, to forbear these three mundayes in the yeare, which I leave to thine own consideration, either to use or refuse, *viz.* 1. The first Munday in April, which day *Caine* was born, and his brother *Abel* slaine. 2. The second Munday in August, which day *Sodome* and *Gomorrhah* were destroyed. 3. Last Munday in December, which day *Judas* was horn, that betrayed our *Saviour Christ*."

We have, at p. 52, "A handfull of short questions, with their Resolutions," some of which are mere conundrums: e. g. "Q. What waters of all others ascend highest? A. The tears of the faithfull, which God gathers into his bottle." Similar to this is the Joe Millar conceit which has often crept into very grave pulpits: "Q. Why cannot the heart of a man bee filled, although hee should enjoy the whole world? Ans. Because the whole Globe of the World

is round, and *Man's heart a Triangle receptacle for the Trinity.*"

The last paper in these Miscellanies, all purporting to come from the pen of Cecil, is "The genealogy, offspring, progeny and kindred, the household, the family, the servants and retinue of *Pride*, cum *tota sequela sua*, with all her trayne and followers," in which goodly company are placed 10thly, "Error, heresie, superstition, schisme, sects, pharisaisme, *Puritanisme*, idolatry."

Could this lynx-eyed statesman discover no other sentiment than *pride* as the motive of those men of irreproachable and saintly lives, that would not bow to the authority of a vain, loose-living and profane-talking woman, who succeeded her father, the Nero of his age, as "Head of the Church of Christ upon earth," or that questioned the spiritual lordship of bishops who had played fast and loose with religion, and were frocked or unfrocked at the pleasure of "Queen Bess"?

"———O! soul of Sir John Cheke."

Cecil was the trimmer from policy that this Greek scholar was from weakness, and the master was so far happier than the scholar, that the grievousness of Cheke's fall from the faith made repentance and restoration almost a matter of course, whilst Cecil's even but slippery tenor of life allowed him to practise hypocritical compliances, without any great outward violation of integrity, and consequently without any deep compunction of conscience.

The whole title of the second tract in the volume runs as follows: "A Glasse, wherein those enormities and foule abuses may most evidently be seen, which are the destruction and overthrow of every Christian Commonwealth. Likewise the only means how to prevent such dangers: by imitating the wholesome aduertisements contained in this Booke. Which sometimes was the Jewell and delight of the right honourable Lord, and Father to his Country, FRANCIS, Earle of Bedford, deceased." At first, I thought that the "Glasse" was composed by the "Earle of Bedford," but I helieve Mr. "Thomas Jones" means only to represent that the Earle was

fond of it, and used it as a manual, his "Jewell and delight." Yet there is little in it to entitle it to this high distinction. Unlike Cecil's treatise, it is slightly tinged with *Puritanism*: but it is sober, even to dulness. Coming to it from the smart, sagacious, proverb-like sentences of that adept in human nature, we find nothing scarcely that takes hold of the imagination. Now and then there is a grotesque description. "Shamefastnesse (shamefacedness) is a goodly ornament of noble persons. It exalteth those which be humble, making them noble. It is the beauty of them that are feeble and weak, the prosperity of them which be sicke, the comfort of them that are in heavinesse, the increase of all beauty, the flower of religion, the defence and buckler against sinne, a multiplier of good deeds; and, to be short, it is *the only paramour and darling of God*, the Creator of all."

The "Contents" of this little book are summed up in the following chapters, designed to picture so many "abuses." "1. A wise man without workes. 2. An old man without devotion. 3. A young man without obedience. 4. A rich man without charity. 5. A woman without shamefastnesse. 6. A master or ruler without virtue. 7. A Christian man full of contention. 8. A poore man proud. 9. A wicked and an unjust king. 10. A negligent bishop. 11. A people without discipline. 12. A people without law."

"The ninth abuse" the writer justly calls "a capital abuse indeed." To display it by contrast, he describes royal excellence in a passage not without strength, and containing a summary of patriotic principles: "The righteousness and justice of a king, is to oppress no man wrongfully by power: to judge and give sentence betweene man and man indifferently, without affection of any person: to defend strangers, orphan children and widdowes: to see that robbery and theft raigne not in his realme: to punish straitly adulterous and fornicating persons: not to promote and exalt such as are wicked: to give no living to such as are unchaste persons, and makers of vicious pastimes: to destroy out of his land all such wicked against God and the

to suffer no murdherer or man-queller to live, much lesse such as doe kill either father or mother: to defend the church: to comfort the poore with deeds of charity: to take heed that his officers under him bee just and good men: to have of his counsell, ancient, wise and sober men: to give no care to sooth-sayers, witches or enchanters: not to keepe anger in his stomacke: to defend his country justly and valiantly against adversaries: to put his whole trust and confidence for all things in God: not to be the prouder in heart if things doe succeed after his minde, and to beare the contrary patiently: to keepe steadfastly the Catholike or universall Faith: not to suffer his children to doe wickedly: to bestowe certaine houres daily in prayer: not to eate and drinke out of season. *For woe be to that land, (as the prophet saith,) whose king is a childe, and whose great men doe rise up early to eate and drinke.*"

The honest moralist dwells upon "many and sundry sores" which "doe infect a realme and hinder the prosperous weale thereof," "but above all things," he says, "the unrighteousnesse of a King, doth make darke and clowdie the face of his whole realme;" and he concludes with this warning to the possessors of thrones: "But yet let every King take this lesson with him, and marke it well,—that as among men he is set highest in his throne, so if he minister not justice, hee shall be deepest in paine. For in this life as many transgressors and offenders as hee had under him, so many in the time to come shall he have above him, to his extreame sorrow and paine remedilesse."

The spirit, at least, of this and a few other passages is worthy of one of the founders of the house of Russell, a "father to his country," whether as the author or the admirer. Had this little compendium of duty been the "jewell and delight" also of the Charleses and the Jameses, it might have saved one from decapitation, another from discrowning, and all four from indelible historic infamy.

#### CANTABRIGIENSIS.

Walsworth,

Dec. 11, 1822.

SIR,

If you think the accompanying curiosity worth preserving in your Repository, it is at your service. It is "The Methodist Hymn," taken from a Collection of Hymns, for Camp-Meetings, Revivals, &c. &c. By Hugh Bourne. Nottingham. 1821.

HYMN xxxiii.

Methodist Hymn.

- 1 The Saviour's name I'll gladly sing,  
He is my Saviour and my king!  
Where'er I go his name I'll bless,  
And shout among the Methodists.
- 2 To the Devil's camp I'll bid adieu,  
And Zion's peaceful ways pursue;  
Ye sons of men come turn and list,  
And fight like valiant Methodists.
- 3 It is religion makes the man,  
The world may try to prove it vain,  
But I will give the world for this,  
To be in heart a Methodist.
- 4 Come sinners, turn unto the Lord,  
And closely search his precious word,  
And when you do his truth possess,  
You may become a Methodist.
- 5 Come now with me, and you shall know  
What a great Saviour can bestow;  
His love to me I can't express,  
Although I'am call'd a Methodist.
- 6 I am a soldier of the cross,  
All earthly things I count but loss,  
My soul is bound for endless bliss,  
To praise thee with the Methodist.
- 7 They preach and pray, and sing their best,  
They labour much for endless rest;  
I hope the Lord will them increase,  
And turn the world to Methodists.
- 8 We shout too loud for sinners here,  
But when in Heaven we shall appear,  
So faithful then our souls shall rest,  
And shout among the Methodists.
- 9 And when that happy day is come,  
When all the Christians are brought home,  
We'll shout in high enraptured bliss,  
With all the blood-wash'd Methodists.

The following account "Of the Origin of the English Camp-Meetings," &c., forms the Introduction to the Collection.

"A large Religious Meeting in the

open air, and the first in England which bore the title of A CAMP-MEETING, was held upon Mow,\* on Sunday, May 31st, 1807. It commenced about six o'clock in the morning, and continued without intermission till about half-past eight in the evening. It began with one preaching stand only: but three more were afterwards erected. The preachings were intermingled with pious exercises; such as singing, prayer, exhortations, speaking experience, relating anecdotes, &c.

"During a great part of the day, the scene was interesting: a company wrestling in prayer; four preachers delivering the word of life; thousands listening; tears flowing; sinners trembling; saints rejoicing. Such was the first of the English Camp-Meetings.

"A day's praying upon Mow began first to be talked of in the year 1801. The thought rose simply from a zeal for praying which had sprung up in that neighbourhood. From the year 1802 to 1807, various accounts of the American Camp-Meetings were published. These accounts strengthened the cause, and fanned the flame: and in the mean time Lorenzo Dow, a native of America, preached in England, and gave some account of these meetings. He drew some attention to the subject, but never had a thought of attempting a Camp-Meeting in England; and when he left England, he had no thought of such a thing taking place.

"In 1807, by a peculiar direction of Providence, a Camp-Meeting took place as above; and two more were published in the same year. These were strangely opposed, and as wonderfully supported, and Camp-Meetings gained an establishment."

#### A COLLECTOR.

#### *Essay on the Principles of Criminal Law.*

**A**T a moment when joy and hope and apprehension are alternately excited by the contemplation of a Legislature engaged in the work of

\* Mow is a large mountain running between Staffordshire and Cheshire; and about five miles distant from the Staffordshire Potteries.

repairing and improving what time has dislocated, or earlier wisdom had left incomplete, in the great political and social institutions of this country, it may be permitted to any individual, however humble, to offer with suitable diffidence and temperance, his counsel upon the occasion.

It is proposed in the present essay very briefly to discuss the principles of criminal law, or punitive justice; a discussion that might seem altogether superfluous to those who advert only to the copious exposition of those principles which has been made by writers of the most eminent talents in this and other nations. But as the practice of no people, perhaps, has accorded with correct theory in this matter, and as consequently it has been difficult to inquirers at all times to view the subject through a clear medium, an attempt to bring out the chief points to be regarded in this melancholy department of jurisprudence may not be improper or useless. Now, as it is obvious that we cannot expect to draw safe conclusions from false premises, nor to form good systems without establishing and adhering to solid fundamental principles, it appears most important in the inquiry before us to determine what are the proper purposes or ends of criminal laws. These purposes we will begin with stating in the following order:

1. To protect society from injurious and vicious practices, denominated by Blackstone "public wrongs."
2. To reclaim and reform offenders.
3. To deter the criminal and others from a repetition of the offence.
4. To make reparation, wherever it is practicable, to the party injured.

Simply to state the first-mentioned purpose is sufficient, as the only controversy would be respecting the means of attaining that end, and those means are to be investigated under the following heads.

It might be presumed, that in Christian communities the purpose next mentioned would at once be admitted to be the most important. In parental government, punishment is termed correction, whether it be or be not adapted to that end. In the government of a state, we say that justice is administered towards those who are accused of offences; and justice implies what is right, or tend-

ing to rectify what is wrong. "In moderate governments," says Montesquieu, "a good legislator is less bent upon punishing than preventing crimes; he is more attentive to inspire good morals than to inflict penalties." It is true, that when we speak of the amendment of an offender, we suppose that an offence has been committed, and to *prevent* offences, it may be reasonably urged, should be our leading desire and aim. Offences, however, will come under the best system of policy. Their enormity may be greatly restrained, and their number diminished, but notwithstanding the force of religion and of law they will exist in every society. Good institutions for religious and moral instruction, wise means for diffusing a virtuous spirit through a nation, are the most effectual preventatives of crime. But our present business is with *criminals*, and with the laws relating to persons actually in that class. We may contend, then, that the most efficient means of lessening the number and enormity of crimes will be found in judicious plans for reclaiming offenders at the commencement, or at an early stage, of their career. With reflecting persons it surely cannot be difficult to establish the truth of this position. To apply correctives before the mind has been hardened by a long course of criminality must, it seems, offer a better chance of success than to attempt to restrain obdurate offenders by severity of punishment. The criminal not deeply practised in vice would, in very many, if not in most, cases be reclaimed by being placed in an appropriate situation, and supplied with suitable instruction and aid. He might be led and encouraged, but even he would rarely be forced and terrified into amendment. And as to criminals more advanced in their sad course, we may, without hesitation, say, that so long as any reasonable hope of their reformation could be entertained, it would be right, and conducive to the best interests of society, to make their punishment a reclaiming process.

But if these be truths, and if in speculation they might receive general and ready assent, it is evident that they have not been much attended to by practical politicians and legislators. That which we have mentioned third

in order, among the ends of criminal justice, appears solely or principally to have occupied their attention. Every one will concur in the principle that laws must be enacted and measures adopted for this end, of deterring from crime; though a wide difference of sentiment may exist respecting the application of that principle—respecting the measures and the laws best suited for the purpose. Legislators appear commonly to have considered that the prevention of crime could only be effected by the severity of penal enactments. Hence the cruel laws to be found in the codes of many civilized nations, ancient and modern; and hence among us the great number of offences against which the penalty of death is denounced. Montesquieu was of a different opinion. He says, "Experience shews, that in countries remarkable for the lenity of their laws, the spirit of the inhabitants is as much affected by slight penalties, as in other countries by severer punishments. Imagination grows accustomed to the severe as well as the milder punishment. Robberies on the highway were grown common in some countries; in order to remedy this evil they invented the punishment of breaking on the wheel, the terror of which put a stop for a while to this mischievous practice. But soon after robberies on the highways became as common as ever. If we inquire into the cause of all human corruptions, we shall find that they proceed from the impunity of criminals, and not from the moderation of punishments." Beccaria, another writer of deservedly high name, thus declares his sentiments: "Crimes are more effectually prevented by the certainty than the severity of punishment. The certainty of a small punishment will make a stronger impression than the fear of one more severe, if attended with the hope of escaping. If punishments be very severe, men are naturally led to the perpetration of other crimes to avoid the punishment due to the first. In proportion as punishments become more cruel, the minds of men, as a fluid rises to the same height with that which surrounds it, grow hardened and insensible, and the force of the passions still continuing, in the space of 100 years the wheel terrifies no more than formerly the prison.



That a punishment produce the effect required, it is sufficient that the evil it occasions should exceed the good expected from crime, including in the calculation the certainty of the punishment, and the privation of the expected advantage. All severity beyond this is superfluous, and therefore tyrannical." And are not Beccaria and Montesquieu right? Surely their arguments are no less supported by experience than by enlightened theory. In framing penal laws, the force of human passions, urged and strengthened by various circumstances, seems to have been forgotten. But, in fact, few persons after proceeding some time in a vicious course can be induced by terror to draw back. If they have subsisted by plunder or dishonesty, they become more and more unfitted for obtaining subsistence by honest means, and those means soon become barred against them; unless they could avail themselves of the poor-laws. Actuated by long-indulged vice; not restrained by religious or moral principle; encouraged by vicious companions; and stimulated by want, real or factitious, will they think of the severity of punishment, with which they are threatened, further than to elude, if possible, the denunciation of the law, and perhaps to prefer the offence, *if it will answer their purpose*, to which the lighter, rather than that to which the heavier, penalty is attached? If robbery and fraud, in every shape, were made capital crimes, the practised offender, in ninety-nine cases out of a hundred, would despise the penalty, or avert his eyes from the view of it. This we may hold to be an incontrovertible truth. And the first inference to be drawn from it is, the importance of a corrective process early applied to offenders. The next inference is, that if severity will not deter from crime, neither can it be justly applied in a mere penal way, as if to avenge society. Admitting that there is a class of offenders who, to human view, are incorrigible, or nearly so, and, therefore, that it is expedient to disable them from continuing to injure the community, it does not follow that we can be justified in consigning them to the executioner, and hurrying them unprepared to the bar of Divine justice. From various motives, however, the penalty of death has numerous

and powerful advocates, and many of those will plausibly argue, that if it be allowable to punish murder with death, other crimes that may lead in their consequences to murder, or that in their nature are almost equally injurious, deserve an equal punishment. And others cling to the notion, that the mere denunciation of such a penalty must excite the highest degree of terror, and so most effectually deter from crime. A distinguished senator is reported to have maintained, in a recent debate, that no penalty could be so terrible as the punishment of death, and that the fear of death was the greatest of moral restraints. This at the utmost is mere opinion. And though a contrary opinion is not capable of being established by demonstration, it is supported by Beccaria and other enlightened men, and reason and fact appear to be decidedly in its favour. Men who voluntarily embrace the military profession can have no very strong habitual fear of death. The force of attachment to life must surely be greater or less according to the principles, habits, condition and prospects of a man. At all events, the punishment of death will not effectually deter men from committing crimes, as is evinced every day, and even among criminals not the most abandoned. The question, whether society have a right to take away the life of an offending member will not be here examined; but it deserves the most solemn consideration on the part of legislators; for if it may be properly determined in the affirmative, there are at least objections and difficulties which ought to make us very cautious and forbearing in the exercise of the supposed right. Every truly wise and good man will admit that the punishment of death should never be inflicted, unless it answer a salutary and adequately important purpose. It seems, then, that before this highest of penalties is denounced, we ought to be well assured, that by this, and this alone, certain crimes can be prevented or restrained. Not many will seriously contend that this is the case with respect to scores of offences (such as breaking down the head of a fish-pond, destroying trees or hedges, rixes, demanding money by means letters, soldiers or sailors

wandering without a testimonial, &c. &c.) made capital in our statute book.

But it will be argued, that there are several crimes, besides murder, for which the punishment of death is suitable and just. We will briefly consider two of the foremost in this class of crimes; forgery and rape. That men are not very effectually restrained from the crime of forgery, by the certain loss of life upon detection and conviction, is proved beyond doubt by a superabundance of lamentable facts. Then, is the punishment of death peculiarly called for by the atrocity of the offence? Surely not. This crime may, indeed, by an easy mode occasion very extensive mischief, and therefore demands penalties of *appropriate* rigour. But might not these be found in perpetual or long imprisonment, and hard labour, and hard fare, by which the criminal would rather be put to *make amends*, than, strictly speaking, to *atone* for his offence? Public justice, methinks, would by these means be fully satisfied, and policy no less consulted. As to the other crime that has been mentioned, the duty and importance of protecting female chastity from brutal violation admit of no dispute. Our laws in relation to female chastity, in general, may, indeed, be considered as rather curious, punishing rape with death, and making adultery the subject of a civil action! But, apart from such considerations, we may justly, very justly, doubt whether rape ought to be punished with death; although, like forgery, requiring to be restrained with a strong hand, on account of the violence of that passion which might lead to the crime, and its injurious effects when perpetrated. The difficulty of procuring sufficient evidence, and the danger of unjust conviction, in this case, form alone no slight argument against making the offence capital. Surely, no person ought *ever* to suffer death on the testimony of one witness. Indeed, there are two considerations, which of themselves ought to make the punishment of death exceedingly rare in penal statutes. One is, that even under the most pure administration of justice, some persons will occasionally be convicted of crimes of which they are innocent, through perjury in witnesses, misconstruction of circumstantial evi-

dence, or other causes. Now, the innocence of such persons may be, and sometimes actually is, afterwards established, and if their lives were spared, they might be reinstated in their proper place in society, and some compensation might be made to them for their unjust sufferings. But if they had undergone the punishment of death, all means of repairing the dreadful mistake would for ever be removed. The most earnest advocates for capital punishments might feel a tremor at the contemplation of a case of this kind. But the other consideration, to which I would refer, ought to have still more weight. Christians believe in a future state of existence, where the wicked will endure punishment, compared to which the most severe of human penalties are beyond expression light. Yet we send the criminal, at no distant period after conviction, and sometimes within forty-eight hours, to this unseen world. Ministers of religion, undoubtedly, attend him, and prescribe repentance, and administer religious rites, and discourse of salvation through the Redeemer of sinners. But can we hope that repentance often takes place within the utmost period now allowed between sentence and execution, and especially within the forty-eight hours afforded, where the crime has been of the deepest dye? Let us not be deceived, nor blindly commit irreparable and awful injury where we profess only to award justice.

The punishment of death has been particularly adverted to as being the highest penalty known to our laws, and as involving the most important consequences. But our argument lies against all undue severity, as cruel; impolitic and unjust. Montesquieu observes, that "in all, or almost all the governments of Europe, penalties have increased or diminished in proportion as those governments favoured or discouraged liberty." If he could view the case as it now exists in this country, he would probably remark, that the liberty largely diffused through our political system had combated the obliquity of our criminal law, and amidst much disorder and mischief had mitigated its severity, and nearly paralyzed its force. It has been most truly said, that the efficiency of punishments greatly depends upon their cer-

tauty. The prerogative of mercy is, indeed, one of the brightest jewels in the crown of a prince; and as every crown is set with thorns as well as jewels, we ought not wantonly to despoil the sovereign of any of the latter. But to make this prerogative most valuable, it should be brought into exercise only on extraordinary occasions. That its use should be confined to a narrow field, seems essential to the public good, which includes the advantage of the head as well as of the members. The lenity of the state in its criminal laws should render needless the frequent exercise of mercy by the executive power. To mitigate the severity of punishment, and to shorten its duration, upon evidence of contrition and reform in the convict, or upon the discovery of well-attested and important circumstances affecting the justice of the conviction, seems to be the proper sphere of this prerogative; and it is doubtful whether, if the criminal code of a country were in all respects just and lenient, it ought ever to extend to commuting punishments, or to pardon without good cause assigned. The letter and spirit of the law should correspond, and both should agree with reason and religion; and then it would be for the public welfare that the law pronounced should be invariably executed, saving only the right of the Sovereign to shew mercy in the cases above mentioned. And to insure a just decision, it is equally important that the court should be clear of all obstructions to the prisoner and the prosecutor. The judge should, as now, be the prisoner's counsel, if he had no other, to point out where the evidence was defective, and to state fairly the force of any *just* plea in his favour. And on the other hand, no technical or clerical flaw in the indictment, or other defect in mere form, should be fatal to the proceedings, but the error should be corrected on the spot. The prosecutor should likewise, upon conviction, always be allowed the *full* amount of his fair costs and charges, fees to counsel excepted.—Enough of discouragement would then remain against frivolous and vindictive prosecutions. We should equally desire that the innocent should not suffer; that the guilty should not escape with impunity; and that punishment

should not be unduly severe, but suited and proportioned to the offence, as far as could be effected by a judicious classification of crimes, and a wise system of penalties.

We have mentioned 4thly, that another end of criminal law should be to make reparation, wherever it is practicable, to the party injured. This principle, we know, would be opposed by many whose judgment deserves regard. They would contend, that although crime includes a private injury, yet in the greater crimes "the private wrong is swallowed up in the public." In murder and a few other crimes, compensation is admitted to be impossible. But can any sufficient reason be assigned for rejecting the general principle of satisfaction to the party injured in cases of robbery, fraud and other attacks upon property? The Legislator of the Jews ordained that the thief should restore double, or four or five-fold in certain circumstances, to the party robbed; and shall we say that this precedent deserves no attention, because in its full extent it is among us impracticable? Under the laws of larceny and cry, and in case of riots, the party whose property has been stolen or destroyed, may recover the amount of his loss from the district where the offence is committed. But no notice is taken of the offender in this view. It may be said that by adopting the principle in question, a wide door would be opened to imposition on the part of prosecutors; and that prosecutions might even take place for the purpose of private gain. But, surely, such impositions might be prevented in all cases of alleged loss of property, by making it a part of the duty of a jury to investigate the matter, and to certify the amount of the loss in their verdict. And when imposition is prevented, the idea of prosecuting for the sake of gain could never be entertained. Indeed, the difficulty of supplying prisoners with employment, from which a profit might be drawn, would probably be urged as an insuperable objection to laws requiring reparation in kind. By more difficulties, however, not amounting to impossibilities, no ardent friend of his species would be deterred from measures of great public importance and apparent advantage. The difficulty



contemplated would be materially diminished by proper exertions on the part of the magistracy; and the community should be made to feel an interest in the subject. It would seem right that a certain proportion of the loss, not less than half, should immediately be restored, upon conviction, to the party injured, upon the order of the judge without suit, out of the funds of the county where the crime was committed; provided the claimant had not been remiss in bringing the offender to justice. Frivolous, indeed, would be the objection that with such claims to indemnity, men would not have a sufficient inducement to guard their property from violence or fraud. An inducement would remain quite as powerful, as apparently ought to exist in any well-governed state. Loss would in nearly every instance be sustained after all; and the inevitable trouble and vexation of prosecutions would not appear as things to be courted or lightly regarded. Many a person is robbed or defrauded to an extent either ruinous or most grievous to him; and shall society sternly leave him to suffer, under the unfounded pretence, that to afford relief would be to give a premium upon the commission of crimes? Unfeeling avarice alone could suggest such pleas and such practices, which an Alfred would no more have suffered at this period than in his own age. As to the criminals, even if it should prove impossible to draw much profit from their labour, still they ought to labour with that view, either for life or for a definite period, according to the nature of the offence. Justice and policy seem loudly to demand that this should be a part of the sentence for felony, larceny, fraud and every crime admitting of compensation; and as proving to the criminal that his pursuits were likely to be in every view unprofitable, it would not be without a salutary effect.

Late, and not without reluctance, we appear to be entering upon the reform of our criminal code. The reluctance manifested in relation to this work proceeds indeed, generally, from a principle, which well directed, we could not censure—the principle of attachment to established laws and usages. But dislike of innovation ought to have reasonable bounds, and

not to stand in the way of real and needful improvement. So much regard should be paid to the influence of habit, that the reform of bad institutions should commonly be carried forward by degrees, varying according to the nature of the subject and to the circumstances connected with it. But it is incumbent upon those who would oppose every change professing to be an improvement, by the declaration, "*nolumus leges Angliæ mutare*," to prove that legislators never make a bad law, and that laws originally good, can never become bad by lapse of time and alterations in the state of society. In the reform of our penal laws it seems that much may be done at once, and a foundation laid for all that should follow, without danger or material inconvenience. To make sure provision for the universal instruction of the children of the poor, attending especially to the means of fixing religious and moral impressions on their minds, is the first, though in one view a collateral, step in this great work. Measures directly bearing upon the subject, and immediately required, are, to amend a large proportion of our penal statutes, and to establish a regulated system of punishments, consonant in essential points to justice, humanity and religion; so that the law should no longer utter violent denunciations in *terrorem*, but should speak in the simple, impressive language of certainty, prescribing penalties which, not being excessive, should be enforced as a matter naturally consequent upon the conviction of offenders: and to mention last what is of primary importance, the remodelling of most of our prisons, for the proper classification, discipline, separation and employment of criminals. In dealing with actual criminals here, we must look for the chief means of repressing crime; and here the mighty mass of existing evil will demand all the wisdom and energy and perseverance of the supreme and local authorities.\* The 24th

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\* My pen would fail to express the sense which I entertain of the high desert of Mrs. Fry and those who have co-operated with her, of Mr. Buxton and Mr. Gurney, in their endeavours to effect the reform of prisons and of their inmates; but posterity will not be silent in their

Geo. III. c. 54, and other existing statutes have been referred to from the Bench, as providing a remedy for this evil; but it is to be remembered that these statutes in their most material points are not imperative; they permit very much to be done, but they actually require very little. The expense of money that may be needful in the first instance to make our prisons what they ought to be, deserves not to be mentioned as an impediment or objection. Shall we expend 50 millions in a year for the operations of war; for works of destruction; and shall we grudge perhaps five millions for permanent works of justice and mercy, tending in the highest degree to correct and restrain vice, and to secure the persons and properties of a nation? Those who would answer in the affirmative, must be prepared to say in plain terms that they prefer evil to good.

The eyes of contemporary millions are fixed upon the British Legislature on this occasion, and generations to come will review their proceedings. May their acts be such as to merit and obtain the applause of the present and of future ages!

SIR,

THE opinion or rather judgment of Sir Thomas Plumer, the Master of the Rolls, on the insufficiency of the Register of Births kept by the Dissenting Deputies, at Dr. Williams's Library, (as reported by your correspondent, A. B., XVII. 728,) may possibly disturb the minds of some of your readers. I am persuaded, however, that the dictum of the learned judge is of little authority, and would have no influence in any other Court. It has been again and again laid down in law, that any register of a birth may be, under certain circumstances,

praise; (if that poor soul could be of importance to them;) and what these private individuals have effected may surely encourage others, and shew that our object in its full extent is by no means impracticable. And our hopes of success may be strong when we consider that in the present administration there is unquestionably a large portion of benevolence, and of an upright disposition to promote the public welfare.

good evidence: the hand-writing of a father in a family-bible or pocket-book has been received: and it cannot therefore be that so regular and formal a registry as that at the Library, in Red-Cross Street, should be invalid. At the same time, it behoves the Deputies to obtain and make known some competent legal opinions upon the case, for their own justification, and for the satisfaction of every one who, like myself, is

#### A DISSENTER AND A PARENT.

*Dr. John Jones on the Proposition that the Divinity of Christ was dictated by Heathenism, in order to account for his Miracles.*

THE first proposition which I have to illustrate is, That such was the genius of Heathenism, that its votaries, as soon as they had heard of the miracles of Jesus, and had reason to believe them to be true, were unavoidably led to consider him as a God.

The Heathens, it is well known, believed in the existence and agency of many gods. These, as they supposed, often appeared in the shape, or entered the bodies, of men. The Greek and the Roman writers abound with instances of their interposition in both these respects; and the notion was as familiar as that of ghosts or evil spirits, entertained by the vulgar in modern days. When Christ appeared and exhibited in the miracles which he performed the proofs of his divine mission, the conclusion was natural that he was himself one of the gods, acting by virtue of his own power, and not with the authority of a higher Being. I will illustrate this by two examples of unquestionable authenticity. When Paul miraculously healed the infirm man in Lystra, Acts xiv. 11, "the people," we are told, "lifted up their voice in the language of Lycaonia. The gods are come down to us in the likeness of men." If Christ had been the author of this miracle, the people of that place would doubtless have said the same thing of him. The inhabitants of other places would certainly have drawn a similar inference, differing only as to what god he might be, each supposing him to be that divinity to which he was most particularly de-

voted: and if they would suppose him to be a god from *this* miracle, they would, *à fortiori*, have had recourse to the same supposition from *all* his miracles, and especially from the stupendous miracle of his resurrection. Another example, illustrative of the genius of Paganism, presents itself in the discourse of Paul at Athens. His hearers immediately concluded that he was "a setter forth of new gods;" and the sacred historian subjoins the reason, "Because he preached Jesus and the resurrection." Acts xvii. In the estimation of a Heathen, superiority to death was the most decisive proof of divinity; so that in their opinion, to assert that Jesus survived death, was the same thing as to assert that he was a god. To introduce a new god at Athens was a capital crime. Three centuries before, Socrates was put to death under that very charge; and they instantly conducted the apostle to the Areopagus to have him condemned for the same offence. Paul effectually sets aside the charge, by holding forth Jesus as *a man* appointed of God to judge the world, and raised from the grave by the power of the Almighty. The notion of one Supreme God, as the Creator and Governor of the universe, was not unknown to the Athenian philosophers; but lest the preaching of this Great Being should be made the grounds of a new accusation against the apostle, he, with admirable wisdom and presence of mind, precludes it by an appeal to their own writers, and especially to an altar erected to the unknown god in that very city. Here, we are presented with a very remarkable fact, most worthy the notice of those who believe that Paul taught the Godhead of our Saviour. The people of Athens, misled by polytheism, charged that apostle with holding forth the divinity of Christ as an object of their acceptance. And what did this great champion of the religion of Jesus do, in consequence? Did he meet the charge and avow it? This he certainly would have done, had it been well-founded, even at the risk of his life. On the contrary, he cuts up the charge by the roots as grounded in misconception; and he was accordingly discharged. Had he attempted to justify that doctrine, he would have been instantly

condemned. His acquittal is an unequivocal fact that he negatived it, as a mere dictate of Heathenism.

The conclusion on which I here insist, is directly asserted by Eusebius in his Ecclesiastical History, lib. i. 13. "The divinity of our Lord and Saviour Jesus Christ was celebrated among all nations by means of his wonderful power; an immense number, even of foreigners, being attracted to him, in the hope of being healed by him of the various diseases which afflicted them." Here, it is asserted that all nations celebrated the divinity of Christ, and that the grounds of this celebration were the wonderful works performed by him. It is clear, therefore, that, according to the surrounding nations who heard the fame of Jesus, he was a supernatural being, because he did things above the course of nature.

A well-known passage of Tertullian in his Apology, cap. 6, (see Lardner, Vol. VII. p. 243,) draws the same conclusion. "Tiberius, in whose reign the Christian name appeared in the world, having received from Palestine, in Syria, an account of the works which revealed and verified the divinity of Jesus, proposed him to the Senate, with the privilege of his own vote in favour of his deification. The Senate, because he had himself refused that honour, rejected the proposal; Cæsar remained of the same opinion, and threatened to punish the accusers of the Christians." Here, again, it is asserted that the works of Jesus proved his divinity. The conduct of Tiberius, who was a Heathen, in proposing the deification of Jesus, proves that he drew the same inference. But it is remarkable that Tertullian, who was a Christian, and who had opportunities to know better, should assert that the miracles of our Lord verified, not indeed his divine *mission*, but his divine *nature*. This shews that Tertullian and Eusebius reasoned exactly as the Heathens did respecting the nature of Christ, and that the real source of their belief in his divinity was Heathenism.

Eusebius and Orosius have related this fact nearly in the words of Tertullian. The words of Orosius are the following: "Tiberius proposed to the Senate that Christ should be made a god, with his own vote in his favour.

The Senate, moved with indignation that it had not been, as usual, proposed to them to determine respecting the reception of his religion, rejected his dedication, and decreed by an edict that the Christians should be banished from the city, especially as Sejanus, the minister of Tiberius, obstinately resisted the reception of his faith." Orosius, lib. vii. c. 4. The fact here recorded has been rejected by most learned men as utterly incredible, for is it to be believed that Tiberius could be induced to think that man to be a god, whom his viceroy in a remote province had crucified as a malefactor? Or, if he heard any thing of the fame and character of Jesus, is it credible that, selfish, slothful and negligent as that emperor was of the affairs even of the empire, he should yet interest himself in the case of an obscure Jew, and that Jew executed for treason against himself, so far out of the common course of things as to propose his dedication, and thus to place him in the same rank with the tutelar divinities of Rome? On the contrary, it may be asked, is it at all credible that Tertullian who flourished so near the time, and who withal was very learned, would have dared to hazard such an assertion, if it were not founded in truth? Is it within the compass of moral possibility, that a respectable writer, engaged in hostility with men of rank, talents and learning in the state, should virtually appeal to the archives of the empire for the truth of an incident which he knew did not exist there, and which he knew too, his enemies on inquiry would not fail to negative, and thus overwhelm him and his cause and his brethren throughout the world, with the fabrication of a palpable falsehood? Amidst these improbabilities, this curious and important question has been left by learned men undecided; and if no new light could have been thrown upon it, in this undecided state it must for ever have remained. But, fortunately for the interest of truth, Philo, Josephus, Plutarch, not to mention Tacitus and Suetonius, by a new and additional evidence, enable us to decide the question. The most improbable part of the story is, that Tiberius, from being an enemy, should have become a friend to Christ, and thus

publish an edict in Rome and in the provinces to protect the Christians, that is, the Jews who believed in Jesus (for the Christian name was not yet in existence): and yet Philo, who flourished at the time, not only bears his testimony to this edict, but quotes the substance of it to the following effect: "All nations, though prejudiced against the Jews, have been careful not to abolish the Jewish rites: and the same caution was preserved in the reign of Tiberius; though, indeed, in Italy the Jews had been distressed by the machinations of Sejanus. For after his death, the emperor became sensible that the accusations alleged against the Jews in Italy were calumnies, the inventions of Sejanus, who was eager to devour a nation, who he knew opposed his impious designs. And to the constituted authorities in every place, Tiberius sent orders not to molest in their several cities the men of that nation, excepting the guilty only, (who were few,) and not to suppress any of their institutions, but to regard as a trust committed to their care, both the people themselves as disposed to peace, and their laws which, like oil, brace them with firmness and magnanimity." Philo, Vol. II. p. 569. Josephus's account of this transaction is as follows: "A Jew resided at Rome, who was in every way wicked, and who, having been accused of transgressing the laws, fled from his country to avoid the punishment which threatened him. During his residence in Rome, he pretended to unfold the wisdom of the law of Moses, in conjunction with three other men, who in every respect resembled himself. With these men associated Fulvia, a lady of rank, who had become a convert to the Jewish religion, and whom they prevailed upon to send, for the Temple at Jerusalem, presents of purple and gold. Having received these, they appropriated them to their own use; which, indeed, was their motive at first in making the request. Tiberius (being informed of this by Saturninus, who was his friend, and the husband of Fulvia,) commanded the Jews to be expelled from the city. The young men, to the amount of 4000, were forced to enlist, by a decree of the Senate, and sent to the island of Sardinia. But most "

them, being determined to preserve their privileges as Jews inviolate, refused to become soldiers and were put to death. And thus for the wickedness of four men, the Jews were driven from the city." *Antiq. Jud. lib. xviii. cap. 3, 6.*

Now, if we compare the narratives of Tertullian, Philo and Josephus, the whole affair will become plain, consistent and credible. The Jewish believers at Rome, hating the despotic character of Sejanus, and penetrating his ambitious project of becoming emperor in the room of Tiberius, opposed his cruel measures, and arraigned him as a conspirator. Feeling their enmity against himself, he, with the usual adroitness of wicked ministers, represents them as enemies to the emperor and to the state. This, at first, Tiberius must have been ready to believe; and, actuated by resentment, quickened by the complaint of Saturninus, he cruelly banishes all the Jews resident in Rome, compelling such young men as were of age to become soldiers, in direct violation of the rights which they had hitherto enjoyed. But the mask soon fell from the face of Sejanus, the great enemy and accuser of the Christians; and the deadly hatred which rose in the breast of Tiberius towards the detected traitor, was now necessarily followed by a change of sentiments and conduct towards the persons who had previously opposed him. Thus the emperor, from a persecutor, became inevitably the friend and protector of the Christians. The evidence, brought home to his own bosom, of the falsehood of the charge urged against the followers of Jesus, disposed him to consider their master as a victim of a similar calumny in Judea; and taking into consideration his miraculous power, of which he had, through various channels, unquestionable evidence, he pitied his unmerited sufferings, and wished to atone for them, by consecrating him among the gods of the Pantheon. The Christian fathers, for obvious reasons, left the first impression of Tiberius's resentment unnoticed, mentioning only his subsequent conduct in behalf of the Christians. Hence the improbability which loads their narrative, and sinks it almost below rational belief.

The Jew whom Josephus stigmatises as in every way wicked, was, as we shall see hereafter, one of the framers and teachers of the Gnostic system, the principal object of which was to sink Christianity in Heathenism, by placing the founder with the Heathen gods. Tiberius, though a fatalist, was extremely superstitious; and Jewish magicians, Egyptian priests and Chaldean astrologers formed his most intimate associates. These men he consulted respecting Jesus; and there is no room to doubt, but at their instigation he proposed his deification to the Senate. It was very natural that the Senate and people of Rome should form their ideas of Jesus from those impostors who pretended to abet his cause. This circumstance led his enemies to speak of him as if he were a magician and an artful deceiver. It was this imputation which induced the Jewish historian to state, in the context, the real character and claims of Jesus Christ. With a comprehension yet brevity characteristic of this writer, he gives the whole substance of the four Gospels in one short paragraph. He sets aside the doctrine of his being a god, and stigmatises the attempt at his deification by calling him a man, if indeed he might be called a man; thus using the language which he uses of Moses, and meaning that he was a man eminently endowed with power from God. He farther passes by in silence the story of his miraculous birth, as forming no part of his real history, a strong presumption in itself of the authenticity of the passage. Nor did the writer rest in this negative testimony to the falsehood of the miraculous conception, but exposes, in the subsequent paragraph, the abominable deed, which, on inquiry, will be found to be the origin of it, and which in those times all readers knew to be the origin of it.

The advocates of Christianity maintained, and maintained with truth, that the vices and superstition which had hitherto debased the Pagan world, and which the erroneous philosophy of the times imputed to *the demons*, were, in a great measure, swept away by the religion of Jesus. The enemies of the gospel felt the weight of this argument, and Plutarch wrote his treatise concerning the cessation



of the Heathen Oracles, in order to remove it, by referring the destruction of the demons to causes unconnected with Christianity. In this work, the author artfully introduces a story circulated at Rome, soon after the death of Christ, that the great Pan was dead. This story, if true, and the truth of which Plutarch was anxious to establish, proved that Jesus, being one of the demons, and that the greatest of them, so far from being the cause of destroying the demons, was himself destroyed. "When Tiberius Caesar heard of the death of this god, he collected the astrologers and magicians in Rome to know what god he was: and they determined that he was Pan, the son of Mercury and Penelope." In the number of these impostors, were doubtless the wicked Jew and his Egyptian associates branded by Josephus: and as they imposed on the emperor the belief that Jesus was a Heathen god, it was natural that they should advise him to propose his deification, or his consecration in the Pantheon. Tertullian well knew all this: but though he thought the conduct of the emperor honourable to Christ, and, therefore, mentions the proposal for his deification, he leaves his base advisers in the shade.\*

I shall just notice a few inferences worthy of consideration, which are warranted by the above statement.

1. The opinion held in Rome, that Jesus was some supernatural being, illustrates, in a remarkable manner, the miraculous power with which he was invested by the Almighty. Allow the truth of the miracles ascribed to him in the New Testament, and the conduct of the emperor in proposing his deification, and of the magicians in pronouncing him to be one of the Pagan gods, was perfectly natural. But deny these miracles, i. e. suppose them to be impostures, then the conduct of the emperor and the magicians around him, in ascribing a superior nature to an obscure individual in humble life, in a remote province, an individual, too, who had been condemned to an ignominious death, and

belonging withal to a race of men in the highest degree despised and hated, will be altogether inexplicable, will be at variance with all human experience, with all that we know of the laws of the moral world.

2. The conduct of Paul at Athens shows that the apostles, in preaching the gospel to the Gentiles, did not, in their first address, dwell upon, or render prominent, the miracles of their Divine Master, because of the improper inference which their hearers, under the influence of Heathenism, would draw respecting his nature. They, therefore, confined themselves to his resurrection, as the proof and pledge of the resurrection of mankind, and to the necessity of repentance and reformation as a qualification for a future state of retribution grounded on that proof. When the persons addressed were thus far informed and enlightened, then the miraculous works of Jesus, as proofs of his delegation to reveal and certify the will of God, became proper subjects of discussion and testimony.

3. Every convert to Christianity from among the Heathens, carried with him into the Christian Church a strong predilection in favour of the divinity of Christ; and the advocates of this opinion, down to the present day, argue as the Heathens did, namely, that the works of Christ are proofs of his divine nature. Consequently, we may conclude with certainty that Heathenism is the source, and the only source of that doctrine.

4. We may further conclude, that, wherever a Christian Church was established by Paul, or any other of the apostles, the divinity of Christ became one of the first topics of discussion and dispute among the members. We might, therefore, expect in their Epistles, references to that controversy, and also words calculated and intended to set aside the supposed superhuman nature of our Saviour as altogether false and pernicious.

5. The notion entertained by Lardner, Priestley, and other Unitarian divines, that the divinity of Christ originated in the personification of the Logos, derived principally from Philo, and through him from Plato, is very wide of the truth. This opinion gives the advocates of the Trinitarian faith the advantage of combating error,

\* See a Series of Important Facts demonstrating the Truth of the Christian Religion, by J. Jones, Chap. xii.

while they fight against the truth; whereas, if those learned men had traced the doctrine up to Heathenism as its true source, they would have held up their adversaries as defenders, not only of one of the grossest dogmas of the Pagan religion, but a dogma opposed and condemned by the apostles themselves.

J. JONES.

P. S. The persecution of the Christians by Tiberius must have taken place a year or two after the resurrection of Jesus. The enemies of the gospel in the provinces, naturally imitated the temper and measures adopted by the higher powers in the capital. The same spirit, as soon as the news of it had time to reach Judea, must have there kindled a similar flame. Accordingly, we read, "In those days there came to pass a violent persecution of the church in Jerusalem," Acts viii. 2. In a year or two, the hostility of the emperor was changed by the fall of Sejanus; and the effects of the edict dispatched in favour of the Christians, must have been, in a period somewhat later, felt in all the provinces, and in Judea and Samaria in the number. Conformably to this, we read, Acts ix. 31, "And all the churches throughout Judea, Galilee and Samaria had repose; and being edified, and walking in the fear of the Lord, and in the consolation of the Holy Spirit, they were greatly multiplied." Thus remarkably the transactions at Rome, mentioned by Philo, Josephus and Tertullian, illustrate, and are illustrated by, two corresponding events in the Acts of the Apostles.

Gibbon, under the veil of insidious irony, endeavours to expose to contempt and derision the testimony of Tertullian. He says of himself, that his views respecting the records of Christianity were rather extensive than accurate. Yet had they been extensive, as he thus flatters himself, he would have known that all the improbability which weighs down the narrative of Tertullian, is removed by facts attested by Josephus and Plutarch; and that the very edict which Gibbon derides, is recorded by Philo. See the Decline and Fall, Vol. II. Chap. xvi. p. 444.

SIR,  
As an Unitarian, I feel great satisfaction in reviewing the characters of those that have borne the same denomination, amongst whom is preeminent the learned and candid Lardner. Of him any party might justly boast. In fact, all parties claim him as a Christian, and I have sometimes wondered that the Trinitarians do not attempt to prove that he was no Unitarian.

An ultra-Unitarian he certainly was not. He would, I think, stand surprised, were he now living, at some of the opinions of the modern Unitarians; and there is not a little in his writings which these persons must consider as scarcely reconcilable with *their* orthodoxy.

For example, in his "Vindication of Three of our Blessed Saviour's Miracles," he says, in reply to Woolston's fifth objection with regard to the place and state of the soul of Lazarus between his death and resurrection, "Nor could the soul of any good man be unwilling to return for a time to the troubles and miseries of this wicked world, how grievous soever, in order to serve the great design of saving his fellow-creatures; for which end *Jesus his Saviour descended from the height of glory he had with his Father, took flesh, and underwent the troubles and sorrows of this mortal life.*" (Works, 8vo. XI. 41.) Again, in his reflections upon the raising of Lazarus, he exclaims, "Herein also is *adorable* the wisdom, the goodness, the condescension of Jesus." (Id. 76.)

The treatise from which these extracts are made, was published in the year 1729, only one year before the Letter on the Logos was written. Did Dr. Lardner change his opinion concerning the person of Christ, in the interval between the composition of the two works? Or, was his view of our Lord's humanity always united with some notion of his pre-existent glory? Or, is the language here marked by italics the mere result of early habit, and an accommodation to the prejudices of the Christian world? Other passages might be extracted from Lardner, to shew that he wrote more agreeably to the language of Christians in general, than modern Unitarians (at least, the bulk of them)

ustomed to do, and conse-  
to explain why he is accep-  
a writer, although an Unita-  
all sensible and candid Trini-

## EPISCOPUS.

### *Gypsies in Hungary.*

Voyage minéralogique et géolo-  
en Hongrie, pendant l'année  
par F. S. BEUDANT." Trans-  
from the *Revue Encyclopédique*  
tober, 1822.]

URING one of his excursions in  
the neighbourhood of Schem-  
a traveller had an opportunity  
of seeing some individuals of that  
men whom we call *Gypsies*,  
in Germany and in Hun-  
near the name of *Zigener*.  
of Hungary work to obtain a  
subsistence and nothing more ;  
crowded together in huts, in the  
 disgusting filth. Their features,  
character, their manners have  
changed since they have been dis-  
amongst the civilized nations  
of the world. It is surprising that the  
mode of existence of this  
has not yet sufficiently excited  
attention of philosophy, to be  
the object of a particular study.  
origin and their history have  
been discussed; their customs and  
living are sufficiently known ;  
the philosophical question re-  
mains untouched: it is not known  
what obstacle excludes this people  
from the pale of civilization, what  
are their anti-social habits, their  
condition which all known hordes  
have abandoned, when they have  
had an opportunity of enjoying  
the comforts of a life more conformable  
to the nature of man. Whatever  
one may say, the Hottentot  
owns a house and cultivates the land ;  
the natives of the North of America  
are citizens of the United States ;  
the negroes have formed numerous  
societies, and will, with the assistance  
of knowledge from Europe, at length  
obtain a rank amongst civilized na-  
tions. Why then is the *Zingare* so  
inferior to the Hottentot, the Negro  
the American ? The study of  
the lives of men would, perhaps, en-  
rich the moral sciences with very im-  
portant discoveries.

*Two recent Letters between Mr.  
Jefferson and Mr. Adams, the Ex-  
Presidents of the United States of  
America.*

[These interesting Letters have  
been published in some of the En-  
glish newspapers, from "The Boston  
Christian Register." They may not,  
therefore, be new to all our readers,  
but we think that all of them will  
judge them worthy of a permanent  
place in our Repository. We give  
them with the introduction of the  
Boston Editor. Ed.]

THE following Letters have been  
obtained by solicitation, and are  
sent to the press by the permission of  
their venerable authors. The cha-  
racter, standing and age of the writers,  
the one in his 80th, the other in his  
87th year, give them peculiar interest,  
and they cannot fail to be read with  
great pleasure. It is delightful to  
witness this kind of correspondence  
between these two distinguished men,  
the asperities of party by which they  
were at one time separated worn down,  
and nothing remaining but the inter-  
change of sentiments of unfeigned  
kindness and respect. It is charming  
to see an old age like this, retaining,  
even under its decays and infirmities,  
the intellectual vigour unimpaired,  
and displaying amidst its snows, the  
greenness and freshness of the sum-  
mer of life. The letter of Mr. Jeffer-  
son was written soon after an attack  
upon him by the "Native Virginian;"  
and when there was a strong expecta-  
tion of a war between Russia and Tur-  
key: this will explain some allusions  
in them.

*From Mr. Jefferson to Mr. Adams.*

*Monticello, June 1, 1822.*

It is very long, my dear Sir, since  
I have written to you. My dislocated  
wrist is now become so stiff that I  
write slowly and with pain; and,  
therefore, write as little as I can.  
Yet it is due to mutual friendship  
to ask once in a while how we  
do? The papers tell us that General  
Starke is off at the age of 93.—\*\*\*\*\*  
still lives, at about the same age,  
cheerful, slender as a grasshopper, and  
so much without memory that he  
scarcely recognises the members of  
his household. An intimate friend of



his called on him not long since. It was difficult to make him recollect who he was, and sitting one hour, he told him the same story four times over. Is this life?—with lab'ring step

To tread our former footsteps! pace  
the round

Eternal?—to beat and beat

The beaten track—to see what we have  
seen—

To taste the tasted—o'er our palates  
to decant

Another vintage?

It is, at most, but the life of a cabbage, surely not worth a wish. When all our faculties have left, or are leaving us, one by one, sight, hearing, memory, every avenue of pleasing sensation is closed, and athumy, debility and malaise left in their places, when the friends of our youth are all gone, and a generation is risen around us whom we know not, is death an evil?

When one by one our ties are torn,  
And friend from friend is snatch'd forlorn;

When man is left alone to mourn,  
Oh! then, how sweet it is to die!

When trembling limbs refuse their  
weight,

And films slow gath'ring dim the sight;  
When clouds obscure the mental light,  
'Tis nature's kindest boon to die!

I really think so. I have ever dreaded a dotting old age; and my health has been generally so good, and is now so good, that I dread it still. The rapid decline of my strength during the last winter has made me hope sometimes that I see land. During summer I enjoy its temperature, but I shudder at the approach of winter, and wish I could sleep through it with the dormouse, and only wake with him in spring, if ever. They say that Starke could walk about his room. I am told you walk well and firmly. I can only reach my garden, and that with sensible fatigue. I ride, however, daily; but reading is my delight. I should wish never to put pen to paper; and the more, because of the treacherous practice some people have, of publishing one's letters without leave. Lord Mansfield declared it a breach of trust, and punishable at law. I think it should be a penitentiary felony; yet you will

have seen that they have drawn me out into the arena of the newspapers. Although I know it is too late for me to buckle on the armour of youth, yet my indignation would not permit me passively to receive the kick of an ass.

To turn to the news of the day, it seems that the cannibals of Europe are going to eating one another again. A war between Russia and Turkey is like the battle of the kite and snake; whichever destroys the other, leaves a destroyer the less for the world. This pugnacious humour of mankind seems to be the law of his nature, one of the obstacles to too great multiplication provided in the mechanism of the universe. The cocks of the hen-yard kill one another; bears, bulls, rams, do the same; and the horse, in his wild state, kills all the young males, until worn down with age and war, some vigorous youth kills him. \* \* \* \* I hope we shall prove how much happier for man the Quaker policy is, and that the life of the feeder is better than that of the fighter: and it is some consolation that the desolation by these maniacs of one part of the earth, is the means of improving it in other parts. Let the latter be our office; and let us milk the cow, while the Russian holds her by the horns, and the Turk by the tail.—God bless you and give you health, strength, good spirits, and as much of life as you think worth having.

THOS. JEFFERSON.

MR. ADAMS' REPLY.

*Montezillo, June 11, 1822.*

DEAR SIR,

Half an hour ago I received, and this moment have heard read for the third or fourth time, the best letter that ever was written by an Octogenarian, dated June 1st.

\* \* \* \* \*

I have not sprained my wrist; but both my arms and hands are so overstrained that I cannot write a line. Poor Starke remembered nothing and could talk of nothing but the battle of Bennington. \* \* \* \* is not quite so reduced. I cannot mount my horse, but I can walk three miles over a rugged rocky mountain, and have done it within a month; yet I feel when sitting in my chair as if I could not

rise out of it; and when risen, as if I could not walk across the room: my sight is very dim, hearing pretty good, memory poor enough.

I answer your question—is death an evil?—It is not an evil. It is a blessing to the individual, and to the world; yet we ought not to wish for it till life becomes insupportable. We must wait the pleasure and convenience of the "Great Teacher." Winter is as terrible to me as to you. I am almost reduced in it to the life of a bear or a torpid swallow. I cannot read, but my delight is to hear others read; and I tax all my friends most unmercifully and tyrannically against their consent.

The sea has kicked in vain; all men say the dull animal has missed the mark.

This globe is a theatre of war; its inhabitants are all heroes. The little eels in vinegar, and the animalcules in pepper-water, I believe are quarrelsome. The bees are as warlike as the Romans, Russians, Britons or Frenchmen—Ants, caterpillars, and canker-worms, are the only tribes among whom I have not seen battles; and heaven itself, if we believe Hindoos, Jews, Christians and Mahometans, has not always been at peace.—We need not trouble ourselves about these things, nor fret ourselves because of evil-doers; but safely trust the "Ruler with his skies." Nor need we dread the approach of dotage; let it come if it must.—\*\*\*\*\*, it seems, still delights in his four stories; and Starke remembered to the last his Benaington, and exulted in his glory: the worst of the evil is, that our friends will suffer more by our imbecility than we ourselves.

In wishing you health and happiness, I am very selfish; for I hope for more letters;—this is worth more than five hundred dollars to me, for it has already given me, and it will continue to give me, more pleasure than a thousand. Mr. Jay, who is about your age, I am told, experiences more decay than you do.

I am, your old friend,

JOHN ADAMS.

*President Jefferson.*

*Paternoster-Row, Spitalfields,  
Siz.* January 10, 1823.

SOME particulars have lately come into my possession relative to the intercourse between the late Dr. Priestley and the Rev. Elhanan Winchester in America, and I beg leave to offer them as deserving to be recorded in the *Monthly Repository*. In conversation with a respected friend, I remarked that I was informed from undoubted authority, that the late Mr. Winchester, the Universalist, though a Trinitarian, was a most liberal Christian, and possessed a truly Catholic spirit, which he evinced by his friendly conduct towards Dr. Priestley in America, after the Doctor had been expelled from his native land, by those whose intolerant spirit could not bear the freedom and energy with which that great man advocated the cause of truth and unalloyed Christianity.—Wishing to possess a correct statement of the particulars, I requested my sister, who resided at that time in Philadelphia, to furnish me with any that fell within her knowledge, which she kindly and readily did in a letter from which I have made the following extracts, and which place both of these eminent characters in an estimable light.

SAML. HART.

*Exeter, December 10, 1822.*

DEAR BROTHER,

It is now nearly five-and-twenty years since I was in America, having sailed therefrom for England in the spring of 1798, and in the lapse of a quarter of a century many circumstances have faded from my mind: at your request, however, I will with cheerfulness endeavour to call back to remembrance the occurrences of those long-departed days. It is ever a pleasure to me to reflect on the character of the late Mr. Winchester, in which were combined uniformity of Christian conduct and deportment with great urbanity and benevolence of heart; and what renders his memory peculiarly estimable to me, was that artlessness of manners, singularity his own, and an unaffected liberality which he manifested towards Dr. Priestley the first winter the Doctor came down to Philadelphia to preach, and for which I was quite unprepared.

I believe that Dr. Priestley's and Mr. Winchester's being first made known to each other arose from the following circumstances: when the Doctor was

coming to Philadelphia, in the autumn of 1795 or 6, I think, to deliver his first course of Lectures, (afterwards printed,) the Unitarians of Philadelphia, who were lately from England, set on foot and concluded a negotiation with the Universalists for the use, on Sunday forenoons, of a place of worship then building by them in Lombard Street, wherein Dr. Priestley might preach.

The four walls were raised and the roof on, but the internal fittings up had not been commenced: however, our friends made an advance of some hundreds of dollars, and employed great activity and energy, so that very soon the house was completely benched, and a pulpit erected, and though not quite finished, it was opened for divine service. The congregations that attended were so numerous that the house could not contain them, so that as many were obliged to stand as sit, and even the door-ways were crowded with people. Mr. Vice-President Adams was among the regular attendants, and to the best of my recollection, Mr. Winchester was never absent, and he constantly gave out the hymns when that excellent man Dr. P. did not read them himself.

On the floor, directly in front of the pulpit, and close to it, was placed a long seat, with back and arms, and a table before it: on this seat, which was generally occupied by elderly men, members of the Universalist society, Mr. Winchester would take his place, unless he went into the pulpit with the Doctor, it being large enough to hold several: this I need not say was a strong mark of friendly-heartedness and liberality, and, in fact, gave umbrage, together with his acting as the Doctor's clerk, to some of his own people, many of whom were Antinomians. Well, thus did Mr. Winchester use to sit, placing himself so as to have the eye constantly directed to the preacher, the attention riveted to the subject, and a face beaming with heavenly love.

At the close of the course Dr. Priestley gave notice that, on the Sunday following, he intended to preach directly on the person of Christ, explaining the Unitarians' view of the subject, and that the Lord's Supper would be celebrated at the conclusion of that service: this intimation produced a sensation indeed, among the Philadelphians; they were puzzled, not being able to conceive what Unitarians or Deists, as they termed them, had to do with it. One exclaims with surprise, they receive the Lord's Supper! Another, what have they to do with Christ? Whilst others asserted, they do

not believe in Christ, they are Deists. The idea was, that an Unitarian and a Deist meant, on the whole, the same thing; so concluding the former to belong as little to Christ as the latter, it naturally enough followed, in their way of reasoning, that Unitarians not being Christians, it was truly absurd for them to commemorate the death of Christ by receiving the Lord's Supper: however, the Unitarians were glad to assemble round the table of their Lord, especially with such a ministering servant of their profession; and I greatly mistake if Mr. Winchester did not give an indisputable and unambiguous testimony of Christian love and forbearance in partaking with them; unhappily too, as by so doing he increased the offence before given to some of his more rigid adherents in his friendly demeanour to Dr. Priestley. Afternoons and evenings Mr. Winchester resumed his ministerial labours in his own pulpit, and afternoons Dr. Priestley was as attentive a hearer as in the morning he had been an excellent speaker.

On the same day that Dr. Priestley gave out his next Sunday's subject to be Unitarianism; after their own service it was notified that Mr. Winchester would, by desire, on that evening, defend the doctrine of the Trinity. He did preach about it to the dissatisfaction of many of his friends, and many more thought he had been peculiarly unhappy that evening in wielding the weapons of Trinitarianism. His general preaching was on the love of God, earnestly endeavouring to persuade men to obedience to the laws of their Heavenly Father, on account of his great love and goodness to them. He himself appeared to be deeply imbued with the principle of gratitude: he was very fond of psalmody, and used to delight in pacing his room for a long time together, singing the following hymn:

This God is the God we adore,  
Our faithful, unchangeable friend,  
Whose love is as great as his power,  
And neither knows measure nor end.

'Tis He is the first and the last,  
Whose hand shall conduct us safe home;  
We'll praise him for all that is past,  
And trust him for all that's to come.

Your affectionate Sister,  
SARAH HART.

*Installation of Sir James Mackintosh  
as Lord Rector of the University of  
Glasgow.*

(From *The Glasgow Free Press*, Wednesday, January 8.)

**O**N Friday last, this distinguished statesman and philanthropist was installed into his high honorary office. In the early part of the day the forthcoming scene was the general topic of conversation. At the news-rooms, in the shops, and throughout the streets, scarcely any other subject was talked about. A great number of gentlemen assembled in the College Court a full hour before the proceedings commenced. At half-past two the doors were opened for the admission of the students, and in the junior classes rushed, bounding, cheering, and exulting.

“Gay hope was theirs, by fancy fed.”

It was a fine sight. All seemed to be alike;—joyous even to rapture. The senior classes followed, and, although the expression of their feelings was not so exuberant, it was evident they participated equally in the delights of the occasion. If there were any—and there must have been a few—who would have preferred another and more poetical Rector, their partiality was for the moment forgotten. Every face appeared clad with the same smiles, and the same expression of expectation. At three, strangers were admitted. The rush was tremendous, and in a minute the hall and galleries were crowded to excess. Repeated attempts to force themselves in, by individuals at the outer-doors, occasionally, according to the impetus, gave the dense mass the appearance of a single undulating wave. Shortly after three, Mr. Jeffrey appeared, escorting two ladies; he was received with considerable cheering. Sir James in a few minutes followed, accompanied by Lords Belhaven, Gillies and Alloway, Admiral Fleming, Mr. Finlay of Castle Toward, Mr. Campbell of Blythswood, Messrs. Cranstoun, Cockburn, Murray, Moncrieff, Sandford and Thomson; they were hailed with loud and long-continued plaudits. The oath was read over in Latin to the new Lord Rector, which he took,

and afterwards subscribed his name to the rules and orders of the University. Every breath was now held in suspense, and amid the mute and anxious attention of the immense assembly

SIR JAMES MACKINTOSH rose, and commenced his speech by expressing his sincere and hearty thanks for the high, unmerited and unexpected honour to which he had been raised by the suffrages of this University. So unexpected was the honour, that the election was completed before he knew he was a candidate. In addressing his hearers, he was placed in a situation of great difficulty and delicacy.

The tone of those calm and mild studies to which this University was consecrated, would not permit politics to intrude herself upon them, and his voice had for a long time been raised in political contention. Universities are of value only for the production of those purposes which all good men of all ages, and sects and parties, equally esteem and equally cherish. Nothing is to be studied and contemplated here, but that which is to render men good subjects of a just government. (Great applause.) He felt himself honoured by the consideration of the illustrious competitor to whom he was opposed (Sir Walter Scott). He would with great pleasure have taken this opportunity of saying of him in public, what he had uniformly said of him in private, if so much praise and admiration had not already been paid him by his friend and predecessor, (Mr. Jeffrey,)—the effect of whose encomium he would not mar by attempting to repeat it in less skillful phrase. Speaking of his own feelings, he would have considered it no loss of honour to have been vanquished by such a competitor. The presence of his excellent friend the late Lord Rector restrained him from saying all he could wish to say respecting him, “but I am sure,” said he, “no man who knows me will think that I underrate my own feelings, in the general assertion, that he is a man at least as much beloved as he is admired by his readers and his hearers. He is as much the darling of those societies of which he is an individual member, as he is almost a solitary instance of a long and brilliant literary reputation,

joined to a professional career of equal length and brilliancy." He would be careful that there should not escape him a single expression which might create the least irritation. He would do his utmost to preserve concord and good-will within the University. If his own character was not sufficient security, that he would not depart from these rules, he had then beside him two of the dearest friends of his youth, (Lords Gillies and Alloway,) who had raised themselves to the highest judicial situations in the country, and he was sure, that even their friendship for him would not sanction party politics.

In reverting to the honour done him, he remarked that this was one of the most flattering distinctions that could have been conferred upon him, for it is peculiarly gratifying to those immersed in political affairs, that any part of their conduct should receive the calm approbation of those devoted to study. He greatly prized any literary honour from a Scottish University, and more especially from so distinguished a seminary, where he had received his own education. It reminded him of that period of life, and of those scenes where he derived that tone of literature which has been the never falling, and steady enjoyment, and consolation of his life, and to which he could now add, the testimony of a great Latin orator, as proved from his own experience: "*Hæc studia, adolescentiam alunt, senectutem oblectant; secundas res ornant, adversis perfugium ac solatium præbent.*" He was verging on those years in which he was almost entitled to confirm by experience that which he felt not to be a panegyric on letters, but a testimony by him who was most eminently qualified to estimate their value. He felt in a more sensible manner the honour done him in this that the youth of the University have been principally instrumental in the election. "I must confess there is something in this feeling of approbation of youth, (which must of necessity be pure,) which is extremely gratifying, especially to those who pass through a long and varied life. I recur to the early period of my existence; and I now feel a renovation of the pleasure I enjoyed when I was

one of a similar class. I feel a sort of renovation of the pursuits and friends of my youth—my sympathy rises with your expressions of approbation; and I cannot but acknowledge that I feel as if I were sensible that were I in your situation, I should long to have done just as you have acted. (Loud and continued applause.) It can be no great infatuation in me, therefore, to say that I warmly value the approbation and support of youth, like the poet who revisits the scenes of his early life:

' I feel the gales that from ye blow,  
A momentary bliss bestow;  
As waving fresh their gladsome wing,  
My weary soul they seem to sooth;  
And, redolent of joy and youth,  
To breathe a second spring.'

But, Gentlemen, no delight or gratification could recommend to me an Institution in which such privileges were granted to youth, as you enjoy, unless my reason and experience were satisfied of their utility. I am satisfied that the privileges of the Academic youth of this University, which have been enjoyed for so many ages, are most beneficial to your academical institutions. They serve to promote industry—to lighten obedience—to enforce discipline—and to attach the students to the University. It seems to me that all great seminaries should serve but as means of preparation for the active duties of life. I am satisfied that the original institutions of this seminary, which conferred upon the youth the election of their first magistrate, have been wisely contrived, for they have never exercised that valuable privilege without doing honour to themselves and the University. In looking over the list of names of those who have been raised to that distinguished eminence by their suffrages, I observe no name that I would wish to be expunged. They have always used this privilege wisely and honourably. Their minds are not yet influenced by venal or interested motives, and their voices are more to be valued than if they had been moved by considerations which influence persons of riper years, but of less disinterested feelings. Besides, the calculations of probability are in this respect confirmed by experience; the holders



of this office have uniformly been such as were recommended to the youthful minds of the students by some eminent claims to distinction in rank and station, or in science and literature, in legislation, in the useful arts, in the science of government, or in some department of public business beneficial to the country. Is it nothing that the youths of this University should be trained in their earlier years to exercise those functions of duty which they may in maturer years be called on to practise, in the election of the magistracy of the country, or of the framers of the laws, which it is the peculiar blessing of our happy constitution that the people are supposed to be privileged to exercise? This early acquaintance with the rights of freemen qualifies them to use them without any tumultuary or disorderly feelings, as habitual rights which lead to no disorder in their future exercise, whenever they have opportunities of using the elective franchise in any of the various forms which our constitution provides. It has ever appeared to me, that by this excellent institution, the youth who are thus graciously entrusted with the choice of their academical magistrates, are consoled for their subjection to the academical laws, and are more submissive to the necessary discipline of the University, than in other situations where they are deprived of every power of electing their magistracy. So wisely had this election been managed by the youths of the University, that he was almost overwhelmed by the talents and worth of his celebrated predecessors. The youth of Glasgow had shown the highest veneration for the productions of genius; he, too, could revere the philosopher, and admire the poet, and yet he still thought that due applause should not be withheld from those whose lives had been spent in studying the nature and utility of Government. In the year 1784, when, from the state of political affairs, it would have seemed peculiarly delicate for any literary body to have distinguished a person so strongly opposed to the administration of the day, this University elected to be Lord Rector, Edmund Burke, who had been called the most philosophical orator of his day, but whom I would rather describe

as the most eloquent political philosopher of modern times.

"I am well aware that I have no claim to engage your attention, but that of a countryman engaged in laborious public pursuits. I am well aware that I have no other pretensions than the love of letters. My life has been variegated, and has left little for the prosecution of projects that were formed in my early life, and the age of repose has been converted into an age of anxiety. I would advise those who are masters of their own time, that they would confine their life to one object, and not be distracted by diversity of pursuit. I would observe, Gentlemen, that the national partiality which we in Scotland feel for one another, may have had some share in this election. This has been considered by some as a reproach. But it is a singular circumstance, that one of the greatest writers of antiquity represents this quality as predominating among the inhabitants of the mountainous regions of Italy. It is designated as *'lautilz morum regio,'* to which some in modern times have made an approach.

"I should think myself culpable, Gentlemen, were I to pass over a few of the extraordinary honours that have distinguished this University in former times. It was founded by the Roman Catholic establishment—was covered with the art of printing—with a period when a few mechanics, by finding out the means of inventing a new copying machine, changed in some measure the whole system of letters, and almost of civil society. It is a curious fact, that this discovery was made at the period of the evacuation of France by the English troops. This was an event that was expected to work out a wonderful change on Continental politics. The other event was hardly known. Yet, in the course of so short a period, we now find it a difficult matter to settle the precise time of their leaving France—it is involved in obscurity, and interests no one. But this mechanical art has been extending and improving the condition of mankind—has been performing its part with silence, rapidity and security—and will never perish so long as man exists to be benefited by it.

“ This University might seem to have been deprived of its chief prop and stay by the Reformation : but it is not the course of reformation to sweep away the sciences—it only fixes them on a firmer foundation. The Reformation—the emancipation of the human understanding, gave a new vigour to the University. Under the government of Melville, the able law-giver of the Presbyterian Church, this University acquired a new impulse, which led it directly forward to that prosperity at which it was soon to arrive. In a brighter period, Dr. Gilbert Burnet, to whom England owes the history of her Reformation, and the exposition of her Creed, and to whom the liberties of England are deeply indebted, and whose language is elegant and his sentiments liberal,—he came from amongst you, and honoured the Divinity Chair of this University by his virtues and his genius. To me it seems fortunate that the sciences have not retired here, as elsewhere, to a hermitage, but have come and planted themselves in the heart of a great and populous city, which has risen to be the second in the island and the third in the empire, and in the very midst of this great city this University has been planted. It was owing to this that the two most important new sciences discovered in the eighteenth century—the sciences of chemistry and political economy—were both laid, at the same time, within these walls where I now address you. They are both of such a nature as to unite the active with the speculative duties of life. About the same time the discovery of the steam engine was made by Mr. Watt, a person connected with this University—one of the most important discoveries in modern times. This great increase of scientific knowledge was the result of the union of recluse speculation with the active business of life, and of the intimate connexion which Dr. Smith and Dr. Black maintained with the practical business of this great city. This shows the advantage of men of scientific skill mixing with the various individuals who exert themselves in perfecting the arts, compared with those who dose away life in dreams of science, without applying them to the practical benefit of mankind. Give

me leave to say, that, in other branches of science, this University has been not less distinguished than in these. I hold in my hand an old edition of Ptolemy, printed in 1530, in which is given a character of the various nations in the world. The character assigned to the Scots is, that they are—1st, prompt to revenge—2d, full of the pride of birth, so that they boast of royal descent, though in a state of beggary—and 3rd, they are much addicted to logical and metaphysical subtleties. Now, happily, the reign of law and regulated government had restrained this love of revenge within reasonable bounds; and the progress of commerce and the arts had introduced a feeling of equality among persons of birth and merit. But it is curious that, even up to our own times, no change has been wrought upon the other part of our character. The disposition to abstract science still adheres to the Scottish nation. But the study of metaphysics has no where been more rationally or more successfully cultivated than amongst you, and while it has been stripped of its subtleties, has retained all its vigour and its usefulness. There is now, Gentlemen, none of that spirit of hostility to our countrymen of other persuasions, that formerly was said to distinguish the people of this country. This spirit of intolerance is fast wearing away from every country. Catholic chapels are now erected at Amsterdam and Geneva; I have seen a Catholic Bishop at Boston; and, even in Glasgow, is a Catholic Chapel, probably the most beautiful in the island.” (Partial disapprobation.) When silence was restored, Sir James, in continuation, observed with great animation and effect, those who had manifested symptoms of disapprobation would probably have withheld them, had they waited for the following sentence: “ Far be it from me ever to assert any sentiment inconsistent with my original convictions of the doctrines of a sincere Protestant, or with the most determined opposition to the arbitrary doctrines and dominant and intolerant spirit of the Church of Rome. On the contrary, the reason that I rejoice in the existence of such a Catholic edifice, is, that it proves that the stain of intolerance has been

wiped away from the Protestant Church." (Universal Applause.) He was afraid that he had intruded too long on their time. (No. no.) It would give him the greatest pleasure to prolong his intercourse with them, but he feared it would be inconvenient for them. He then delivered an elegant eulogium on the various distinguished individuals who had done honour to this University. The scientific and benevolent Hutcheson had led the way in a theory of morals, and his opinions had been illustrated in a life by Principal Leechman, which deserved to be better known, written with great elegance, and occasionally rising into eloquence. Dr. Smith had united great ancient learning with a familiar knowledge of the affairs of active life; and in the science of political economy, as well as of morals and the principles of sound taste, had established a distinguished reputation. Dr. Reid had discussed with excellent good sense the principles of Metaphysics and Ethics. The lives and opinions of those eminent persons had been made known to all Europe by Professor Dugald Stewart, in a style of splendid eloquence, a philosopher, whose writings had infused the love of sound opinions and of virtue into more human bosoms than it had ever fallen to the lot of any other man to do. "I cannot conclude," said Sir James, "without warmly adverting to the distinction conferred on this University by my friend Mr. Millar, whose merits are too fresh in the recollection of all who hear me to justify me in dilating upon. Thus, gentlemen, to the great men who formed the University, a succession of illustrious men have been trained up, and it cannot be too much the practice of those who now so honourably and respectably fill the places of their illustrious predecessors, to hold up to the youth under their charge the example of the Smiths, the Hutchesons, the Blacks, and a host of other great names who have adorned the University, and benefited mankind by their discoveries or their writings. I return you, Gentlemen, my sincere thanks for the honour you have conferred on me."— (Loud and unanimous applause.)

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXCVI.

*A novel Plea.*

A French paper gives an account of a felon who pleaded in his defence, that, having been born at the commencement of the Revolution, he had imbibed all its pernicious principles, and had never been able to discriminate between good and evil. The court disregarded this ingenious plea; the man was convicted, and sentenced to six years' imprisonment.

No. CCCXCVII.

*Notable Instance of Self-Valuation.*

Modesty has been commonly accounted one of the true signs of intellectual greatness. A modern writer, of considerable notoriety, Mr. Cobbett, pronounces modesty mean and cowardly, and, acting up to his own standard of morals, thus appraises himself, in a letter to Mr. Canning, entitled, "Mr. Canning at School," in the Weekly Register, of October 26. [The extracts are from several paragraphs and are taken verbatim, with the writer's own memorable italics.]

"I found my pretensions to be your teacher upon the best of all possible grounds; namely, that, as to all the chief matters appertaining to your office, I have *greater abilities* than you. I care not who calls this *vanity*: the questions with me, and, indeed, with all men of sense, are, whether it be *true*, and whether it be *useful to state it*. A great deal of what passes for *modesty*, ought to pass for *cowardice*, or *servility*." "I know, that, compared with this department of knowledge, every thing of a *literary* character sinks out of sight. Yet this is of some importance; and here, too, I am your *master*. I can state more clearly and reason more forcibly than you. Matters intricate in their nature I can simplify with more facility than you. I shall insert at the end of this letter (if I have room) a copy of my Petition to Parliament in 1820: I give it as a specimen of *perfect wri-*



ting. The matter of it is, at this moment, interesting beyond description. But I give it as a *piece of writing*: and I defy you to equal it."——

"Even in your own department of *Foreign Affairs* I am more skilled than you. In the first place, though I confess it is a trifle, I can write and speak the French language better than you can, and, perhaps, better even than any of your interpreters." "The principles and practice of Public Law I know as well as you can know them"——"and can write upon any subject appertaining to them with more ability than you, because I can state and reason more clearly and more forcibly than you, because I can illustrate better, and because I can, without the smallest leaning towards levity, render subjects naturally dry and wearisome, not repulsive to the mind. And, as to the *interests of the nation*, as these are dependant on its foreign concerns, I am convinced I understand them better than you."——"But, besides these grounds, there is, further, the *reputation* for knowledge and talent, in which I am far the superior of you all." "The malice, the baseness, the cowardice, the cruelty, of my powerful foes had made my *name* as well known as that of the air or the sun; and now have come events to couple *knowledge* with that name." "It would be against nature, if, under such circumstances," (the fulfilment of his predictions,) "men did not, as to public matters, confide in my judgment more than in that of any other man. You, who have places and pensions, and who are sent from the boroughs, may call yourselves, exclusively, *public men*; but, who is really so much of a public man as I am?"——"And do you gentlemen of Whitehall think that you, or your Ambassadors, have as much weight with foreign governments as I have? Talk of vanity! It must be vanity indeed, that can make you suppose, that any of the pretty palatering things called Notes and Despatches can have as much effect with foreign governments as the *Register* has." "It does not *assert* this or that: it carries the proof: it shews that the state of things *must be* thus, and thus: and the reputation of the writer has gone before it."

## No. CCCXCVIII.

*Curious Pulpit Satyr.*

In the church of Schwytz, erected in 1769, is a pulpit supported by three colossal figures, which by a horrible contraction of the muscles, express the constraint they suffer in this position. These figures represent the three celebrated Reformers, Luther, Zuinglius and Calvin; and the enormous weight they here support is looked upon by the devout inhabitants of Schwytz, as an emblem of the chastisement which, in another world, weighs heavy on the heads of these guilty sectaries. The Zurichese disciples of Zuinglius offered forty thousand florins\* for the removal of an emblem so injurious to their belief, and to the memory of their countryman. But at Schwytz, as at Zurich, religious zeal was more powerful than interest, and this offer was obstinately refused.—*Raoul-Rochette, Lettres sur la Suisse.*

## No. CCCXCIX.

*The Chinese, Deists.*

The Chinese appear to have been Deists for at least forty ages: almost all their laws are founded on the knowledge of a Supreme Being, the dispenser of rewards and punishments. The inscriptions of their temples, of which we have authentic copies, are: "To the First Principle, without beginning and without end. He has made all things; he governs all things. He is infinitely good; he enlightens, he supports, he controuls all nature."—*Voltaire, Histoire Générale.*

## No. CCCC.

*Lunar Superstition.*

In Scotland, especially among the Highlanders, the women make a curtesy to the new moon, and our English women in this country have a touch of this. Some of these sit astride on a gate or stile the first evening the new moon appears, and say, "A fine moon, God bless her!" The like I observed in Hertfordshire.

MS. of Aubrey's, 1678, in the Ashmole Museum, quoted in Malcolm's Anecdotes of London, 8vo. I. 414, &c.

\* About £4000.

## POETRY.

LINES WRITTEN AT THE CLOSE  
OF THE YEAR.

Say ye, who thro' this round of fourscore  
years  
Have proved its joys and sorrows, hopes  
and fears,  
Say what is Life, ye veterans who have  
trod,  
Step following step, its flow'ry, thorny  
road ?  
Enough of good to kindle strong desire,  
Enough of ill to damp the rising fire,  
Enough of love and fancy, joy and hope,  
To fan desire and give the passions scope,  
Enough of disappointment, sorrow,  
pain,  
To seal the wise man's sentence "All  
is vain,"  
And quench the wish to live those  
years again.  
Science for man unlocks her various store,  
And gives enough to urge the wish for  
more ;  
Systems and suns lie open to his gaze,  
Nature invites his love and God his  
praise ;  
Yet doubt and ignorance with his feelings  
sport,  
And Jacob's ladder is some rounds too  
short.  
Yet still to humble hope enough is given  
Of light from reason's lamp and light  
from heaven,  
To teach us what to follow, what to  
shun,  
To bow the head, and say, " Thy will  
be done."

## TO THE NEW YEAR, 1823.

Whether thou bearest a scorpion-sting,  
Or, smiling, comest on new-fledg'd wing,  
To whisper peace to this sad heart ;  
On Him, Omniscient, I depend,  
And trembling, hoping, trusting, bend  
To His decree, whose gift thou art.

Through many a dread, soul-harrowing  
scene,  
My weary pilgrim feet have been  
By thy stern predecessor led ;  
Yet, e'en 'mid sorrow's cypress bowers,  
Some bright, some balm-distilling flowers,  
Mercy beneficently spread.

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And still, with watchful, pitying eye,  
Celestial Mercy, ever nigh,  
Will shield my bosom from despair ;  
And if in thy mysterious breast  
More poignant ills, in embryo, rest,  
Arm me with fortitude to bear.

Alas ! what eyes whose radiance ne'er  
Was dimm'd by misery's scalding tear,  
Stranger, from thee shall learn to weep ;  
While hearts to anguish, now a prey,  
Ere the sun gilds thy closing day,  
Where anguish never dwells shall  
sleep !

Perhaps, ere thy brief course is run,  
My fragile thread of being spun,  
These anxious, tearful lids may close ;  
And she who now addresses thee,  
From hopes, from fears, from sorrow  
free,  
May, on earth's peaceful lap, repose.

Oh ! may thy moments, stealing by  
In silent lapse, quell every sigh,  
Lull every rebel thought to rest ;  
Teach me resign'd, to meet the rod,  
Sway'd by that great Eternal God  
Whose will is ever wisest, best.

ANNA.

ODE TO A VALLEY ON THE  
AVON.*Written in the Autumn of 1822.*

How many look upon thee with glad  
gaze,  
Thou old sequester'd valley ! rock and  
wood,  
Dim glowing through the film of floating  
haze  
That wraps, as with a smoke, the  
high-bank'd flood  
Of yellow Avon and the foliaged maze  
Of thy retiring cleft :—though long  
withstood  
The sun has struggled through : touch'd  
with the gleam  
Thy vista breaks beyond the sparkling  
stream.

Yon turreted and marble cliff on high,  
Through its green scarf of ivy whiten-  
ing swells ;  
Beneath—how far beneath ! the skiff  
glides by,  
Winding away from the receding dells :

Midway the flights of daws wheel clang-  
ingly,  
Fluttering in legion from their rifted  
cells  
Into the buoyant air, and clamouring  
shrill,  
Till disappearing in their cavern'd hill.

Yes, many gladly gaze upon thee now,  
For Autumn's gale has tinged thy sprays  
with gold,  
And rent the verdure from thy rocky  
brow,  
O'er which the startling sky peers pale  
and cold :  
Thy reeling oaks their knotted branches  
bow,  
And their heap'd leaves are trodden  
in the mould :  
And brakes, their screen had hidden,  
open deep  
Their fern and hollies up the mossy  
steep.

The sadden'd green with reddening orange  
vies,  
The rocks are mellow'd with their gor-  
geous gloom  
Of verdure, fainting into sober'd dyes ;  
Yet bronzed with gleaming tints : the  
crested comb  
Sheds its flush'd foliage, as the gusts  
arise,  
Scattering with ruffling breath its tawny  
plume :  
The sweeping host of leaves, in whirling  
rings,  
Is snatch'd and mingled on the breeze's  
wings.

The painter haunts thee : he whose lus-  
trous eye  
Reflects the forms of nature in the  
glow  
Of their internal life and majesty :  
Whose raptures are his own : for none  
may know  
That consciousness and deepest sym-  
pathy,  
Which wraps him from the sense of  
outward woe :  
His world is his own breast : unfelt the  
thorn  
Of want ; th' unenvied wealthy are his  
scorn.

The poet haunts thee ; whose high gift  
was lent  
For good, yet oft is prostitute to ill :  
Drawing sweet influence from yon firma-  
ment,  
And pure instruction from each gurg-  
ling rill :

Or scowling up in impious discontent,  
Perverting thought and sensualizing  
will ;  
Slavering on God's dread name his adder's  
rage,  
Prophet of sin and pander of his age.

The love-sick maiden haunts thee : she  
that feels  
Mysterious yearnings of romantic love  
Unrealized on earth, and sighs and kneels,  
Shaping, among thy woods, a Paphian  
grove  
For her heart's idol : there, perchance, he  
seals  
His vows upon her lip ; and there they  
rove  
Imparadised, and the hoarse sobbing  
winds  
Mix with their plaints of hard and worldly  
minds.

And the wan mourner haunts thee : the  
sere leaves  
Whisper the lesson of our fading days ;  
The nodding ivy-twine a garland weaves  
For some ideal tomb, and winds its  
sprays  
With a sepulchral meaning : fancy heaves  
The herbage to a grave, and cold tears  
glaze  
The eyes that on each moss-grown hillock  
brood,  
And those lone feet are rooted in the  
wood.

There is a knell in that shrill rising blast,  
And every pale leaf eddying from its  
spray  
Tells of the flight of spirits that have  
pass'd ;  
And we are stepping to their house of  
clay ;  
Soon will the musing eye be overcast,  
And not a pulse its anxious throb betray ;  
We tread the print of steps that trod  
before ;  
Like theirs the grief that pain'd shall  
pain no more.

Oh, for those minds that, in a better age,  
Shone, England ! beacons of thy glorious  
land !  
That wicket 'gainst the tyrant's lawless  
rage  
A people's energies, and dared to  
brand  
Mitred dominion, and, as on a stage,  
Where men are actors, took their lofty  
stand !  
Not then thy flag against the free un-  
furl'd !  
Thou despot's drudge ! thou gaoler of  
the world !

Then priests had claim'd no more, by  
right divine,  
Surrender of the conscience and the  
soul :  
Strain'd the Levitic tithes of oil and wine,  
Made gain their God and gloss'd the  
sacred scroll,  
Where no proud Rabbis gurge, but line  
on line  
Records the meek apostle's frugal  
dole :  
Railings had not usurp'd the gospel word,  
Nor fines and fetters pleaded for the  
Lord.

And if the blood of martyrs sent to  
heaven  
A cry, as late when with the orphan's  
wall  
And widow's shriek the towers of Names  
were riv'n,  
And billed piety disdain'd the tale ;  
Thy Christian zeal had with th' apostate  
striv'n,  
And torn the bond that kept a people  
pale :  
But leagu'd assassins are thy partners  
now,  
And where th' oppressor fattens, there  
art thou !

And they who made thee such have  
pass'd away !  
Thy soul, belied Napoleon ! from that  
bed,  
Whereon the hard-pressed stone cemented  
lay,  
Smote, and a voice was utter'd from  
the dead !  
That voice was like a sword : and fallen  
are they  
Who on a foe defenceless stoop'd to  
tread,  
Though there were murmurs from the  
very stones,  
Cries of the English heart and wrath and  
groans.

Stand in thy phalanx, Greece ! thou in-  
jured name !  
And let the spirit of Miltiades  
Strive in thee ! be thy constant arm the  
same  
That quell'd the Persian on thy shores  
and seas :  
What though th' Ionian tyrant flouts thy  
claim,  
And the false Russ thy helpless thrall  
deceas,  
Trampling the cross to kiss the despot's  
rod,  
Strike !—for thy falchion is the sword of  
God !

The pany few that wield earth's destinies  
Are mortal, and their power entrench'd  
in wrong  
Beck to its base : the people yet may rise  
Leagu'd in thy just crusade : but be thou  
strong :  
Haply the burden of thy glory lies  
On thee alone : to thee alone belong  
The peril and the vengeance, and the  
praise,  
Theme and example of the coming days.

Oh ! Time consoler ! Time that hold'st  
on high  
The torch of hope, and lighten'st e'en  
the grave !  
Earth's gaunt oppressors flit as phantoms  
by ;  
E'en as the leaves that in yon valley  
wave  
Dim hovering o'er their fall : with patient  
eye  
Faith stands, and arm omnipotent to  
save :  
Nor shall the light of knowledge, which  
th' All-Just  
Has kindled, sink for ever in the dust.

This holiest truth illumed thy dungeon  
cell  
Bowring ! on whom the foul legiti-  
mate,  
A craven crown'd, with malice mean and  
fell  
Had fix'd the iron gripe of coward  
hate :  
Friend of the patriot few ! they know full  
well  
Spirits like thine the world regenerate :  
These, these are they who can the body  
kill,  
Pow'rless against th' unconquerable will.  
But thou, my fellow-worshiper and  
friend !  
Hast borne thy country's name and  
greatness high :  
The slaves that sought thy nerved resolve  
to bend  
Cower'd from the scorn of thine un-  
troubled eye ;  
And let them tremble ! where thy foot-  
steps wend  
Thou bear'st the record of their in-  
famy :  
And Europe, breathing with recover'd  
heart,  
May catch thy flame and act the Briton's  
part.

Valley of shadows and of fleeting hues !  
The lover of his country and his kind  
Shall haunt thee, 'midst thy upland glades  
to muse  
On mystic voices in the passing wind :

That speak, while many a bough thy  
 pathway strews,  
 Of better destinies to earth assign'd :  
 Oppression's blissing shame and broken  
 might,  
 And mental manhood in its strength and  
 light.

I, too, with gladness view thee, lonely  
 dale !

Though not my foot e'er tracks thy  
 solitude ;  
 Tears, did I utter why, would drown my  
 tale ;

Dear recollections on thy haunt ob-  
 trude,  
 And all is drear and darksome, and the  
 gale

In melancholy whispers bows the wood :  
 Yet every falling leaf but brings me near  
 'The grave's calm sleep and heaven's eter-  
 nal year.

DION.

#### LINES

*Attributed to an Englishman, who was  
 once seized and thrown into a French*

*Prison on a false charge of having  
 meddled in the Political Affairs of that  
 wretched Country.*

I'd fain be the airy breeze  
 That wanders about at will ;  
 To sleep 'midst the forest trees,  
 Or wake the smiles of the rill.

With the pendant flowers to dance—  
 To sit on the linnet's wing—  
 In the glow-worm's light to glance—  
 In the Echo's caves to sing.

But mine is a prison cell,  
 If a prison *that* can be  
 Where the spirits of Freedom dwell,  
 And the heart is gay and free !

I laugh with pride and scorn  
 On the Tyrant's threats, which deem  
 That a soul in freedom born  
 Can be enthral'd by him !

## OBITUARY.

### MEMOIR OF DR. AIKIN.

JOHN AIKIN, M. D., &c., was born January 15, 1747, at Kibworth, in Leicestershire, being the younger child, and only son of J. Aikin, D. D., a Dissenting Minister, and the master of a respectable and well-frequented boarding-school. Till his eleventh year, he received a domestic education ; but at that time his father being appointed theological tutor in the Dissenters' Academy at Warrington, in Lancashire, he was admitted to the benefits of the more extended plan of instruction offered by that institution.\* In the

autumn of his fourteenth year, having made choice of medicine as a profession, he was apprenticed to Maxwell Garthshore, at that time surgeon and apothecary at Uppingham, in Rutlandshire, but who afterwards graduated and settled in London. The three years that he continued at Uppingham were occupied in professional studies, and, apparently, with more than usual success, since before their conclusion he was entrusted with the care of Mr. (afterwards Dr.) Pultney's business at Leicester, during the absence of that gentleman for a space of two or three months.

In November 1764, he became a student at the University of Edinburgh, where he spent two winters and the intervening summer, but, having at that time no intention of graduating, he returned to England in May 1766, and, in September of the same year, became a pupil of Mr. C. White, of Manchester, at

\* The readers of the Monthly Repository cannot have forgotten the interesting "Historical Account of the Warrington Academy," in the VIIIth and IXth Volumes. An extended memoir of the elder Dr. Aikin will be found, VIII. 161—172. The excellent writer of these biographical sketches, in giving the name of the subject of the present memoir, (IX. 202,) thus affectingly anticipates the tribute of filial love on which the eye now rests : his "long and varied labours, for the benefit of almost every age and class of readers, in almost every department of

literature, will one day claim the willing praise of grateful biography :

"Late be the hour, and distant be the  
 day."

ED.

that time rapidly rising to the highest rank as an operating surgeon. With Mr. White he continued for three entire years, advancing in professional knowledge and skill, and in the esteem and confidence of his master, as may be inferred from an "Essay on the Ligation of Arteries," written by him at that time, and published by Mr. White in his work entitled "Cases in Surgery." After leaving Manchester he went to London, and employed the winter of 1769-70 in attending the lectures of Dr. Hunter.

His professional education being now completed, he settled in Chester as a surgeon, but remained in that city little more than a year, being induced to remove in November 1771, to Warrington, where his parents continued to reside, and where his prospects of success were less obstructed by competition. Here he continued till 1784, and here all his children were born, his marriage having taken place the year after his removal.

His first work, entitled "Observations on the External Use of Preparations of Lead," was published at Chester, and this was succeeded, during his residence at Warrington, by three other professional works, viz. "Thoughts on Hospitals," "Biographical Memoirs of Medicine in Great Britain to the time of Harvey," and a very enlarged edition of "Lewis's Materia Medica." His appointment as Lecturer on Chemistry and Physiology at the Academy, induced him to print a "Sketch of the Animal Economy," and "Elements of Chemistry," for the use of his classes, and a translation of Beaufort's Manual of Chemistry.

The intervals of his professional labours were assiduously devoted to elegant literature and to Natural History, sources to him at all times of exquisite delight, and in after years beguiling the languor of sickness and soothing many an hour of anxiety. The "Essays on Song-writing," "Miscellaneous Pieces in Prose," consisting of the joint contributions of his sister, Mrs. Barbauld, and himself, "An Essay on the Application of Natural History to Poetry," "An Essay on the Plan and Character of Thomson's Seasons," and "The Calendar of Nature," were all published during this period, and evince at the same time the elegance of his taste and the activity of his mind. His correct knowledge also of the Latin language was shown in his translation of Tacitus's Treatise on the Manners of the Germans, and his Life of Agricola, being specimens of a projected translation of the entire works of that historian, which was afterwards abandoned, to the loss probably of the English scholar, from the

circumstance of Mr. Murphy being engaged in a similar undertaking. It was at Warrington, also, that his most valued friendships were formed or consolidated; with Dr. Priestley, Dr. Enfield, Mr. Wakefield and the Rev. George Walker, their common connexion with the Academy first brought him acquainted, while the easy distance between Warrington and Manchester allowed him occasional opportunities of supporting the friendships previously formed by him with Mr. White, Dr. Percival, Mr. Henry and other residents of that town. His acquaintance at Liverpool included Dr. Currie, Mr. Rathbone, Mr. Roscoe, the Rev. J. Yates, and many other cultivated and estimable characters; and his excellent and confidential friend Dr. Haygarth, one of the few who survive him, at that time resided at Chester, and professional or other incidents now and then brought about a meeting.

The dissolution of the Academy, which took place not long after the death of his father in 1780, and the inadequate encouragement offered to the practice of surgery, as distinct from pharmacy, determined him to take a physician's degree. For this purpose, in the summer of 1784, he proceeded to Leyden and there graduated, his former residence at Edinburgh, during two sessions, being not sufficient to entitle him to an examination for a degree. On his return from the Continent, he removed with his family to Yarmouth, in Norfolk, and early in the succeeding year took up his residence in London. Scarcely, however, had he settled himself in his new situation, before he received an invitation from the inhabitants of Yarmouth and its vicinity to resume his professional duties at that place. Although his stay there had little exceeded a year in duration, yet such had been the effect produced by the few opportunities afforded him of exercising his professional skill, combined with his scientific and literary acquirements, and his amiable and cultivated manners, that the invitation was quite unanimous. He accordingly returned to Yarmouth, not more than two months after he had quitted it, well pleased in having been spared the anxious uncertainty of an attempt to establish himself in the Metropolis.

The three principal bodies of men in Yarmouth and its vicinity, at that time, were the Corporation, the Dissenters, and the Clergy of the Established Church. The two former, inhabiting the town, and not upon very cordial terms with each other, were chiefly devoted to commercial pursuits. The clergy, liberally educated,



and capable of appreciating Dr. Aikin's acquirements, formed the most agreeable part of his society, and the principal acquaintances that he here made were among them. For some time circumstances went on favourably; he enjoyed the moderate emoluments of his profession without rivalry; he instituted a literary society; and in his library, and in the bosom of his family, he sought and found those gratifications the dearest to his heart.

The time for trying the spirits of men was, however, drawing near. The Dissenters having been repulsed in a former endeavour to obtain from the Legislature the repeal of the Corporation and Test Acts, mustered all their strength for a new attempt; vainly trusting that their great acknowledged inferiority in numbers, wealth and influence, might be supplied by strength of argument, and by an appeal to the equity of their countrymen. Dr. Aikin, although not agreeing in religious opinions with any class of Dissenters, felt strongly the iniquity of excluding from civil duties and offices all those who were not members of the Church of England. Too honest ever to disguise his real sentiments, although sincerely regretting and reprobating the intemperance of each party, he published two pamphlets on the occasion, the one "the Spirit of the Church and of the Constitution compared;" the other, "An Address to the Dissidents of England on their late Defeat."

Immediately on the heels of the Test Act controversy, and while the feelings of the nation were agitated by that event, occurred the French Revolution, which for a time opened an impassable gulf of separation between parties already exasperated. The declaration made by the National Assembly in favour of the perfect equality of civil rights among the members of every political community, naturally conciliated the good-will of those who had been contending without success for this very object; while the merciless and undistinguishing confiscation of church property, and the atrocious massacre of the priests which soon followed, gave the alarm, as might well be expected, to the English clergy, and very naturally induced them to attribute similar intentions of violence and injustice to their political adversaries. Dr. Aikin had decidedly taken his part first as a Dissenter, and subsequently as a friend to the French Revolution, on its first breaking out; and although he never belonged to any political club, not choosing to submit his own reason and sense of equity to be overborne by the clamour and vio-

lence of party credulity and party injustice, was yet made to suffer severely for his political principles. Dr. Girdlestone was encouraged to settle at Yarmouth, and Dr. Aikin escaped from the impending bitterness of a personal controversy, by removing to London in March 1792.

During his residence at Yarmouth, Dr. A. published (besides the pamphlets already mentioned) an excellent system of English geography, called "England Delineated," which has passed through several editions, a volume of Poems, and a "View of the Character and public Services of J. Howard, Esq." No person was, perhaps, so well qualified to estimate the moral worth and public services of this illustrious individual as Dr. Aikin, both on account of his sound and unprejudiced judgment and his personal intimacy with Mr. Howard, in consequence of which, the notes and observations collected by Mr. H., during his various journeys, had always been placed in the hands of Dr. A. for arrangement and correction.

Although the connexions of Dr. Aikin in London, by family and acquaintance, were considerable, yet he never obtained much professional employment; being little fitted, by temper or habit, to engage in the incessant struggle necessary to success: he, therefore, the more willingly followed the bent of his disposition, and occupied himself chiefly in literary pursuits. The first work which he published, after leaving Yarmouth, was the two first volumes of "Evenings at Home." To these, though not to the succeeding ones, Mrs. Barbauld contributed several pieces: the third volume appeared in 1793, the fourth in 1794, and the two last in 1795. The work became immediately very popular and still continues so; offering a copious and varied store of amusement and instruction to the young, and, by its good sense and sound morality, commanding the approbation of parents. To those acquainted with its author, it possesses an additional interest as being highly characteristic of him, exhibiting not only his various knowledge, but representing his opinions on a variety of topics.

The most important and interesting work, however, of which Dr. A. was the author, is his "Letters from a Father to a Son on various Topics relative to Literature and the Conduct of Life:" the first volume was published in 1793, the second was written in 1798 and 1799. The subjects embraced by these Letters are very numerous; critical, scientific, and discussing some of the most important questions of morals and of general

political. The candid, equitable and independent spirit which pervades the whole, renders them extremely valuable, not only as materials for thought and rules of moral conduct, but as examples of the temper with which subjects of such high importance ought to be treated.

In 1796, he accepted an offer made to him by Mr. Phillips, of undertaking the editorship of a periodical work at that time projected by him. This work, the "Monthly Magazine," was accordingly superintended by Dr. Aikin from its commencement; and the numerous papers furnished by the Editor and his friends, as well as the general spirit in which the Magazine was conducted, contributed greatly to establish it in the public favour. The connexion of Dr. A. with this work was, in May 1806, abruptly and unceremoniously dissolved by the proprietor, from dissatisfaction with an award in a dispute in which he was one of the parties and Dr. Aikin one of the arbitrators.

In the same year in which the Monthly Magazine was commenced, Dr. Aikin, in conjunction with his dear friend, Dr. Keble, agreed with Messrs. Kearsley and Hamilton to undertake a general biographical dictionary, to be comprised in about ten quarto volumes. He did not engage rashly in so serious an occupation. From his long unreserved intimacy with Dr. Keble, he felt assured that he possessed a co-adjutor of similar views with himself and of indefatigable industry, and he anticipated great satisfaction in the execution of the work. His own health, however, began to be impaired in 1797 by residence in London, and his indisposition rapidly increasing and assuming a very serious aspect, obliged him in the ensuing year to quit the Metropolis. He retired for some months to Dorking, in Surrey, and in the pure air of that delightful valley, aided by gentle horse-exercise and an unusually fine summer, made some progress towards recovery. In the winter he took a house at Stoke Newington, in which henceforth he continued to reside. In the mean time, he had lost by death his friend and co-adjutor in this great work, the first volume of which was published in the Spring of 1799. Some time elapsed before a successor to Dr. Keble could be found, and then commercial difficulties on the part of the bookseller intervened, materially impeding the success of the work by retarding its regular progress, so that the tenth and last volume was not published till 1815.

It is not necessary further to detail the literary occupations in which Dr. Aikin

was engaged during his residence at Stoke Newington. While the infirmities of age pressed with only a light hand, the greater part of every day was devoted to writing or reading. Painful and trying was the period when the decay of the mind, in consequence of a paralytic attack, began to precede that of the bodily frame, when the memory became less and less capable of recalling the past, and the intellect of receiving the impress of the present. One ray, however, still enlightened the gloom, and, when all besides was dark, conjugal love still connected him with the external world. He died December 7, 1823, having nearly completed his 76th year.

Dr. Aikin was endowed by nature with a good constitution, and this original advantage he was always careful to preserve by strict temperance and abundant exercise: to this was added an intellect of great activity in acquiring and facility in communicating ideas, and a temper calm, well-regulated and cheerful, though far from sanguine. Hence he possessed in a very eminent degree the inestimable blessing of a sound mind in a sound body. The abstractions of mathematical investigation, and the minute dissection of almost evanescent ideas which characterizes the metaphysician, either were not adapted to his faculties, or did not agree with his taste, which was strongly attracted to the useful in morals, in politics, and in the general conduct of life, and to the agreeable, the harmonious, the elegant in objects of amusement. Hence his stores of knowledge were all producible in the intercourse of society, and thus gave him a wide range of subjects for conversation: these were communicated in simple and easy, though flowing, language, and regulated by a goodness of temper, a decorum and practical politeness, not often equalled, never exceeded. The ruling principle of his conduct in great as in small affairs, was equity: that equity, which is best expressed by the Christian maxim of doing to others as we would wish others to do to us. Kind, generous, compassionate to all with whom he was connected, either by ties of kindred and acquaintance, or in the exercise of his profession, he had no personal enemies: and the attachment of his friends was in proportion to their intimacy with him, for there was nothing in his moral character (using the expression in its widest extent,) which required to be managed, to be kept out of view, to be glossed over. Fare thee well, revered and beloved, till we meet in the eternal world!

AD. AIKIN.

1822, Nov. 27, EDWARD ALEXANDER, M.D., of Danett's Hall, near Leicester, after a series of intense and protracted sufferings, which were borne with exemplary fortitude and resignation. As the particulars of his distressing case cannot properly be detailed here, it will be sufficient to remark, that his disorder, which had long been making insidious approaches, first manifested itself in June 1810, and soon began to wear a formidable aspect. A state of peculiarly painful and complicated disease gradually ensued, clouded all the bright prospects which his successful medical career had opened to his view, and compelled him to relinquish the practical part of an occupation to which he was exceedingly devoted and admirably adapted. The few intervals Dr. A. was permitted to enjoy of comparative ease from agonizing pain, were usually passed in reading, meditation and domestic society. Theology and Medicine were the subjects to which he principally directed his attention. On these he had, for many years, read much, and thought still more. His purity of character from early life, his extraordinary moral worth, as well as knowledge and skill in his profession, have rarely been equalled. Nor was his ardent and vigorous mind satisfied with the exercise of his medical functions only. Rising above every selfish consideration, he carried into his practice the most exalted Christian virtues. He was not merely the able physician, but the sympathizing friend and comforter of his patients. He listened to their wants and sorrows, was prompt to aid them by his advice, to pour in the balm of consolation, or to relieve their necessities, as their respective situations and circumstances might require. In the performance of his professional duties he was strictly conscientious. No "respect of persons" did he shew; the rich and the poor partook impartially of his care and assiduity. To the latter his services were gratuitous, and likewise, in a considerable degree, to others, who could not, without difficulty, afford to make him a suitable remuneration. His bountiful hand was ever open to the claims of the indigent and the oppressed, and in all the relations of life, the same ardour, the same uprightness and integrity, the same unwearied activity distinguished his conduct. A remarkable sweetness of disposition, and strong intellectual powers, were, in him, combined with uncommon "singleness of heart." His ruling principle was love to God, displayed in a warm and disinterested love of man, wholly free from party spirit and narrow

distinctions. Devotion was his delight, studying the Scriptures his dearest employment, and his hope rested on the mercies of God in Christ. Perhaps, Dr. A. did not entirely agree with any denomination of Christians; but serious reflection and patient investigation led him to a full conviction of the truth of the leading tenets of Unitarianism, and from the time of his settling in the vicinity of Leicester, he joined the congregation assembling at the "Great Meeting" in that town. In politics, he embraced the liberal side of the question, and was always the firm and strenuous advocate of civil and religious freedom. "Every project for the benefit of his country, and the advancement of knowledge, liberty and truth obtained his zealous support." His judgment of those who differed from him was uniformly candid and generous, and never did he retain the slightest malevolent or unkind sentiment against persons from whom he had experienced undeserved or injurious treatment.—The subject of this brief, imperfect outline, was the younger son of the late John Alexander, M.D. of Halifax, was born Nov. 25th, 1767, and received his classical education at Hipperholm School, which then was, and still is under the superintendence of the Rev. Richard Hodgson, who, for more than half a century, has officiated as afternoon lecturer at the parish church in Halifax. Dr. A. possessed the advantage of being well initiated in the various branches of his profession, during his early youth. At the usual period, he went to London to pursue his anatomical studies, and there became a pupil of the late Sir Wm. Blizard. Having accomplished his object in the Metropolis, he repaired to Edinburgh, and finally took his degree at Leyden, with the highest honour, in October 1791. In the year 1793, he married his first cousin, Ellen, the eldest daughter and co-heiress of the late Samuel Waterhouse, Esq., of Halifax, one of the Justices of the Peace for the West-Riding of the County of York, and a Deputy-Lieutenant for the same district. Dr. A. fixed at Stafford, and was directly appointed physician to the County Infirmary. He removed into the neighbourhood of Leicester, October 1797, where he continued to reside till his deeply-lamented death. All who knew him must regret him, and to his immediate friends his loss is irreparable.

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\* See Leicester Chronicle, Nov. 30.

Nov. 28, at Park House, Bath, of dropsy, DON FRANCISCO ANTONIO ZOA, the Colombian Minister. He had the satisfaction in his last moments of having his family (from whom during many years of his life he had been necessarily separated) with him, Madame and Miss Zoa having arrived a few weeks since from Paris to join M. Zoa. M. Zoa was between 50 and 60 years of age. He was a native of the province of Antioquia, in New Granada, now part of the Republic of Colombia. Great part of his life has been spent in Europe. Under the former Government of Spain, and previous to the Revolution breaking out in South America, he held at different times several offices under the Spanish Government. The Revolution in his own country drew him to the side of Bolivar, whose constant companion and assistant in the great work of liberating his country he was for many years, until his mission to Europe in 1830. At the time of his quitting Colombia he was Vice-President of the Republic, and he had the satisfaction, before taking his departure, of presenting to the Congress the project of the Constitution of his country, which was afterwards adopted in all its leading particulars. M. Zoa was a man of considerable talent, and of scientific and literary attainments of a very respectable class. He possessed great natural acuteness, and a equanimity into which he could at times infuse a degree of penetration that few could escape. In his address to the Congress of Colombia, shortly before his leaving that country for England, he has left a memorial of eloquence of no ordinary cast. His manners were those of a gentleman, which, together with the personal consideration due to him on all accounts, procured for him the society and the attentions of some of our most distinguished nobility. His government and his countrymen cannot but have been flattered with the distinguished mark of attention paid to M. Zoa at the public dinner given to him on the 8th of July last, at the City of London Tavern, at which the most eminent men of all parties joined in showing the cordial satisfaction with which the establishment of another temple of freedom, in a beautiful, a rich, and an interesting part of the universe, is viewed in this land of constitutional liberty. M. Zoa's address to the company on that occasion was marked by discretion, modesty and good sense. There were no bitter railings against Spain—no assumption of arrogant expectations from others. As to Spain, he said, his country was ready to forget and to forgive; and as to other nations, they merely

claimed to be treated with the common rights of civilized society.

1833, Jan. 1, at his house in Clapton, in his 68th year, SAMUEL PETT, Esq., M.D. Known, esteemed, respected and beloved throughout a very wide circle, his death has produced an impression of grief and distress rarely witnessed. It came upon his friends wholly unprepared for it. He had lately enjoyed a better state of health than usual. His spirits were lively, and he appeared to feel the pleasure which he was in the habit of imparting. On Saturday, the 28th of December, he received a slight and, at the time, imperceptible wound, in performing one of the painful duties of his profession. Gangrene rapidly followed, with its usual consequences. Medical skill and assiduity were in vain. After a few changes, alternately exciting hope and fear, Dr. Pett departed this life on the evening of Wednesday, new-year's day. His mental faculties were entire to the last. His end was calm. And his surviving friends have the consolation of reflecting that after the first few hours of the attack, he endured no positive pain. The shock produced at Hackney, and indeed in the metropolis, by the news of his death, which was carried to numbers of his friends without their being apprized of his illness, can be conceived by those alone that knew his worth. He was interred on Friday, Jan 10th, in a family vault, in the churchyard of Hackney, amidst a concourse of spectators, including very many poor persons, whose tears attested their sense of their loss. On the following Sunday morning, a funeral sermon was preached at the New Gravel Pit Meeting-House, in which Dr. Pett had been a sincere worshiper, by Mr. Aspland, the minister, to an exceedingly crowded, highly respectable and deeply-sorrowing audience. The subject was "The Blessing pronounced by Christ on the Merciful," Matt. xxv. 34—40. At the request of the family of the deceased, and of the congregation, the sermon is given to the public. We reserve for our next number a memoir of this excellent and much-lamented man.

—17, SAMUEL LEWIS, Esq. of Mare Street, Hackney. He was distinguished for his steady uprightness of character—for his generous virtues—for his ardent and unswerving attachment to the cause of freedom and human happiness. His mind was stored with a variety of knowledge, and was so remarkable for its

strength as for its susceptibility. While he sat in stern judgment on his own conduct—he obtained the affection—the reverential affection of those who surrounded him. He was a fine specimen of the unbending and ennobling spirit of the older time, and dignified all his opinions by consistency and the habitual exercise of benevolence. As a son, he was a model of attentive and solicitous obedience—as a husband, almost unexampled in courtesy and kindness—as a father, commanding the respect and the veneration of his children. All these links are broken. The virtues which brightened around a pilgrimage of three and seventy years, light the pilgrim's path no longer:—but we will cherish their memory—and patiently look onward to their reward.

J.B.

Jan. 17, in London, in the 72d year of his age, GEORGE EDWARDS, Esq., M.D., late of Barnard Castle, in the County of Durham. He was an eminently patriotic and benevolent man, and devoted his time and fortune to the publication of works on the science of Government, which were less read than from the purity of the writer's motives they deserved. As early as 1788, appeared his "Aggrandizement of Great Britain," in which

among other important plans, that of a Property Tax was first suggested. This plan was submitted to the Government, and the author had many interviews upon the subject with the late Mr. Rose. Mr. Pitt and Mr. Addington afterwards acted upon the suggestion, but, contrary to the author's intention, adopted a tax upon income, instead of property.

Jan. 27, at his house in Bedford Row, CHARLES HUTTON, LL.D., F.R.S., in the 86th year of his age; eminent as a writer on mathematics for upwards of 60 years, during 40 of which he discharged the arduous office of Professor of Mathematics at the Royal Military Academy, Woolwich, with the highest honour to himself and advantage to his country.

While we are engaged in the melancholy task of revising this Obituary sheet, we see announced in the newspapers the death of Dr. JENNER, the discoverer of Vaccination, who expired on the 26th inst. after a very short illness, at his house in Berkeley, Gloucestershire, in the 74th year of his age.

## INTELLIGENCE.

### *Meetings of the Protestant Dissenting Deputies.*

DURING the past year, several efforts have been made to stimulate the Deputies and their Committee to more active exertions in the great object for which they were originally established, *The Repeal of the Test and Corporation Acts*. After so long an existence for a specific purpose, it seemed to many members high time that the real business of the Society should be undertaken in good earnest; that public attention should be repeatedly drawn to the subject, so as to make its partizans know the justice and strength of their cause; and that the advocates for Religious Liberty should not wait as they have hitherto done, for the lucky chance of some favourable opportunities occurring, but should endeavour to create such opportunities, or at least place themselves in a situation which may enable them to turn a favourable concurrence of circumstances to profitable account. The progress which the Marriage-

Bill of the Unitarians made, through mere perseverance and frequent introduction of its claims on public attention, is one proof of the policy of such a course of proceeding. The Legislature is only to be operated upon beneficially by the expression of public opinion; but the best channel for exciting and directing that public opinion is a frequent introduction of the subject in Parliament, however unsuccessful the first efforts must be expected to be, by persons who form a correct estimate of the principles and motives of those with whom we have there to deal. On the General Meeting for receiving the Report of the Committee, two special adjournments took place, and after much discussion the following resolutions were adopted, and we trust that they betoken a steady and active attention to the important cause confided to this body. Resolved,—That it is desirable that much more of the active and vigilant attention of this Deputation should be directed to the promotion of



the great object for which it was instituted, and to which all the other subjects of its attention, however useful, ought to be considered subordinate:—That this deputation is convinced, from parallel cases in religious and political history, that the end in view can be most effectually and honourably accomplished by active and unremitted efforts to enlighten the public mind and concentrate and direct the temperate emotions of those who ought to co-operate in the cause, and by earnest applications to the Legislature, renewed on every favourable opportunity, and urged on the broadest principles of truth and justice:—That every means should be adopted to give effect to such a course of proceeding, by Annual Reports, by correspondence with the country, and by occasional appeals as well to the public as to the Dissenting body, which shall point out the actual state of religious toleration in this country, explain the relief to be sought, and establish sympathy and confidence between this Deputation and its constituents:—That these Resolutions be printed at the foot of the circular conveying the first Meeting of the Deputation for the ensuing year.

### *Earthquake in Syria.*

The following account of this awful calamity is distributed by the Committee for the relief of the sufferers, from the report of JOHN BARBER, Esq., the British Consul at Aleppo. We insert it, in hope of forwarding the work of humanity.

"It has fallen to my lot to relate the particulars of an event that has thrown most of the families of this part of Syria into sorrow and mourning, and all into the greatest difficulties and distress.

"On the 13th of August, at half-past nine in the evening, Aleppo, Antioch, Idlib, Rika, Gismar, Shogr, Darconah, Armeana, every village, and every detached cottage, in this Pachalic, and some towns in the adjoining ones, were in ten or twelve seconds entirely ruined by an earthquake, and are become heaps of stones and rubbish, in which, at the lowest computation, *twenty thousand* human beings, about a tenth of the population, were destroyed, and an equal number maimed or wounded. The extreme points where this terrible phenomenon was violent enough to destroy the edifices, seem to be Diabekir and Mersah, (twelve leagues south of Latachia,) Aleppo and Scanderoun, Kilis and Khan Shikoun. All within those points have suffered so nearly equally, that it is impossible to fix on a central point. The shock was sensibly felt at Damascus,

Adeno and Cyprus. To the east of Diabekir, and north of Kilis, I am not well informed how far the effect extended in those radii of the circle. The shock was felt at sea so violently within two leagues of Cyprus, that it was thought the ship had grounded. Flashes of volcanic fire were perceived at various times throughout the night, resembling the light of the full moon; but at no place, to my knowledge, has it left a chasm of any extent; although in the low grounds slight crevices are every where to be seen, and out of many of them water issued, but soon after subsided.

"There was nothing remarkable in the weather or state of the atmosphere. Edifices on the summits of the highest mountains were not safer than buildings situated on the banks of the rivers, or on the beach of the sea.

"Although slight shocks of earthquakes had been from time to time felt in this country, it is certain that for several centuries none had done any material damage, except one twenty-seven years ago, when a single town, Latachia, was partially thrown down. In 1755, an earthquake was felt at Aleppo and Antioch, which so alarmed the inhabitants, that they all abandoned their houses for sixty days, but very little injury was sustained, and no lives lost.

"The appearance of some very ancient edifices renders it probable that this country has not suffered from earthquakes since the memorable one recorded by Gibbon, about twelve centuries ago, in which one-third of the inhabitants of Antioch perished, when that celebrated city was supposed to contain a population of seven hundred thousand to eight hundred thousand souls.

"It is impossible to convey an adequate idea of the scenes of horror which were simultaneously passing in the dreadful night of the 13th of August. Here, hundreds of decrepid parents, half-buried in the ruins, were imploring the succour of their sons, not always willing to risk their own lives by giving their assistance.

"There, distracted mothers were frantically lifting heavy stones from heaps that covered the bodies of their lifeless infants. The awful darkness of the night, the continuance of the most violent shocks, at short intervals, the crash of falling walls, the shrieks, the groans, the accents of agony and despair of that long night, cannot be described.

"When at length the morning dawned, and the return of light permitted the people to quit the spot on which they had been providentially saved, a most affecting scene ensued. You might have seen many unaccustomed to weep, soon pensive,



some on their knees, adoring their Maker. Others there were running into one another's arms, *rejoicing in their existence!* An air of cheerfulness and brotherly love animated every countenance.

“In a public calamity, in which the Turk, the Jew, the Christian, the Idolater, were indiscriminate victims, or objects of the care of an impartial Providence, every one forgot, for a time, his religious animosities; and, what was a still more universal feeling, in that joyful moment, every one looked upon the heaviest losses with the greatest indifference. But as the sun's rays increased in intensity, they were gradually reminded of the natural wants of shelter and of food, and became at length alive to the full extent of the dreary prospect before them, for a greater mass of human misery has not been often produced by any of the awful convulsions of nature. *A month has now elapsed, and the shocks continue to be felt, and to strike terror into every breast, night and day.* The fear that they may not cease before the rainy season commences, has induced those whose business cannot allow of their quitting the ruins of their towns, instead of rebuilding their houses, to construct temporary hovels of wood without the walls; and many families, who thought themselves, before this calamity, straitly lodged in a dozen apartments, now exult at the prospect of passing the winter in a single room, twenty feet square.

“The houses of the public agents and private European individuals at Aleppo, have been entirely ruined. At Aleppo the Jews suffered the most, on account of their quarter being badly built, with narrow lanes. *Out of a population of three thousand souls, six hundred lives were lost.* Of the Europeans only one person of note, Signor ESDRA DE PICCIOTTO, Austrian Consul-General, and ten or twelve women and children, perished; but the greater part are now *suffering from ophthalmia and dysenteries, occasioned by their being exposed to the excessive heats of the day, and the cold dews of the night.* When it is considered, that two-thirds of the families in Aleppo have neither the means of making a long journey, to remove to a town out of the effect of the earthquake, nor of building a shed to keep off the rain, it is impossible to conceive all the misery to which they are doomed the ensuing winter, or ever to find more deserving objects of the compassion and charity of the opulent, whom it has pleased God to place in happier regions of the globe.

“Here planks and fuel are cheap, and the people have the resource of tiles, which they were taught to make by the

crusaders, in their long residence at Antioch; but in Aleppo, where wood is very dear, they have no contrivance to keep out rain but freestone walls, and flat roofs, made of a very expensive cement.”

The Committee have already transmitted *one thousand pounds* through the medium of the Consul General of the Levant Company, at Constantinople, with particular instructions to cause it to be distributed, *without regard to nation or religion.* They solicit, therefore, the contributions of the benevolent, with an assurance that the utmost attention shall be paid to the distribution of the funds which may be committed to their care, and that an account shall be hereafter rendered of the manner in which they may be appropriated.

Subscriptions continue to be received by John Theophilus Daubuz, Esq., Treasurer to the Levant Company, No. 2, New Broad Street; Mr. George Liddell, Secretary to the Levant Company, at their office, South-Sea House; by all the Bankers in Town and Country; and at the Bar of Lloyd's Coffee-house, and the City of London Tavern.

THE *Winter Quarterly Unitarian Meeting of Ministers* in South Wales, was held at Aberdâr on the 2nd day of this year. In the evening of the 1st, Mr. D. John of St. Clears, preached from Matt. vii. 11. In the morning of the 2nd, Mr. J. Davies of Capel-y-Groes and Ystrad, preached from Jude 3. Mr. T. Evans, the minister at the place, having been called to the chair, the nature and end of future punishment was the subject discussed in the conference. The same subject has been proposed for consideration at the Spring Meeting, which is to be held at Wick, on Easter Thursday, whereat Mr. D. John, of St. Clears, was requested to preach.

MINISTERS have it seems filled up the see of Clogher, vacant by the deprivation of the infamous though Hon. PERCY JOCELYN, by translating from Killaloe Lord ROBERT TOTTENHAM, brother of the Marquis of Ely. We take for granted that Lord Tottenham is an eminent divine, whose episcopal character is of weight sufficient to bear down all the odium raised against the see of Clogher\* by its late bishop; though we confess

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\* The very name of this see is omitted in the “Clergyman's Almanack” for the present year, and the Dean, &c. are described as of ———.

ever heard, and doubt whether ignorance has ever reached this water, of the services rendered by the Church of Ireland in parti-

*of Calcutta.*—The Rev. R. R. who has been mentioned as a very elegant poet, and by his brethren a purely orthodox. He is the editor of the works of Jeremy Taylor which has been much admired. He is the brother of the learned of the University of Oxford, known as a liberal and extensive scholar is diffused throughout Europe.

It is from authority on which I say, that the Rev. REGINALD has been appointed to (and has accepted) the see of Calcutta. Mr. H. is to India forthwith.—*Evening*

*MARRERS.*—This distinguished man the *Glasgow Chronicle*, has unanimously elected Professor of Logic in the University of St. and he has notified to the Council of St. John's his acceptance of

Some time since he received several pounds from a lady in any way he thought proper. He gave 500*l.* to the Rev.

for the purpose of assisting in the erection of a chapel; 500*l.* to the Mar. ; 500*l.* to Mr. Muir for laudable purpose. He has also 500*l.* out of his own pocket for the erection of a chapel in the parish of St. John's.

#### *on Fever at New York.*

It is thought that it may serve of humanity to publish the following extract from a letter to him, by ELIAZER LORD, the active member of the Peace Society at New York, from that place Nov. 23, 1822, on great pleasure in complying with your request.

Soon after receipt of the first letter and parcel, I left the city and remained out in consequence of illness and returned only a fortnight. My calamity of yellow fever is now over, and an immediate removal of the inhabitants from the city, which it appears, renders it

comparatively harmless. We had a slight visitation of the kind in 1819; before that, it was unknown since 1805. The present season about 400 cases were reported, about half which were fatal; its appearance nearly banishes all other forms of sickness. Accordingly, our bills of mortality for the summer shewed a smaller ratio of deaths than usual. Out of 130,000 or 135,000 inhabitants of the city, 120,000 are supposed to have remained in the city and suburbs during the summer. The part deemed 'infected' was very circumscribed, compared with the area covered by a dense population. I am persuaded you will pardon these details on a subject not uninteresting to philanthropists of whatever nation or latitude, and which is the occasion of so much terror to the species. I am tempted to add, that two things seem to be settled respecting yellow fever; 1st. that by removal from the infected locality, fatal consequences are prevented. It travels or enlarges its district, only by means of victims. 2d. that beyond such locality the sick do not communicate the infection to their nurses or attendants."

ANOTHER shopman of CARLILE'S, of the name of Tinsbridge, was on the 20th inst. found guilty in the Court of King's Bench of "publishing a blasphemous libel on the Christian Religion and the Holy Scriptures, contained in a work called *Palmer's Principles of Nature*."

We understand that FRANCIS MARRERS, Esq., Counselor Baron of the Exchequer, whose liberal exertions for the restoration of the older mathematical writers are so well known to the mathematical world, has nearly completed a collection of those which relate to Optical Science. Amongst the interesting treatises which are reprinted in this volume are the *Optics promota* of James Gregory, containing the first publication of the reflecting telescope; the *Traité de la Lumière*, of Huygens; and the *Lectures Optiques* of Dr. Barrow, a work which has become exceedingly scarce. This work is edited under the superintendence of C. Babbage, Esq., F.R.S., &c.

#### 1823.

The present threatens to be an eventful year. The horizon is dark on every side, and the gathering clouds must soon burst. The contest that has been carrying on for thirty years between the kings and the people of Europe, is coming to a crisis, and the result will be, either the

subjugation of the civilized world to an universal barbarous despotism, or the attainment, in all the nations of Christendom, of a more entire and better defined, and more solemnly sanctioned state of freedom than has yet been enjoyed. To which side our wishes and prayers lead us, we need not say; but we have been so often disappointed that we dare not assume the tone of prophecy: we must content ourselves with the persuasion and belief, that He who has all hearts in his hands, and who is King of kings, will overrule all things to the furtherance of his infinitely wise and merciful government, which involves by necessary consequence the final happiness and dignity of the human race.

The royal combination, taking the name of The Holy Alliance, is displayed to all Europe in its true character, as a league of brute force against opinions. These "Holy Leaguers," acquiring courage from partial success, and calculating (erroneously, as we trust,) that the quietness of nations is the settled submission of fear, have openly announced it as their will, which is to be sovereign law, that no changes shall take place in the European nations without their fiat. None but legitimate kings, that is, kings who are such in spite of the people, are to be acknowledged, and from these viceregents of Heaven are to emanate all law and all policy. Every expression of the popular will and feeling is to be treated from the first as high treason. The Greek, on one side of Europe, and the Spaniard, on the other, are to be coerced and chastised by the myrmidons of the northern powers, if they touch the anointed Mahmouds or Ferdinands. Hundreds of thousands of armed machines are to be let loose at once against any refractory people that shall question "the right divine of kings to govern wrong," and dispute the restoration of the Inquisition, or resist the robbery, violation and massacre of whole islands and provinces of Christians.

Our indignation at the assumptions of the allied despots, is mixed with unspeakable disgust at their hypocrisy. Of three different and incompatible religions, these men affect a pure zeal for truth, and plant in their assembly the standard of the cross. Under this banner, they proclaim the persecuted Greeks as rebels, and declare their fraternity with the fanatical barbarian of Turkey. Is there a man living, with the heart of a man, who does not pour scorn upon the dishonest faction, though kings compose it,

Who e'en while plundering, forge Religion's name,

To trunk their spoil, and, without fear or shame,

Call down the Holy Trinity to bless  
Partition leagues and deeds of devilishness!

Notes from the triple alliance have been delivered to the Spanish Government, and have been promptly and suitably answered. The ambassadors have, in consequence, demanded their passports, which have been readily granted, accompanied by laconic messages for their masters, which will shew them that eleven millions of people are not to be juggled out of their liberties, or intimidated into a surrender of their independence by a despotic rescript. The temperate firmness of Spain is the theme of universal praise, and is justly considered as a pledge of union and perseverance, which it may be hoped will ensure the success of their righteous cause.

Before this falls under the eye of the reader, the part that France is to act in this critical state of affairs will probably be determined. All speculation upon it is, therefore, useless. This only seems certain, that with war or peace it will not be easy for the Ultras in that country to proceed in their attempts to nullify the Charter, without endangering the throne of the Bourbons. Superstition is called in as the ally of this party. The priests are every where employed to preach up the sacredness of kings and the nothingness of the people. Festivals, consecrations, processions, are got up to dazzle the public eye and to keep men from thinking. At Lisle, where twelve royalist deputies were elected, a Te Deum was sung in the Cathedral for their success, and in a loyal song they were compared to the twelve apostles. A peculiarly magnificent mass was performed on the 21st instant, to celebrate the martyrdom of Louis XVI. And with all this, the volatile French seem amused, and they will continue to be amused with the same scenes, unless circumstances should call them to witness and to halloo around spectacles of a very different nature.

Portugal and Spain have entered into a treaty for mutual protection. The former country has received assurances of the friendship of the English Government, which perhaps have kept the Holy Alliance from putting the Portuguese also out of the ban of their empire. Portugal has notwithstanding shewn little reverence for royal personages, as such: its Queen has been called upon to take the oaths to the new constitution, and on her refusal is obliged to quit the country: she has sent a leave-taking letter to the King, her husband, containing all the vapouring pretensions and high-sounding menaces which might be expected from a weak

ited by the Bourbon pride and  
rger by a crafty priesthood.  
ish Parliament is about to  
ic Session will be one of the  
ting in the memory of man.  
speech will probably avow a  
of policy with regard to the  
but at the same time recom-  
eration for any unfavourable

There will be work enough  
sters at home. Changes have  
in the administration which  
me new plan of finance. It  
easy by any measures to con-  
atisfy the ruined agriculturists.  
nt and economy must be se-  
pted. The question of Par-  
leform will be discussed under  
able circumstances than the  
ave known for forty years.  
nancipation will take a new  
sequence of the late outrages  
ge faction. With this measure  
when it comes) the repeal of  
d Corporation Acts: at least,  
ers should take care that the  
es are not set apart in point  
is intended, we understand,  
ore the legislature the subject  
liberty on its broadest ground,  
e claims and the operation of

the Church Establishment, and the justice  
and expediency of prosecutions and pu-  
nishments for the publication of mere  
opinions; and though we cannot expect  
the sudden renunciation of ancient pre-  
judices, or the adoption at once of the  
liberal course which is equally recom-  
mended by philosophy and religion, we  
anticipate much good from the discussion:  
all that is wanted to mellorate the public  
mind is light: the parliamentary advocate  
of truth may not succeed, as far as the  
proportion of *ayes* and *noes* is considered,  
but his efforts are never lost: good and  
great measures may be perfected by being  
delayed: the present majority have the  
command of their own votes, but not of  
the minds of the community, by which all  
votes are ultimately swayed; and reason  
and truth, superior in this to parliaments,  
may be *prorogued*, but can never be *dis-  
solved*.

P. S. Jan. 30th. The die is cast. The  
Bourbon of France has announced to the  
Chambers that the Duke d'ANGOULEME  
is about to march into Spain at the head  
of 100,000 Frenchmen. He has thus  
staked his crown upon the issue; pre-  
pared, no doubt, to become either a wan-  
derer or a martyr.

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## CORRESPONDENCE.

Communications have been received from Mr. Mardon; A General Baptist; F. B.; and Northumbrius.

The controversy on Chapel Trust Deeds is at an end.

We present our readers in this Number with an Engraving of the UNITARIAN CHURCH, WASHINGTON, a liberal contribution to our work by Mr. GEORGE COOKE.

Since the Number was completed, we have received the following letter from *Dublin*, enclosing a donation of £2. for WILLIAM ROBERTS, the native Unitarian Missionary at Madras, the miscellaneous contents of which will gratify our readers:

*To the Editor of the Monthly Repository.*

SIR,

*Dublin, 17th January, 1823.*

I have with much pleasure seen a correspondence between Mr. Aspland and Mr. Ivimey in the Morning Chronicle, relative to the conversion of a Baptist Missionary by Rammohun Roy, which has ended in the complete discomfiture of Mr. Ivimey.

I wish that a daily or weekly paper could be generally made use of by Unitarians, in which articles on religious controversy would be found; it is in vain to expect that our opinions will be inquired into through the medium of a monthly publication, dedicated solely to the Unitarian cause, unless the religious public are led to the inquiry by paragraphs in a newspaper. I fear they will not read the Tracts circulated by Unitarians; but what frequently comes before their eyes will at last be read in some leisure hour. I have lately seen an advertisement in the Courier, ending with an offer of a subscription of £1000 towards building a Metropolitan Chapel. I am of opinion that a Chapel, with a Reformed Liturgy, unobjectionable to any sect, would be a true Catholic Church, and as such I would subscribe to it. I sincerely wish we had such a sum to commence a subscription for erecting an Unitarian Chapel here, for we have not one strictly such. If a truly Catholic Church was erected here, I would willingly contribute to the support of it: such church must be necessarily Unitarian.

I send herewith £2. for the assistance of William Roberts, of Madras, in his Unitarian labours.

Yours, JOSEPH HONE.

# THE Monthly Repository.

No. CCVI.]

FEBRUARY, 1823.

[Vol. XVIII.]

*An Original Letter of Remonstrance to Richard Baxter, on his treatment of the Unitarians: with some Account of Gilbert Clerke, the supposed Author.*

**T**HE following letter was lately found amongst the Baxter MSS. in Dr. Williams's Library. It is without an address, but it is evident that it was sent to Baxter. There is no date, and only the initials G. C. These appear to stand for *Gilbert Clerke*, with whose history, opinions and style, the letter perfectly agrees. The readers of the Monthly Repository will be pleased with this hitherto unpublished production of one of the early English Unitarians, which will, perhaps, be rendered still more interesting by such a brief account of the supposed author as the transcriber has been able to compile.\* Should any reader be able to give further information concerning this learned author, the communication of it to this work will be esteemed a favour, and will facilitate the inquiries of the present writer, who is making collections towards a history of English Unitarianism, the final use to be made of which will depend upon the ultimate success of his researches.

GILBERT CLERKE was the son of John Clerke, school-master, of Up-pingham, in the county of Rutland. He was admitted into Sidney College, Cambridge, in the year 1641, being then scarcely fifteen years of age. In 1648, he took the degree of M. A., and was made Fellow of the house. At the age of twenty-five, he received (1651) Presbyterian orders, and his allowance in the college was there-upon augmented, as the statutes require for those that are ordained priests. He was created proctor of the University the next year. He

left his Fellowship after the Commencement, 1655, refusing on grounds of conscience to take the degree of Bachelor of Divinity to which the statutes obliged him. On quitting the University, he retired, one authority says generally, into Northamptonshire,\* another says to Stamford, where, it is added, he lived long.† By the death of his elder brother, about the time of his giving up his Fellowship, he came into possession of an estate of £40. per annum, which was looked upon by his friends as a providential blessing, he being thus saved from want. He died some time between the years 1695 and 1698.‡

Nelson gives this candid character of Clerke: "His learning lay chiefly in the mathematics, but he was also esteemed a very good Grecian, and a great scripturist. He chiefly consulted the modern critics, when he read the Bible, not omitting the *Polonians*, or else trusted to his own invention and sagacity in that part of divinity, without ever advising with the ancients, of whom he had a very low esteem. He thought the controversy between us and the Church of Rome not worthy his study; because the errors of the Papists seemed to him so gross and palpable, as not to need it. He betook himself, therefore, to read the

\* Nelson, in his *Life of Bishop Bull*, (8vo. 2nd edition, 1714,) p. 512, from whom the above particulars are derived.

† *Grounds and Occasions of the Controversy, concerning the Unity of God, &c.* By a Divine of the Church of England, 4to. 1698, p. 17. This is the 4th tract in the 5th volume of the old Unitarian Tracts, a volume exceedingly scarce, and until very lately hardly known to be in existence.

‡ The writer ascertains this fact from a comparison of dates. Clerke's last known publication, to be presently specified, appeared in the year 1695, and the tract, just quoted, dated 1698, refers to him as amongst deceased Unitarians.

\* There is no reference to Clerke in Baxter's *Life and Times*, *Reliq. Bart.* vol.; nor is the name in the biographical dictionaries, except as it is introduced cursorily in the biography of Bishop Bull. In the great work now publishing at Paris, *Gilbert Clerke* is confounded with *Leclerc*. See *Biographie Universelle, &c.* Art. *Bull*, T. VI. p. 250.



Socinian writers, whence he became, in the main, a Socinian; yet he did not symbolize with them in their errors, touching the Divine attributes; upon which account he would sometime say, he was no Socinian. Some, also, to whom he was personally known, have excepted the point of the *Satisfaction*, for he seemed, indeed, to have had some particular notions of his own about this matter. He was a man of an open and frank disposition, but withal too bold, and easily to be heated; otherwise, the conduct of his life was sober and regular, not blemished with any remarkable immorality, but rather abounding with good works, which he earnestly pressed. He was very busy and zealous in defending those new principles which he had taken up, and which the gross absurdities of the Antinomian system, then much in vogue, had probably contributed more than a little to fling him into.\*

The "Divine of the Church of England" says, that he was "well known and esteemed by Dr. Cumberland, the Reverend Bishop of Peterborough, who used to speak of him by the name of *Honest Gilbert*."†

Of his works, the following titles are known: *De Plenitudine Mundi*. Lond. 1660. 8vo.—*De Restitutione Corporum*. Lond. 1662. 8vo.—*The Spot Dial*. Lond. 1687. 4to.‡

Distinct from these, probably, is another work referred to by Nelson, as follows: "He was for certain an excellent mathematician, his book upon Mr. Oughtred's *Clavis* being much valued by the ablest judges in that part of learning."§

Two Latin tracts are all the theological works of Clerke that the present writer has discovered: they were published, with a third, by an anonymous hand, under the title, "*Tractatus Tres: Quorum qui prior Ante-Nicenismus dicitur; is exhibet testimonia Patrum Ante-Nicenorū, in quibus elucet sensus Ecclesiæ Primævo-Catholicæ quoad Articulum de Trinitate. In secundo brevis Responsio ordinatur ad D. G. Bulli, Defensio-*

*nem Synodi Nicenæ, authore Gilberto Clerke, Anglo. Argumentum Patrem: vera et antiqua Fides de Divinitate Christi explicata et asserta, contra D. Bulli Judicium Ecclesiæ Catholicæ, &c. per Anonymum, Anno Domini, 1695.*"

An answer to Clerke was found amongst Dr. Grabe's papers, in the hand-writing of Bishop Bull, and was published in the 3rd volume of Bull's *Sermons and Discourses*, (8vo. 1714,) entitled, *Brevæ Animadversiones, &c.*, or, as the title of the translation, which precedes the Latin work in the volume, runs, "The Consubstantiality and the Coeternity of the Son of God with the Father, asserted; or some few Animadversions on a Treatise of Mr. Gilbert Clerke, entitled *Ante-Nicenismus*, so far as the said Author pretends to Answer Dr. George Bull's *Defence of the Nicene Faith*," &c.

Clerke published his name to his tracts, says Nelson,\* "as not being ashamed or afraid to own what he had written, because he took it to be the very cause of God and of his Unity against all sorts of Polytheists." The biographer adds,† that the "three tracts came out together, that so the Unitarians might thereby take an occasion to boast of a complete answer in Latin" to all that Bishop Bull had written in the Trinitarian controversy.

#### LETTER, &c.

Sr,

You may possibly remember y<sup>t</sup> such a man as I, was about five yeares since with you in your chamber, to expostulate with you about a passage in your Cure of Church Divisions, in which you joyned Socinians and Mahumetans together; now I send this letter much upon y<sup>e</sup> same errand. Some are of opinion y<sup>t</sup> you have utterly overthrowne D<sup>r</sup>. Stillingfleet in your Second Defence, & I am one of y<sup>m</sup>. My meditations upon occasional discourse with a Staffordshire Divine & D<sup>r</sup>. Templar's sermon (not long after I was with you) about episcopacy are very suitable to yours; wherein as I graunt not only Bishops, but Presbyters & Deacons too, in great churches if need be, so I

\* Nelson, ut sup. pp. 511, 512.

† Grounds, &c. p. 17.

‡ These are taken from Watt's Bibliotheca.

§ Nelson, p. 512.

\* Ut sup. p. 501.

† P. 502.

prove y<sup>e</sup> y<sup>e</sup> Diocesses of y<sup>e</sup> primitive Bishops were not in Apostolical times, & but in few places long after, nor ought they to be now any greater than y<sup>e</sup> y<sup>e</sup> people might have recourse to their Bishops and these to their people. I have asked some of about 60 yeares of age, & they have confessed that they never saw a Bishop in their lives, and yet I live not above halfe y<sup>e</sup> length of y<sup>e</sup> diocesse frō Peter-bo'roy. I denie not Arch-B<sup>ps</sup>. & primates as magistrates or y<sup>e</sup> King's visitours, needing no other ordination than his majesties commission, nor president B<sup>ps</sup>. by consent of y<sup>e</sup> churches, for order's sake as there may be occasion: so likewise upon those words, *Dic ecclesiæ*, &c., I prove y<sup>e</sup> a Catholique governing Church is a Popish chimæra, impossible & contradictions, nor is there any such thing as national governing church, & to say, y<sup>e</sup> people may not worship God, till whole nations are agreed in uniformity of doctrine, discipline, formes and rites, or no otherwise, is one of y<sup>e</sup> most injurious & factious principles in y<sup>e</sup> world. It hath been y<sup>e</sup> sacrilegious practice of men to usurpe y<sup>e</sup> words *Bishop & Church*, & then to load their adversaries with these great names.

But to come to the errand of this paper, I see y<sup>e</sup> both you & Dr. Still:<sup>e</sup> make no scruple to reckon Socinians (as they are commonly called, who owne not Socinus for a master, but a fellow-servant,) with Turks, Atheists & Papists. You should doe well to consider of this point a little better than I doubt you have, before you censure so much: upon impartial search you may find them to be (as I believe they are) y<sup>e</sup> best sort of Xtians & y<sup>e</sup> best reformed, although Socinus had his errors, especially about God's prescience of future Contingents; & did not Luther erre foully in the point of Consubstantiation? By such words you make people afraid to search into the truth, & bring y<sup>e</sup> professors of it under persecution; & you two are the more inexcusable, because y<sup>e</sup> in one of y<sup>e</sup> cheife points which have given offence, you both differ very little from them. I am very well assured, y<sup>e</sup> their writings

were mainly intended against Antinomian imputation or satisfaction, & little against such as eyther of you maintaine. I well remember y<sup>e</sup> in some of your bookes you say y<sup>e</sup> many men are Antinomians, who would little be thought so. Dr. Stillingf: in a booke of the sufferings of X<sup>t</sup> maketh a great bluster against them, after himselfe had yielded up y<sup>e</sup> maine fort contended for, himselfe denieing as to a rigorous legal satisfaction, both y<sup>e</sup> *idem* and *tantundem*. But S<sup>r</sup>., you may remember what a hideous name an Arminian was lately, & now they are y<sup>e</sup> prime sounes of y<sup>e</sup> Church of England, & very few are now offended for difference in those opinions: why might not a little more time, bring y<sup>e</sup> Socinians (who beleive in God through X<sup>t</sup> as offering a sacrifice of suffering obedience for y<sup>e</sup> sinnes of y<sup>e</sup> world & as an exalted Saviour,) into some tolerable favour, if such as you did not so stigmatize y<sup>m</sup>? Some are so uncharitable or so ignorant as to say y<sup>e</sup> Socinians are scarce Xtians, although they beleive Jesus to be y<sup>e</sup> Christ, and therefore in St. John's judgement are borne of God: they place y<sup>e</sup> divinity of X<sup>t</sup> in his unction, not much opposing humane additions but as they obscure this or seeme to be inconsistent with it, and therefore in Justin Martyr's opinion may be reckoned amongst orthodox Christians. I have gone under y<sup>e</sup> name I confesse, but upon fuller acquaintance, I have not found much dislike from y<sup>e</sup> better sort, nor would any of our ministers scruple to gett me to preach for y<sup>m</sup>, & therefore sure had somewhat a better opinion of me than a Mahometan or an Atheist. As for their opinion about y<sup>e</sup> Trinity, w<sup>ch</sup> hath given y<sup>e</sup> most offence, as I remember your selfe in your former answer to Dr. Still: doth dislike y<sup>e</sup> damnatory part of y<sup>e</sup> Creed of Athanasias, so doth Mr. Alsop in his answer, so doth Dr. Taylour in his *Libertie of Proph:*. And some divines of y<sup>e</sup> Church of England doe refuse to reade it. Can any thing be more certaine and evident than this, viz. y<sup>e</sup> y<sup>e</sup> Ffather is before y<sup>e</sup> Sonne and y<sup>e</sup> Sonne before y<sup>e</sup> Holy Spirit, who speaketh not of himselfe but what he heareth? Whatever quirks or scholastick niceties may be invented, such was y<sup>e</sup> opinion of y<sup>e</sup> Antients, as a man so well versed

in Antiquitie as you are cannot but know, I meane before the Nicene councell; & after y<sup>t</sup>, your selfe doth not approve y<sup>e</sup> episcopal discipline of y<sup>e</sup> churches, and I for my part place y<sup>e</sup> epocha of y<sup>e</sup> 1260 apocalyptique yeares *there*, reckoning by semitimes to Luther, by y<sup>e</sup> 42 moneths to Calvin, and by 1260 days, i. e. yeares, to Socinus, viz. an. 1586. I will not challenge you to dispute, else I could willingly have sent you a little writing wherein by many arguments both negatively and positively I doe prove that when y<sup>e</sup> Holy Spirit is taken personally (I say when personally,) it is not taken for a person numerically consubstantial and absolutely equal to y<sup>e</sup> Ffather and y<sup>e</sup> Sonne, but antistoichially to the sense in which the unholy spirit is taken. It may be somewhat to my purpose what your selfe hath proposd on those words, *except you be converted*,—whither there be not a sort of spirits above y<sup>e</sup> ordinary angels? You know they have all grounded y<sup>e</sup> third hypostasis upon procession, and yet there is but one scripture which mentions it, and Beza expounds y<sup>t</sup> of y<sup>e</sup> temporal mission of y<sup>e</sup> Holy Spirit. Now *sublato fundamento, tollitur relatio*; for my part I doe not question, but y<sup>t</sup> I can prove, y<sup>t</sup> y<sup>t</sup> Angel who would not suffer John to worship him was y<sup>e</sup> Holy Spirit. But I will dispute no further of this now. Many men have said with Curcellæus, in *præfat: to Episcopius*, y<sup>t</sup> Athanasius himselfe did not hold a numericall consubstantialitie, but so it is urged now upon us from y<sup>e</sup> schoolemen. You cannot but have observed in your readeing of y<sup>e</sup> ffathers, who were bred up in schooles of false philosophie & rhetorique, & inclined to apostacy, what slight proofes would serve their turnes, for what they had a mind to, and upon what texts they at first chiefly grounded their opinion: as that, *thou art my Sonne, this day have I begotten thee*, quoted in the New Test: three times manifestly of y<sup>e</sup> resurrection and exaltation of Christ, as any one may easily percieve that will examine the places, Acts xiii.; Heb i. & v., and not of an essentiall generation before the world beganne. So here also, *sublato fundamento, tollitur relatio*: but they had a mind to make Christ better than he was and mend y<sup>e</sup> mys-

terie of godlinesse, as Tyndall s<sup>a</sup>. *Ever Anti-X<sup>t</sup> will be y<sup>e</sup> best X<sup>tm</sup>*. O say y<sup>e</sup> Papists, you make nothing of y<sup>e</sup> Sacrament of y<sup>e</sup> Aultar, nothing of holy Church, nothing of y<sup>e</sup> blessed Virgin, nothing of Christ: viz. to be God's Christ is nothing. Would we could be contented with God's ordinances as he appointed y<sup>m</sup>, and with God's Christ as an exalted Saviour, according to the whole current of y<sup>e</sup> Scripture, w<sup>ch</sup>, whatsoever one or two texts (it may be not well translated or not from y<sup>e</sup> best copies) may seeme to require, y<sup>e</sup> whole current of y<sup>e</sup> Bible (upon which y<sup>e</sup> people who are no schollars must ground their fayth) doth distinguish y<sup>e</sup> Ffather from the Sonne, as God from X<sup>t</sup>., and God from y<sup>e</sup> Lord (*grace be to you from God y<sup>e</sup> Ffather and our Lord Jesus X<sup>t</sup>.,*) according to Peter's Sermons in y<sup>e</sup> Acts, by which he laid y<sup>e</sup> ministerial foundation of y<sup>e</sup> Christian Church, both as to Jews and Gentiles; & of whom therefore X<sup>t</sup>. said, *Thou art Peter*, &c. Neither Peter nor Paul talke of *nunc æternitatis*, quite contrary to y<sup>e</sup> text, *hodie* (this day) *ego te genui*: i. e. *ego te regem constitui*, sayth Grotius upon y<sup>t</sup> psalme, so manifestly typical and propheticall of Christ's exaltation to his spiritual kingdom as head of y<sup>e</sup> new creation, all angels, authorities and powers being made subject unto him, 1 Pet. iii. ult. Peter said nothing of *verbum mentis*. You know how the antients expounded *cor meum eructavit verbum bonum*, proceeding from y<sup>t</sup> we now call Arrianisme to Homoussianisme, and from thence to numerical consubstantialitie: nor S<sup>t</sup> John neither, in y<sup>t</sup> scholastical sense, who calleth X<sup>t</sup>. y<sup>e</sup> word or speech, because he revealed y<sup>e</sup> will of y<sup>e</sup> Ffather, and God spake to us by his Sonne, as men doe to one another by their words. What beginneing is so suteable to an Evangelist as y<sup>e</sup> beginneing of y<sup>e</sup> Gospel, and so he expounds himselfe in his epistles. If there be a new creation (or constitution of things under X<sup>t</sup>. as y<sup>e</sup> head,) as all doe now confesse, why should not an Evangelist speake of y<sup>t</sup>? I doe not remember y<sup>t</sup> y<sup>e</sup> Socinians doe use y<sup>e</sup> following argument, w<sup>ch</sup> to me is a demonstration, viz. from y<sup>e</sup> anadiplôsis, when a sentence begins with y<sup>at</sup> word w<sup>ch</sup> ended y<sup>e</sup> former. It is manifest y<sup>t</sup> y<sup>e</sup> Evange-

that doth affect an anadiplosis; if so, those copies must needs be best w<sup>ch</sup>, as Erasmus observes, reads thus, viz. *that w<sup>ch</sup> was made in him was life*; and so Tertullian reads universally: \* but light & life are to be understood all over y<sup>e</sup> Gospel evangelically. Besides y<sup>e</sup> world y<sup>e</sup> was made or was making by him, v. 10, if it had not been long of themselves, was such as were capable of comprehending y<sup>e</sup> light, v. 5, of receiving him, v. 12, and knowing him, v. 11; ergo, y<sup>e</sup> Evangelist is not telling over againe y<sup>e</sup> glory of Moses his first creation, though he allude to y<sup>e</sup> w<sup>ch</sup> was a type of this. As to y<sup>e</sup> word *flesh*, v. 14, *was made flesh or was flesh*, so Joach. Camerar<sup>s</sup>. i. e. a mortal man, subject to humane infirmities and suffering in y<sup>e</sup> flesh: that word is so used by y<sup>e</sup> same evangelist, 1 Joh. iv. 2, *Every spirit who confesseth Jesus Christ who came in flesh* (so y<sup>e</sup> words should be translated, meaning sufferings, w<sup>ch</sup> y<sup>e</sup> Gnostiques refused to undergoe): it is well knowne y<sup>e</sup> epithets containe some reason appertaining to y<sup>e</sup> subject unto w<sup>ch</sup> they are joyned, and y<sup>e</sup> scope of y<sup>e</sup> place; but see Gal. iv. 13, 14, and many other places, especially 1 Tim. iii. ult. *great is the mysterie of Godlinesse which was manifested in or by flesh*, (see y<sup>e</sup> Syriack and vulgar Latin, Grotius, &c.) viz. by X<sup>t</sup> and his apostles, in such infirmities of y<sup>e</sup> flesh, as appears by y<sup>e</sup> opposition, viz. *justified in spirit*, viz. by infinite miracles; w<sup>ch</sup> mysterie of Godlinesse, though it was gloriously received, yet y<sup>e</sup> spirit spake expressly † y<sup>e</sup> it should be supplanted by a *mysterie of iniquitie*, and be as

basely deserted. And I thinke we are now upon a prime instance of apostacy, out of w<sup>ch</sup> it must needs be hard to emerge till y<sup>e</sup> translations be amended. I say these words, Joh. viii. 58, should be thus rendred, *before he be Abraham I am He*, i. e. y<sup>e</sup> Messias y<sup>e</sup> should come into y<sup>e</sup> world, before y<sup>e</sup> prophecie contained in Abraham's name concerning y<sup>e</sup> calling of y<sup>e</sup> Gentiles should be fulfilled; see y<sup>e</sup> use of *ego sum* in Joh. viii. 24, 28, & xiii. 19.

How doe people runne away with it y<sup>e</sup> y<sup>e</sup> second person tooke our nature upon him, from Heb. ii. 16, *He tooke not on him y<sup>e</sup> nature of Angels*, which should be rendered, as in the margin, *he taketh not hold of y<sup>e</sup> Angels*. Y<sup>e</sup> like may be said of many other places as to translations or copies, w<sup>ch</sup> make it hard to gett out of this part of the Babylonick captivity & may render y<sup>e</sup> curial part of y<sup>e</sup> Protestants, who wilfully shutt their eyes against all further reformation, as the number of y<sup>e</sup> Deast, acting over y<sup>e</sup> second part to y<sup>e</sup> same tune.

S<sup>r</sup>, I have not written those things (w<sup>ch</sup> may be had better from Socinus contra Vujekum, Schlictingius, Crellius, &c.) to you to challenge you now in your old age, after so long prepossession; I hope the Lord will forgive you, considering how you come by your opinion & what good service you have otherwise done y<sup>e</sup> church by your unwearied labours in many particulars, & I doubt not but from sincere & candid principles. I suppose you doe not intend to challenge my Lords y<sup>e</sup> Bishops, but only to apologise & mollifie them a little, as I would doe you, if it may not cast too great an odium upon you to be, it may be, but a charitable man to Socinians, of w<sup>ch</sup> number yet I might perhaps fairly denie myself to be, I holding three persons in the Trinity, w<sup>ch</sup> Socinus

\* See y<sup>e</sup> Oxford Gr. Testam.

† S<sup>r</sup>, may I be so free with you as without censure of fanaticism to tell you y<sup>e</sup> mostly since I saw you, with God's helpe, I have found out and given (as I am persuaded) very good proofs of very many types of this grand apostacy. I say in general that all the history of y<sup>e</sup> Old Test: is allegorical of y<sup>e</sup> great Providences of God concerning the church, symbolically as to things past, and so on typically to things future. Thus I say y<sup>e</sup> Samson with his three women were types of the apostolical, the imperial and the apostatall states of y<sup>e</sup> church of y<sup>e</sup> New Test.: Gideon was a type of the apostles, and Abimelech of y<sup>e</sup> bishop of Rome: so was Samson's companion,

Judges xv. 2. The two golden calves, of y<sup>e</sup> patriarchs of Rome and Constantinople. But to speake much, I cannot now; and to say a little is to spoyle all. When this mysticall sense shall be thoroughly understood, farewell Pope. I do believe y<sup>e</sup> this sense of y<sup>e</sup> Old Test: will be y<sup>e</sup> greatest demonstration in y<sup>e</sup> world against all atheists, infidels and papists. However, let not these things be any prejudice against what I have said in this paper.

did not, & having in a little writing which I call *Finalis Concordia*, so explained the ends of Christ's death, & amongst others as an expiatory sacrifice of suffering obedience, y<sup>t</sup> I beleive your selfe would hardly mislike it. And pray, sir, if Dr. Still: y<sup>r</sup> selfe and others may mend your opinion, why may not Socinians mend their's? For, indeed, I will not denie but that although y<sup>e</sup> Socinians doe acknowledge y<sup>e</sup> death of X<sup>t</sup> as the slaying of the sacrifice to be offered in heaven, and the desert of sinne from thence to be gathered, yet that they doe speake too lankly & jejune as to the immediate ends of X<sup>t</sup>'s dying: but they say not so much amisse as they who have (indeed, heretofore more than now) been always harping upon a rigorous legal satisfaction to vindicative justice to y<sup>e</sup> utmost farthing, & some said in Hell itselfe; insomuch as many of their hearers, of themselves have tooke it for a graveling question, how that doctrine could consist with God's free grace, or y<sup>e</sup> necessity of man's Holynesse; & some have justified Socinus his charge, runneing into downeright antinomianisme and libertinisme.

One word or two more I must crave. I am sorry to reade what you write so truly of y<sup>e</sup> ignorance of y<sup>e</sup> people, & take speciall notice of those passages in y<sup>r</sup> Apol. p. 23 & 54. But for my part I could never hope to see things goe very well with y<sup>e</sup> meaner sort of y<sup>e</sup> people, who cannot spare much time, whilst their teachers stumble at y<sup>e</sup> threshold & stifle their Catechumens at y<sup>e</sup> beginning with odde and contradictory notions about y<sup>e</sup> trinitie, instead of teacheing y<sup>m</sup> one God y<sup>e</sup> Ffather, one Lord Jesus X<sup>t</sup> & one Holy Spirit. They are talkeing of essence, persons, consubstantial, relative properties, communication of idioms, w<sup>ch</sup> is a figure or 5th trope in rhetorique y<sup>t</sup> destroys all y<sup>e</sup> figures in logique, w<sup>ch</sup> are quirkes not so fitt for parish churches as young sophisters, whom yet at another time their tutours will teach y<sup>t</sup> disparates cannot be predicated one of another; as to say a man is an Angell, or an eagle is a lion, and can flie as an eagle but not as a Lion.

Thus they can teach their people (as I have oft heard y<sup>m</sup>,) how y<sup>e</sup> infinite God w<sup>ch</sup> spannes y<sup>e</sup> heavens, was

once himselfe but a spanne long, how God may be finite and mortall & man may be infinite & immortal: but what absurdities will not downe with men when they have been brought up in false philosophie, as a trade upon w<sup>ch</sup> when they have spent their moneys; they must goe on & subscribe to all & every thing, or live in poverty & disgrace, w<sup>ch</sup> few can endure. It were well if ministers would keepe themselves in chatechizing y<sup>e</sup> people to scripture expressions, upon w<sup>ch</sup> account I must needs commend D<sup>r</sup>. Worthington's Catechisme. This I have found by experience y<sup>t</sup> people doe rather out of good manners, & by a kind of implicit fayth, say as their teachers and other Divines say, than understand what they say, & are confus'd in their notions & obstructed in their progresse.

How can they teach y<sup>e</sup> people tritheisme in more proper words than many divines doe, who, not contented with scripture-doxologies, say, *Now to God y<sup>e</sup> Ffather, God y<sup>e</sup> Sonne & God y<sup>e</sup> Holy Ghost*, &c. I heard one minister, who in catechizing said, *y<sup>e</sup> Ffather was God, y<sup>e</sup> Sonne was God* (a god, he might have said \*) *and y<sup>e</sup> Holy Ghost was God*, and then askd a maid in church, *how many Gods there were?* & she said *three*. And, truly, what are three Divine persons so collaterally mentioned but three Gods in other words of the same signification? I have a booke of Zanchy's (whom yet Episcopius quotes, w<sup>th</sup> Basil, as not wel approveing y<sup>t</sup> collaterallitie) *de tribus Elohim*: what's that in English but *of y<sup>e</sup> three Gods*? Much about y<sup>e</sup> same time, y<sup>e</sup> minister himselfe made an unhappy slip, viz. *to whom with thee & God y<sup>e</sup> Holy Ghost, three Gods and one person*, &c. Much about y<sup>e</sup> matter, for no doubt

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\* *A god he might have said*, speaking of y<sup>e</sup> Sonne; so appellatively, as Joh. I. 1, & apart, as a person of eminent honour and power, next unto God y<sup>e</sup> Ffather: see Tertull. *adversus Praxean* c. 13, *Si pariter nominandi fuerint Pater et filius, Deum patrem appellem et Jesum Christum Dominum nomen: solum autem Christum potero Deum dicere, sicut idem Apostolus, ex quibus Xtus, qui est (inquit) Deus super omnia benedictus in seculum omne*. So Tertull. some thinke better, *super omnes*: see Grot. in loc.



but God is a person, and so spoken of in Scripture.

In y<sup>e</sup> same p. 23, you speake of original Sinne, w<sup>ch</sup> as to y<sup>e</sup> corruption of nature or vitious inclinations, should be propounded rather as a curse than a sinne; as part of Gods curse for Adams transgression & y<sup>e</sup> wickedness of y<sup>e</sup> world, rather than so properly a sinne as our owne voluntary sinnes are. For y<sup>e</sup> cure of this, what odde doctrines doe the Lutherans & others teach their disciples, concerning the sacrament of Baptisme conferring grace *non poenitentibus obicem*; & therefore to all children baptized, who they say doe actually beleive and understand (all Tho: Aquinas his summes, no doubt). Possibly it may be simply lawfull to baptize infants, as it may be done: (I think y<sup>e</sup> primitive Xtians did circumcise y<sup>m</sup> for a time:) but y<sup>t</sup> it is better and more scriptural, as y<sup>e</sup> 27<sup>th</sup> article sayth, I cannot subscribe: if y<sup>e</sup> subscription had been only negative, (as I have seen an Irish one,) possibly I might have been content to hold my tongue. I think I should in a matter of greater moment, when to speake would doe more hurt than good, as you very well say. I have asked some of y<sup>e</sup> old & best approved Xtians, whither when they have been tempted, whither (I say) they have felt any efficacious echaque from their baptismal vow in infancie, or what their Godfathers promised for y<sup>m</sup>? and they have confessed y<sup>t</sup> they have not. What witches and y<sup>e</sup> Devil doe is not much to be regarded.

Ths said, Act. 2, they continued in y<sup>e</sup> Apostles doctrine, &c. Till we have recovered the apostles doctrine from all Babylonical mixtures, our Christian communion will be very lame. Some good may be done, but something will be so done as to be undone againe another time, and all our national agreements & combinations will be but conspiracies and confederacies, which must downe another time, except our magistrates and grandees would be persuaded to urge as a condition of y<sup>e</sup> publique ministry a subscription to but few articles & but in undoubted scripture expressions, with some test against Popery & complete indulgence to all reformed dissenters in things merely spiritual, where is no civil injurie, & not gre-

tise Atheists & carnal men who would undoubtedly subscribe to a hundred things more rather than loose their benefices: they will not be such fooles, as Camden savth of y<sup>e</sup> Papists in Qu: Elis: time, y<sup>t</sup> of 12000 beneficed men not above 80 would loose their preferments & some least y<sup>e</sup> Heretiques should gett y<sup>m</sup>. Such kind of subscriptions are Honey & nutts for y<sup>e</sup> Devill. I was reading yesterday Josias Nicholas, who much inveighs agst y<sup>m</sup>, An: 1602, & Zanchy's letter to Qu: Elis: agst y<sup>e</sup> Surplice.

S<sup>r</sup>. I hope you will take this my Apologie in good part. God continue you in health & prolong your life. I hope y<sup>e</sup> selfe & all about you will be carefull of you. Good people challenge a title to y<sup>e</sup> longest day of your life, & pray heartily for you: so doe I, resting, S<sup>r</sup>, your most heartie friend & humble servant,

G. C.

SIN,

IN the preface to his Examination of the Scotch faculty of Common Sense, Dr. Priestley expresses much surprise that a stanch Calvinist, like Jonathan Edwards, should believe and ably defend the doctrine of Philosophical Necessity, which he considers to be more closely allied to the creed of Socinus. I am well aware that Unitarianism and Calvinism are usually regarded as consisting of the most discordant elements, and that in the estimation of the generality, the antipodes of the opposite hemispheres are not more remote from each other, than the peculiar tenets of Calvin and Dr. Priestley. But really upon a closer view of some of their opinions, I cannot discover that their variance is altogether so irreconcilable; nor can I avoid perceiving several striking points of resemblance between the systems of these renowned polemicists. Thus the Calvinist affirms that while a small portion of mankind are predestined by the unalterable decrees of heaven to eternal life, the great majority are consigned to hopeless condemnation. The Unitarian likewise (whom I suppose to entertain the doctrine of Necessity) believes that comparatively few of the human race will so far comply with the injunctions of Christianity, as to entitle them to share in its promised rewards, and



that the remainder will inevitably incur the punishment denounced against the disobedient. He will not allow, perhaps, that this distribution takes place in consequence of any arbitrary decree of the Almighty, but may contend that it arises from the necessary operation of moral causes and effects. And does not this, when traced to its source, amount to the same thing?

It was, doubtless, foreknown to the Divine mind, "from the foundation of the world," on which particular individuals among the human race these causes would produce their proper effect, and on which they would operate in vain. Nothing, according to the Necessarian scheme, could remain contingent upon future events, nothing could be left liable to alteration from unexpected occurrences. And is not this equivalent to saying that it was predetermined, in the councils of the Most High, *who* should persevere to the end, and *who* should ultimately fail,—*who*, in short, to adopt the phraseology of Calvinism, should be numbered with the *elect* or chosen few, and *who* with the *reprobate* or rejected majority? It will scarcely be denied by the Unitarian, I imagine, that those of the species who strictly conform to the conditions required in revelation, are placed in such favourable circumstances as to lead them *inevitably* to rectitude of conduct; and there cannot exist a doubt, that were the rest of mankind so situated as to come within the sphere of the same operative causes, their volitions would be influenced in the same manner, and we should find in the formation of their characters the same result. He then who ordains the circumstances by which rational and moral beings are invariably influenced, does in effect ordain their ultimate condition:—for what Necessarian will dispute that these pre-established antecedents and consequents follow each other with unerring certainty?

As far, therefore, as the destiny of mankind, which is to follow the termination of the present state of existence, is concerned in the argument, I acknowledge myself unable to discern any essential difference between avowed Calvinists and those Unitarians who comprehend in their creed the doctrine of Necessity. There are,

indeed, many who entertain no doubt respecting the final restitution of the whole human race to virtue and happiness, and with them the tenets of Calvin would lose much of their hideous deformity; but it is difficult to say, how those of the same party who rest their views in the ultimate annihilation of the iniquitous, (leaving the eternity of punishment out of the question,) can be said materially to differ from the Reformer of Geneva, in some of the more prominent points of his system of faith. To every effectual purpose, they appear to me virtually to admit, though they may ostensibly disavow, the doctrines of *absolute decrees*, of *election* and *reprobation*, of *irresistible grace* and *final perseverance*.

In the Calvinistic system, it is true that good works are not allowed to constitute either the means or the condition of salvation, as the whole is resolved into the free and irrespective grace of God and his sovereign power; but, at the same time, it must be remembered, that though the adherents of this sect utterly deny the saving efficacy of good works, they regard them as intimately connected with a genuine vital faith, and that without them, the latter cannot properly be evidenced. (On the subject of personal merit, I conceive that these two classes of Christians nearly accord. And to what other cause, let me ask, can the Unitarians ascribe the different conditions and destinies of mankind, but to the free bounty and sovereign will of the Supreme Arbiter of the universe? It is his pleasure that a chosen few should so shape their conduct, and so conform their volitions to the precepts and model of the Saviour, as with certainty to obtain "the inheritance of the saints in light;" and to the same uncontrollable pleasure it is surely owing that the other, and far greater portion of his rational offspring, should fail in fulfilling the conditions required, and thus forfeit every hope of possessing the proffered prize.

It is impossible, in my opinion, to reconcile the harsh and revolting tenets of Calvinism with the benevolence, and much more with the *infinite* benevolence of the great Parent of Nature; but I am at a loss to discover in what manner those Unitarians, who reject

relief of final restitution, can with consistency condemn the very agents which they themselves indulge, though clothed in a rust garb, and coloured in a softer

**INICUS CANTABRIGIENSIS.\***

*Letters from the late Rev. James Nicol to the Rev. B. Mardon.*

**LETTER III.**

Letters I. and II. see Vol. XVII. pp. 691 and 735.]

*Traquair Manse, Sept. 28, 1819.*

MY DEAR SIR,  
DARE say you will now be concluding that my friendship is nothing but a pretence, and that the services you receive from me, are nothing but words of course, designed to amuse you, and to while away an idle hour. Were I called to refute this idea, I am not sure that I could bring any proof which would at all serve that purpose to any person, and you may believe me, the idea will be totally unfounded. Various causes have had considerable influence, only in effecting it, but even in inducing my silence to myself. From your last letter, I anticipated the pleasure of seeing you at Traquair Manse; before this, and of receiving more information from you in a single day, than a correspondence by writing would convey in a year; and I have since found, too, that what is thrown in a moment of social intercourse, makes a freshness and a raciness, which may use these terms, which nothing that distils coldly from the pen ever possess. I have, likewise, formerly told you, unhappily for self, though, perhaps, very happily for my correspondents, plunged long into the gulf of polemical disputation, without much prospect of getting out of that "bottomless" which the orthodox, in the rest-blindness of their understanding, have understood had any hand in were dug for their opponents. Need mention, too, that this is actually my birth-day, when I enter upon my 54th year, with a constitution never robust; but now, worn out with every

thing but grief and dissipation; and though I have already forced my way through many an intricate labyrinth, yet a weary distance still awaits me, and my growing infirmities, while they render me less able for exertion, are continually calling upon me to quicken my pace. I do not know if I mentioned it before, but the truth is, that owing to these circumstances, and the love which I have to the cause, which I believe a good one, my conscience constantly upbraids me, whenever I am employed in any thing but that which I mention; and though this may not vindicate, it will account for my silence, without an impeachment of the affection of my heart.

I formerly told you that I had entered upon a consideration of the doctrine of the Trinity, and that I was led to that consideration by the publication of Wardlaw's performance against Yates. From the cursory manner in which I must have mentioned this circumstance, I see from your last that you have formed an inaccurate idea of my design. My design is not to revise, and to refute in that revision, the statements and reasonings of Wardlaw, but to accomplish a still more important and arduous work, by investigating the subject in all its different aspects and bearings; and thus to refute the doctrine, rather than any particular defender of it. In the accomplishment of this design, however, you will easily see, that the assertions of Wardlaw will not be forgotten, especially as he has attempted to furnish anew the blunted weapons of his predecessors. I have endeavoured to pay particular attention, with what success it does not belong to me to say, to what may be called the metaphysical discussion of the question, whether it be possible that the orthodox doctrine can be true? My reason for doing this, is, that if it can be shewn, and I flatter myself that I have shewn, that the orthodox doctrine is by no means a *mystery*, as its abettors would have us to believe, and as many of its opponents seem to admit, but a plain and palpable contradiction, and which, therefore, cannot possibly be true; all attempts to prove it from Scripture must be in vain; for should Scripture be brought to prove it, it could not establish it, but overturn itself. The only writers,

*Or, as in Vol. XVII. p. 427, Cantabrigiæ (II.).*

with whom I am acquainted, who, to to any extent, have attempted the same thing, are Clarke and Priestley, men whose minds were of the very first order. Though Clarke's hypothesis appears to me altogether untenable, yet I cannot but admire his clear and forcible and discriminating reasonings respecting the proper unity of the Supreme Being, and wish that men of similar abilities had pursued the path of which he had fairly taken possession. Priestley, with powers which have seldom been equalled, wanted the coolness and the patience of Clarke; and the nature of his controversy with Horsley, as well as numberless other pursuits, precluded him from doing what he otherwise would have done, upon the primary question. Had I not imagined it possible to push the inquiry still further than they have done, and to give a broader basis to the grand conclusion, that it is impossible that there can be any thing but *one God in one person*, I would not have entered the field on which the power of their sagacious and argumentative understandings was so conspicuously displayed. From this, you are by no means to suppose that I neglect, or even treat lightly, the arguments which both parties draw from Scripture in support of their respective doctrines. I have considered every text that deserves notice, and if I do not deceive myself, I have brought forward something new upon most if not upon all. I cannot but add, that I have just now finished a section upon *Eternal Generation*, some part of which I once thought of sending to you with this, in which I have come to a conclusion, which you may think perhaps a paradox, if not a contradiction, that though God must of necessity have possessed the *power of acting* from eternity, yet still it is absolutely impossible, that any *act or exertion* of that power, whether *necessary* or *contingent*, can be eternal—a conclusion which is not only contrary to what all the orthodox must admit, but to what many of their opponents positively assert. Price, whom on account of his amiable disposition and superior abilities, notwithstanding his opinions are different from mine, I can admire and love, says in one of his sermons, "It is *self-evident*, that the Almighty Being, who existed from eternity,

*might have exerted his power from eternity.*" Now, though this is the decision of no mean mind, yet I think that I could legitimately prove, that it is absolutely impossible that any of the Almighty's *acts or exertions* can be *eternal* in the proper sense of that term. In short, upon Price's principle, I do not see how it would be possible to disprove the eternal generation of the Son. But enough of Metaphysics.

I received your kind present with pleasure, and return you my sincere thanks. The extracts from Dr. [Southwood] Smith were not new to me, as I am in possession of his masterly performance. The pamphlet of your friend is excellent;\* and I am sorry that such a person should leave the country, as he must have done much good had he remained among you. The argument which he chiefly employs, and which he presses home upon *old orthodox*, with equal force and skill, has not often been alluded to. Indeed, that Christianity should be so much corrupted, as the Scriptures affirm it would be, in the dark ages, is a fact altogether unaccountable, upon the supposition of the truth of the common doctrines. Upon that supposition the corruption would be really nothing; for the Popish doctrines of Original Sin, the Trinity, the Atonement—all the primary doctrines, in short, are the same as those of the Protestant; and hence the primary doctrines of Christianity would have remained free from corruption, and all that ignorance and superstition would have done, would be only that of adding a few senseless articles to them, without blending them. The corruption of which the apostles speak was not of this kind—it was to enter into the very vitals of every article which Christ taught. Upon the receipt of your letter, I sent to Edinburgh for your Sermon,† which I perused with great pleasure; and must

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\* The Layman's Letter to the Protestant, (see Mon. Repos. XIV. 441,) the author of which soon afterwards removed to Gibraltar.

† The Father of Jesus, the Christian's God, or the Doctrine of Scripture concerning the Object of Religious Worship contrasted with prevalent Forms of Prayer.

confess, that the allusions which you make to the English Liturgy did not appear to me so foreign from our mode of worship as you suppose. The truth is, though we have so ant forms of prayer, yet the expressions employed in the English forms, are so similar to the expressions employed by the Scottish clergy, that your argument seemed to me to suffer nothing, from your appeal to examples taken from the English Prayer-Book. I must tell you, however, that I was disappointed in your passing over so slightly, those passages of Scripture to which the orthodox appeal as instances of prayer addressed to Christ. But when I say so, I am convinced that you could not have elucidated them, without a good deal of verbal criticism, which would have been altogether inadmissible in a popular discourse. Hence you will see that my disappointment had its origin, not in your neglecting to do what you ought to have done, but in my wish that you had done what did not properly lie in your way. You merely state that the phrase "calling upon the name of Christ," which the orthodox bring forward so obtrusively, upon every occasion, is a false translation, and that it is capable of another version. I am convinced that this is the case; but I am not sure that the Greek will bear the translation which the Unitarians generally give it. I think an intimate acquaintance with the use of the phrase in the New Testament, and with the circumstances in which the persons who are said to call on Christ were placed, and what is more, with the Greek of the Septuagint, might lead us to a translation, not only more just than either of the two generally adopted by the two parties, but perfectly free from giving the least handle to the orthodox doctrine. To explain the subject, however, is not the work of a letter. \* \* \* With kindest wishes for you, and the most ardent desire for the cause of truth,

I remain, my dear Sir,

Yours, most affectionately,  
JAMES NICOL.

\* \* \* The estimable and learned writer of this and the former letters, died on the 5th of the following November.

B. M.

*Manchester,*  
*Nov. 27, 1832.*

Sir,  
I REQUEST the favour of a column or two of your valuable publication, for the purpose of explaining a passage of Scripture, hitherto, I believe, little understood, and certainly not repounded by any of the commentators whom I have consulted. The passage is Mark ii. 18—22: "Now the disciples of John and the Pharisees were often fasting. And some came and say to him, 'Why do the disciples of John and the Pharisees fast, but thy disciples do not fast?' And Jesus said to them, 'Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then, on that occasion, they will fast. No person sews a piece of new cloth on an old garment. For if he should do so, the piece of new cloth would separate from the old, and the rent become worse. And no person pours new wine into old skins; for the new wine would burst the skins, and both the wine and the skins would be lost. But new wine should be poured into new skins.' " \*

The question in ver. 18, divested of its idiomatical turn in the original, is this—Why do thy disciples neglect the observance of fasts, contrary to the practice of the Pharisees and the disciples of John? It was very natural for Jews to ask this question; those whose law was full of ceremonial observances, and of minute regulations concerning feasts, purifications, fasts, &c., to which the Elders had added a cumbersome body of traditions, which descended to the notice of the most punctilious. People whose minds and religious character had been formed under the influence of such a system of religious discipline, considered the right decision of such a question a matter of the highest importance.

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\* I have presumed to offer a new translation, not because it is necessary to the illustration of the passage, (except indeed in regard to the word skins,) but because I am desirous of giving my suffrage for discountenancing the use of the question version.

Our Saviour's answer to this inquiry consists of two parts. The first is contained in the nineteenth and twentieth verses. But it is evident, that here it was our Saviour's intention to avoid the question—not to answer it. He indeed stated a fact that was true in itself—that his disciples would *mourn* after his departure—but it had no particular bearing upon the question just proposed to him. Our Saviour in this and other instances avoided giving a direct answer to various queries, not because he was unwilling to declare and avow the truth, but because he knew that their minds were wholly unprepared to receive an answer to the inquiry both full and explicit, and accordant with the tenor of truly Christian principles. They were too powerfully under the influence of prepossessions and former habits of thinking to understand the spirituality of the Christian worship and discipline; so that if an answer had been made to them on this occasion in explicit and direct terms, no good and useful effect could have been possibly produced, but the contrary.

In the 21st and 22nd verses a direct answer is given to the question concerning fasting; but it is expressed in such symbolical terms, that however ready the inquirers might be to admit the truth of the literal meaning, (for who does not?) they were unable to understand the application to the subject under consideration. The obscurity of the passage has indeed remained to the present day; as most readers understand what is said about the *garment* and the *wine* as a kind of proverbial truism; and the commentators themselves think they explain it sufficiently, when they inform the unlearned reader, that it was customary in Judea to keep wine in certain animal skins prepared for that purpose. Even the disciples of our Lord could not understand the true application and import of this symbolical and studiously obscure language, until they became acquainted with the essential difference between the old and new dispensation, the former being a system of external observances and bodily exercises, the latter a dispensation of spiritual worship and moral discipline. A correct view, however, of the nature of the two dispensations, the one carnal, consisting

of outward rites and observances, the other spiritual and moral, will give us an insight into the import of the symbolical language used here by our Saviour: and it amounts to this—"If I, (we may suppose our Saviour to say,) I who have been sent into the world on purpose to abolish the whole ceremonial constitution of the Mosaic Law, to redeem the Jews from under the curse of the law, to do away entirely every thing of a carnal and formal nature; and was sent into the world, on the contrary, on purpose to teach the spirituality of divine worship, the essential obligations of the divine law of morality equally on Jews and Gentiles, and thus to abolish the old, and introduce a new order of divine worship and religious discipline — If I, under such circumstances, were to impose the necessity of fasting on my disciples, (and, *pari ratione*, of any other ceremonial outward observance,) I should be acting the foolish and inconsistent part of him, who should put new wine into old skins, or sew a piece of new cloth upon an old garment."

The above interpretation is easy and natural, and approves itself to the mind as soon as it is offered: and our surprise is (at least it was the case with myself) that it escaped our notice so long. The reason, perhaps, why it has been so little known or perceived, is the unhappy prejudices and misapprehensions of the generality of Christians in regard to the spiritual nature of the kingdom of Christ. The system of religion which is generally upheld in this quarter of the world is essentially a worldly policy—a temporal domination. The kingdom of Christ is not a kingdom of this world. That, therefore, institutions and ordinances should have been introduced into one, which the other not only virtually disclaims, but expressly rejects and disavows, is no wonder after the admission of an essential and radical mistake.

I hope it will give satisfaction to the rational and conscientious Christian to find, that his views and opinions in general are confirmed and illustrated by the investigation of scriptural truth and the language of the New Testament; by means of which discoveries are made from time to time, of greater or less importance, by those who pur-



sue the road of free inquiry, and preserve a mind, not only open to conviction, but favourable for making discoveries and enlarging the boundaries of religious knowledge.

W. J.

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*On Female Education.*

Norwich, November, 1822.

**I**N discussing the subject of Female Education, it is not so much my object to inquire whether the natural powers of women be equal to those of men, as to shew the expediency of giving proper scope and employment to the powers which they do possess. It may be as well, notwithstanding, to inquire whether the difference be as great as is generally supposed between the mental structure of men and of women.

Doubtless the formation of the mind must depend in a great degree on the structure of the body. From this cause the strength of mind observable in men is supposed to arise; and the delicacy of the female mind is thought to be in agreement with the bodily frame. But it is impossible to ascertain how much may depend on early education; nor can we solve our doubts on this head by turning our view to savage countries, where, if the bodily strength be nearly equal in the two sexes, their minds are alike sunk in ignorance and darkness. In our own country, we find that as long as the studies of children of both sexes continue the same, the progress they make is equal. After the rudiments of knowledge have been obtained, in the cultivated ranks of society, (of which alone I mean to speak,) the boy goes on continually increasing his stock of information, it being his only employment to store and exercise his mind for future years; while the girl is probably confined to low pursuits, her aspirings after knowledge are subdued, she is taught to believe that solid information is unbecoming her sex, almost her whole time is expended on light accomplishments, and thus before she is sensible of her powers, they are checked in their growth, chained down to mean objects, to rise no more; and when the natural consequences of this mode of treatment arise, all mankind agree that the abili-

ties of women are far inferior to those of men. But in the few instances where a contrary mode of treatment has been pursued, where fair play has been given to the faculties, even without much assistance, what has almost invariably been the result? Has it not been evident that the female mind, though in many respects differently constituted from that of man, may be well brought into comparison with his? If she wants his enterprising spirit, the deficiency is made up by perseverance in what she does undertake; for his ambition, she has a thirst for knowledge; and for his ready perception, she has unwearied application.

It is proof sufficient to my mind, that there is no natural deficiency of power, that, unless proper objects are supplied to women to employ their faculties, their energies are exerted improperly. Some aim they must have, and if no good one is presented to them, they must seek for a bad one.

We may find evidence in abundance of this truth in the condition of women before the introduction of Christianity.

Before the revelation of this blessed religion, (doubly blessed to the female sex,) what was their situation? They were either sunk almost to the level of the brutes in mental darkness, buried in their own homes, the slaves instead of the companions of their husbands, only to be preserved from vice by being excluded from the world, or, not being able to endure these restraints, employing their restless powers and turbulent passions in the pursuit of vicious pleasures and sensual gratifications. And we cannot wonder that this was the case, when they were gifted with faculties which they were not permitted to exercise, and were compelled to vegetate from year to year, with no object in life and no hope in death. Observe what an immediate change was wrought by the introduction of Christianity. Mark the zeal, directed by knowledge, of the female converts, of so many of whom St. Paul makes honourable mention as his friends, on account of their exertions in the great cause. An object was held out for them to obtain, and their powers were bent to the attainment of it, instead of being



engaged in vice and folly. The female character has been observed to improve since that time, in proportion as the treasures of useful knowledge have been placed within the reach of the sex.

I wish to imply by what I have said, not that great stores of information are as necessary to women as to men, but that as much care should be taken of the formation of their minds. Their attainments cannot in general be so great, because they have their own appropriate duties and peculiar employments, the neglect of which nothing can excuse; but I contend that these duties will be better performed if the powers be rationally employed. If the whole mind be exercised and strengthened, it will bring more vigour to the performance of its duties in any particular province.

The first great objection which is made to enlightening the female mind is, that if engaged in the pursuit of knowledge, women neglect their appropriate duties and peculiar employments.

2nd. That the greatest advances that the female mind can make in knowledge, must still fall far short of the attainments of the other sex.

3rd. That the vanity so universally ascribed to the sex is apt to be inflated by any degree of proficiency in knowledge, and that women therefore become forgetful of the subordinate station assigned them by law, natural and divine.

To the first objection I answer, that such a pursuit of knowledge as shall lead women to neglect their peculiar duties, is not that cultivation of mind for the utility of which I am contending. But these duties may be well performed without engaging the whole time and attention. If "great thoughts constitute great minds," what can be expected from a woman whose whole intellect is employed on the trifling cares and comparatively mean occupations, to which the advocates for female ignorance would condemn her? These cares and these occupations were allotted to women to enable them to smooth our way through life; they were designed as a means to this end, and should never be pursued as the end itself. The knowledge of these necessary acts is so easily acquired, and they are so easily performed, that

an active mind will feel a diurnal vacuity, a craving after something nobler and better to employ the thoughts in the intervals of idleness which must occur when these calls of duty are answered, and if nothing nobler and better is presented to it, it will waste its energies in the pursuit of folly, if not of vice, and thus continually perpetuate the faults of the sex.

Some will perhaps say, "if household occupations are insufficient to exercise the mind, the wide field of charity is open to the employment of its energies." It is so. But how inefficient is benevolence when not directed by knowledge! And how comparatively faint will be the exertions in the cause, when the views are bounded, the motives narrow and even selfish, (for ignorance is the mother of selfishness,) and charity pursued more as a present employment, than with the desire of doing permanent good to the objects of this shallow benevolence! How different is this from the charity of an enlightened mind, of a mind which, enlarged by knowledge, can comprehend extensive views, can design not only the present relief of misery, but can look forward to the permanent improvement of its kind; which, understanding the workings of the mind, and able to profit by the experience of others, can choose the best means for the attainment of certain ends, and thus by uniting knowledge and judgment with benevolence, can make its efforts doubly efficient! But even if the calls of charity be answered, and feminine duties performed, yet much leisure remains for other pursuits: and what should these pursuits be? Surely, such as will make social intercourse more delightful, such as will furnish innocent recreation at home, such as will cheer the hours of dulness, and furnish pleasant subjects for the thoughts to turn to in times of sickness or of sorrow.

It must be allowed by all, that one of woman's first duties is to qualify herself for being a companion to her husband, or to those with whom her lot in life is cast. She was formed to be a domestic companion, and such an one as shall give to home its charm, as shall furnish such entertainment that her husband need not be driven abroad for amusement. This is one of the first duties required from a wo-

men, and no time can be misemployed which is applied to the purpose of making her such a companion, and I contend that a friend like this cannot be found among women of uncultivated minds. If their thoughts are continually occupied by the vanities of the world, if that time which is not required for the fulfilment of household duties, is spent in folly, or even in harmless trifles in which the husband has no interest, how are the powers of pleasing to be perpetuated, how is she to find interesting subjects for social converse? Surely these desirable objects are best promoted by the hours of leisure being devoted to the acquirement of useful knowledge, such knowledge as may excite the reflective powers, enlarge and steady the mind, and raise it, nearly at least, to the level of the other sex. Thus there may be companionship between the sexes, and surely no woman who aspires to and labours for this end can be accused of neglecting her peculiar duties. But for this object to be completely gained, the work must be begun early. The powers should be cultivated from infancy, and the mind taught to feel pleasure in seeking for information, always in subservience to more important avocations. If the soul be early contracted by too great an attention to trifles, if it be taught that ignorance is to be its portion, no later endeavours will be of any avail to ennoble it.

If we consider women as the guardians and instructors of infancy, her claims to cultivation of mind become doubly urgent. It is evident that if the soul of the teacher is narrow and contracted, that of the pupil cannot be enlarged. If we consider that the first years of childhood exert an influence over the whole future life, we cannot be too careful to preserve our children from the effects of ignorance and prejudice on their young minds. It has been frequently and justly observed, that almost all men, remarkable for talents or virtues, have had excellent mothers, to the early influence of whose noble qualities, the future superiority of their children was mainly to be ascribed. If this be true, what might not be hoped from the labours of a race of enlightened mothers, who would early impress on their children's minds lessons of piety and

wisdom, and who would make the first sentiments of their souls noble and enlarged, who would take in at one comprehensive view all that was to be done to render them what they ought to be, and who would render their first instructions subservient to the objects to be afterwards pursued? If such were to be the foundation of character, what might not the superstructure be!

It may be said that many minds have been great, capable of conceiving and executing noble designs, without any advantages of education. It is certainly true, but these minds have been too aspiring to be chained down by the fetters of ignorance; they have become great in spite of disadvantages, and not in consequence of them; and had their powers been cultivated, their efforts would probably have been better directed and doubly successful. But the best proof, that all the usefulness and all the feminine qualities of women may remain unimpaired, notwithstanding the acquisition of knowledge, may be gained by referring to our own observation and experience. I have known young women whose whole time was occupied by the care of a numerous family of brothers and sisters, stealing a few minutes daily from their breakfast hour, to study the Greek tongue, for the purpose of reading the Testament in the original language; and in no degree did this pursuit interfere with their active duties; so little so, that it was even unknown by most of their own family. They attained their object, and enjoyed the satisfaction of settling their religious belief for themselves, without any diminution of their usefulness as women. I do not mean by this that I would have all women instructed in the learned languages. This would be needless, and for those of inferior talents the time would be wasted. I only wish to show that even such deep knowledge as those ladies possessed, did not lead them to appropriate their time too much to selfish purposes. I have also known a young lady, who, notwithstanding the disadvantages of a defective early education, has made wonderful progress in knowledge of various kinds, especially in the study of the human mind: and yet she superintends a large domestic establishment, has founded a school, which is sup-

ported entirely by her exertions, and she is ever ready with her fund of sensible, unassuming and natural conversation to answer the calls of those who depend much on her for their entertainment in the domestic circle. I have known another lady, blest with affluence, employing the powers of her well-exercised mind in the furtherance of projects of extensive benevolence; projects which would often have failed, had they not been executed by one early accustomed to give her time to enlightened industry, to exercise her reason, and to feed her mind with useful knowledge. Benevolent dispositions, regulated by such a judgment, and supported by motives of piety, have been productive of an immense sum of good; and I may mention in favour of my argument, that her powers of usefulness have been much employed in teaching the poor the arts of household economy, of which this lady is a perfect mistress. Many other instances could I bring, if my limits would permit, but I trust that what I have said will convince others as well as myself, that the acquisition of knowledge does not necessarily lead to the neglect of woman's appropriate duties.

With respect to the second objection, viz., That the greatest advances which the female mind can make in knowledge must fall far short of the attainments of the other sex,—I allow that the acquirements of women can seldom equal those of men, and it is not desirable that they should. I do not wish to excite a spirit of rivalry between the sexes; I do not desire that many females should seek for fame as authors. I only wish that their powers should be so employed that they should not be obliged to seek amusements beneath them, and injurious to them. I wish them to be companions to men, instead of playthings or servants, one of which an ignorant woman must commonly be. If they are called to be wives, a sensible mind is an essential qualification for the domestic character; if they remain single, liberal pursuits are absolutely necessary to preserve them from the faults so generally attributed to that state, and so justly and inevitably, while the mind is buried in darkness.

If it be asked what kind and degree of knowledge is necessary to preserve

women from the evils mentioned as following in the train of ignorance, I answer that much must depend on natural talent, fortune and station; but no Englishwoman, above the lower ranks of life, ought to be ignorant of the Evidences and Principles of her religious belief, of Sacred History, of the outline at least of General History, of the Elements of the Philosophy of Nature, and of the Human Mind; and to these should be added the knowledge of such living languages, and the acquirement of such accomplishments, as situation and circumstances may direct.

With respect to the third objection, viz., that the vanity so universally ascribed to the sex is apt to be inflated by any degree of proficiency in knowledge, and that women, therefore, become forgetful of the subordinate station assigned them by law, natural and divine: the most important part of education, the implanting of religious principles must be in part neglected, if the share of knowledge which women may appropriate, should be suffered to inflate their vanity, or excite feelings of pride. Christian humility should be one of the first requisites in female education, and till it is attained every acquirement of every kind will become a cause of self-exaltation, and those accomplishments which are the most rare, will of course be looked upon with the most self-complacency. But if the taste for knowledge were more generally infused, and if proficiency in the attainments I have mentioned were more common, there would be much less pedantry than there is at present; for when acquirements of this kind are no longer remarkable, they cease to afford a subject for pride. I suppose, when knowledge was rare among men, many of those who had made some proficiency were as pedantic as the blue-stockings of the present day. As the spread of information extended there was less cause for conceit, and the case would be the same with the female sex. This is a fact, which is proved from year to year, for female education is rapidly improving, and the odious pedantry to which it at first gave rise is less observable, and will, ere long, I hope, be more a name than a reality.

Let woman then be taught that her

powers of mind were given her to be improved. Let her be taught that she is to be a rational companion to those of the other sex among whom her lot in life is cast, that her proper sphere is home—that there she is to provide, not only for the bodily comfort of man, but that she is to enter also into community of mind with him; that she is to strengthen him in the hour of trial; to cheer him in times of despondence; to exert herself for his improvement and her own; to encourage him in rational pursuits, both by her example and sympathy; that she is to be the participator in his happiness, the consolator of his sorrows, the support of his weakness, and his friend under all circumstances. For this purpose she must exert her own faculties, store her mind, strengthen her reason, and so far enrich her natural powers by cultivation, as to be capable of performing the important duties which fall to her lot. Let her preserve her natural simplicity, her feminine gentleness, her perfect innocence. Let her become mistress of all the little arts, of all the important trifles, (if I may so express myself,) which render home a scene of comfort; but let not these be made the end instead of the means. Like our attendant planet, let her, while she is the constant companion of man, borrow sufficient light from the sun of knowledge to cheer him in his hours of darkness, and he will find that the progress she makes towards this great luminary will not interfere with the companionship she owes to him. When this is done, when woman is allowed to claim her privileges as an intellectual being, the folly, the frivolity, and all the mean vices and faults which have hitherto been the reproach of the sex, will gradually disappear. As she finds nobler objects presented to her grasp, and that her rank in the scale of being is elevated, she will engraft the vigorous qualities of the mind of man on her own blooming virtues, and inculcate into his mind those softer graces and milder beauties, which will smooth the ruggedness of his character.

Surely this is the natural state of things, and to this perfection will they arrive, if the improvement of the female mind proceeds with the same rapidity which we have now reason to

anticipate. See what has already been done. In the present age, and in our own country, we can reckon among those who have rendered important services to society at large, as well as to their own circle of friends, the names of More, Barbauld, Hamilton, Edgeworth, Carter, Talbot, Elizabeth Smith, Chapone, Grant, Aikin and Cappe. Most of these ladies have written on the noblest subjects which can exercise the human mind, religion and morality, and have thus proved that the cultivation of the powers of the female mind is favourable instead of injurious to these important interests.

I cannot better conclude than with the hope, that these examples of what may be done may excite a noble emulation in their own sex, and in ours such a conviction of the value of the female mind, as shall overcome our long-cherished prejudices, and induce us to give our earnest endeavours to the promotion of woman's best interests.

#### DISCIPULUS.

SIR,

Feb. 3, 1823.

ALTHOUGH I have not seen the edition of the "New Testament," which *Centabrigiensis* describes, \* I flatter myself that I can give him some information as to the editor, "The Rev. Mr. John Lindsay," whose name occurs more than once in a publication abounding with notions of the lives and writings of clergymen. †

The elder Mr. Bowyer's corrector of the press, was usually a nonjuring teacher; to which class of episcopallans the worthy printer himself belonged. In the *Historic Typographorum*, &c., ‡ we find an allusion to one of the persons so employed by him; "either," says Nichols, "Mr. John Blackburne, or Mr. John Lindsay." Among the papers that issued from the same press, during the year 1726, are enumerated "Proposals for printing by subscription, A Vindication of the Church of England and the lawful Ministry thereof, &c. Written by Francis Mason, B.D., &c., and now

\* Mon. Repos. XVII. 530.

† Nichols' Liter. Anecd., &c.

‡ Maittaire's.

faithfully translated from the Author's Latin Edition, with considerable Enlargements. By John Lindsay, Presbyterian of the Church of England." We afterwards learn [1726], that this book was in the press, and would be published, with a curious appendix. At the conclusion of the year 1727, it was announced as on the point of appearing, but does not seem to have come out until the commencement of the ensuing year \* [1728].

Nichols states, that "Mr. Lindsay, for many years, and till his death, officiated as minister of the Nonjuring Society in Trinity Chapel, Aldersgate Street, and is said to have been their last minister;" that he died in 1768, (June 21,) at the age of eighty-two, and was buried in Islington Churchyard. A list of this gentleman's publications, is subjoined by the editor of the *Literary Anecdotes*: however, it does not include the work after which *Cantabrigiensis* inquires.

The epitaph on Mr. Lindsay, represents him as having studied at St. Mary Hall, in Oxford: † but I do not meet with his name in the catalogue either of the graduates of that University or of those of Cambridge.

Perhaps the preface to the "New Testament," or some of the notes, may accord with this communication, which is respectfully offered to *Cantabrigiensis* and your other readers. ‡

N.

SIR,  
YOUR correspondent P. D. (XVII. 615) suggests that there is a desideratum, in the present state of parties, of a treatise on the grounds and reasons of Protestant Dissent, which would discuss the capital objections to national churches, and especially the plea for the patronage of religion by the State. The writer of the present article has thought, like your cor-

respondent, that the signs of the times strongly show the expediency of Unitarian ministers making the subjects of such a treatise their special care at the present moment; and, taking the hint from Robinson's plan of Lectures on Nonconformity, he has had for some weeks a Course of Lectures in delivery on Sunday Evenings in two neighbouring Societies, which have been attended by a large and increasing number of hearers in both places, the greater part of whom are either members of the Church of England or of other Dissenting Churches.—Much has been said to him about publishing these Lectures; and if it were probable that the public would receive them with the same candour as they have been listened to by his neighbours, he would enjoy a gratification in offering his aid to support the inalienable rights of conscience against the gigantic power which has risen up in the States and Empires of the world to restrain and to destroy them. In most respects the object of these Lectures is that which P. D. has stated to be most important; but they are distinguished by one strong additional feature, which the compiler of them has deemed of the very first importance; and which, at the present moment, when a large proportion of the religious public are disposed to entertain far milder feelings towards Unitarian professors, appears to him fit to be brought forward with the best prospect of success. While such a course contains views in which all Dissenters agree, and some of the Lectures will, with little exception meet the ideas of Nonconformists at large, no opportunity need be lost of setting *our views* of the original simplicity of Christian teaching in a clear and just point of light; and, as History will furnish, not the ground-work alone, but the greater proportion of the materials of these Lectures, it will afford the best possible opportunity of so doing.

They may begin with a view of the Christian Church as it is exhibited in the Acts of the Apostles, and may be judged of by various passages in the Epistles, at that time strictly Unitarian; and may proceed to shew, partly from the Epistles themselves and still more from Ecclesiastical History, in what way those errors which bear the

\* Nichols' Lit. Anecd., &c. I. 136, 137, &c. The name of "Blackburne" is otherwise spelt [*Blackbourne*] in pp. 285, 286.

† "Aulæ Mariæ apud Oxonienses olim alumni." Ib. 376.

‡ *Watkins*, in his *Biographical Dictionary*, the comprehensiveness and general accuracy of which merit great praise, has a short article on Mr. Lindsay.



Christian names found their way into the Church and there obtained a settlement, and how the monstrous power of priests and bishops accumulated, still at length mystery and arbitrary power obtained a joint and universal sway. In treating which subject the mark will have peculiar weight, that like the Antichrist, the Man of Sin, required no less than three centuries to grow up to maturity, present appearances strongly indicate that the same period will be employed, under a Divine Government, from the Reformation, to reduce his power and run him out of the Christian Church.

In treating a subject of such extensive application and high importance, a first duty of the advocate of pure Christianity will be to shew, that religion is a personal duty, which is incapable of either compulsion or restraint; and that any attempt to enforce itself may check the timid in their inquiries and may multiply knaves and hypocrites without number, but cannot lead to the conscientious profession of religion. The history of the two first centuries will shew, in what manner the professors of the Gospel were drawn away by the plausibility of heresies falsely so called, from the simplicity of belief which characterized the teaching of the apostles; the early schisms which divided the Church, and a gradual growth of what may well be called Pagan Christianity: and, if comparison be drawn between the arches which then existed in their factive state, and those which are now called Christian churches under the sanction of the civil power, the near parity even of these churches will be manifest at the first view.

History may then lead us to that useful period in which the authority of the Emperor of the West was called to put a stop to the jarring interests and differences of opinion which swelled, and were especially seen in the Church of Alexandria, a city of great wealth and power, celebrated for its learning and for its cultivation of the arts and sciences, which gave a decisive influence over the smaller ones in which Christianity had been received. The history of that church is the history of the churches generally, until the vain and futile attempt was made by Constantine, to effect a

uniformity of belief. Together with this disastrous step, it will be our duty to speak of the Councils, the fruits of whose noisy labours have come down to our time and signalize our own Established Church. Here we must pause, and not attempt to draw back the thick veil of ignorance and of priestcraft, which hung through successive centuries over the falsely-called Church of Christ; until our eyes are gladdened by the light of truth which again began to dawn at the Reformation. Faint indeed and feeble was its light, yet sweet its influence to the mind that long had groaned under the excessive severities, the gross impositions and the impudent iniquity of the Papal power and its satellites. Joyfully was it hailed by every honest heart; and although it found its way into our island only through the small loop-hole which the lust of its king had rent open, and was on that account little preferable to the darkness and bigotry of Popery, yet it was acceptable, inasmuch as it broke the charm of priestly power, and put to flight the swarm of locusts which had spread desolation over the fair field of human industry and devoured its fruits.

We shall then be led to examine the principle upon which Establishments are necessarily formed, the strong objections against all of them alike, the fluctuating state in which the doctrines of our own remained for a long time, and the persecuting spirit of its advocates; and it will be an easy task to shew, that this principle is altogether inconsistent with the rights of conscience, calculated to extend error and superstition, to make men hypocrites or careless of every thing, discarding the authority of scripture and the language of the gospel, and setting up that of kings and priests in the place of it.

Immediately connected with this, is the formation of Creeds and Catechisms, which part of Church History will furnish a distinct view of the encroachments which were deliberately made upon the freedom of the mind, and how men have been led to acknowledge for Scripture truth all the jargon of the Athanasian Creed; advancing by almost equally measured paces, from the text given by Peter to



the jailor, through the creed wrongly called the Apostles', to the larger demands of the Nicene, and thence to the mysteries of Athanasius.

After the inquirer has gone through an examination of the modes of worship and religious ceremonies now in use in England, and traced their origin to the Pagan worship of Rome, and the consideration of tythes and other revenues by which a false system of Christianity has been propped up, it will become his duty to shew, that civil power is not required to maintain the honour, the worship of God; that an established religion is inconsistent with the enjoyment of civil rights, on which it necessarily intrudes, and is fatal to the moral and mental character of man.

From hence he will be led by an easy transition to the character and conduct of the English Noncons., to the noble sacrifice they made to the rights of conscience, and the immense advantages that England has derived, both in the extension of its civil liberties, and in its manufacturing and commercial celebrity, from that large body of the people who have conscientiously declined uniting in the service of the Church of England.

This course might conclude with a general view of the ground we have gone over, together with those objects which are peculiar to Unitarians in their dissent from every establishment; and, having surveyed the growth of error and the gigantic forms it has assumed, it might exhibit the distinct lines of similarity between the modern Unitarian and the primitive Apostolic Church.

Whatever may be the opinion of P. D. as to confining our views to the general principle of Dissent, the writer of these lines cannot but think that error in doctrine is far more injurious than error in forms: the latter touches only the pocket, the former corrupts the mind and defiles the heart. Paley says any man may go into the Church who is not a Papist or an Anabaptist; we know that any man may be a Quaker who will conform to their exterior rules, as any one may be a Dissenter who will contend against the Hierarchy and its impositions. But much more than this is required surely in the present day, for a full and cor-

rect view of the history of Christianity, and for a clear understanding of what it has been and what it should be.

I. W.

*High Holborn,  
Feb. 6, 1823.*

SIR,  
YOUR learned correspondent Mr. Cogan, whose papers in the Monthly Repository are distinguished for cogent argument and valuable criticism, has favoured us in your last number (p. 8) with one of great interest on Ephes. iv. 32, "As God for Christ's sake has forgiven you;" in which he adduces the unsuspicious authority of the orthodox and learned Valckenaer to prove, in concert with many of our best critics and divines, that when the passage is properly rendered, it conveys no such meaning as that generally attributed to it by those who believe in the doctrine of vicarious atonement. My present object is to prove, for the benefit of the common reader, that, independently of criticism, however just, and taking the passage in its present faulty form, it will be seen, if we are allowed to explain Scripture by Scripture, that it neither supports nor expresses the popular meaning.

This form of expression occurs more than 150 times in the Old, and about 50 times in the New Testament; used by different persons, and on occasions so various as if it were proverbial, or a common mode of speech: as where God is represented as saying, that he will bestow blessings, inflict punishments, or have mercy, for "the earth's sake;" "for man's sake;" "for Abraham's sake;" "for Israel's sake;" "for David's sake;" "for his name's sake;" "for Zion's sake;" "for Jerusalem's sake," &c. &c. Now if we apply the terms according to the popular notion, to the different persons, things and occasions where these occur, could any thing appear more absurd or foolish? If we come to the use of the terms in the New Testament, we find the apostles and first Christians "ready to suffer and to die for righteousness' sake;" "for the gospel's sake;" "for the word's sake;" "for the truth's sake;" "for the sake of the church and of the brethren;" and "for Christ's sake." Are we then to understand that they made

in these instances an atonement for each other; for the gospel, for the truth, and even for Christ himself? Does it require the aid of learning and a new translation of the passage to prove the fallacy and gross absurdity of the imputed orthodox meaning?

The true meaning then of the terms, "As God for Christ's sake forgave you," is, "Be kind, be courteous to each other, imitate the benevolence of God, and forgive one another, as he, in or by Christ, has forgiven you."

D. EATON.

8th.  
**M**ANY years have elapsed since theological research engaged my attention. Should you, notwithstanding that circumstance, think the following observations admissible into your useful miscellany, as calculated to induce persons to discuss the subject who are better qualified for the work, they are at your service; declaring, however, that I do not mean to become a theological polemic.

A young friend visiting me in the country, brought with him and read to me Lord Byron's "Cain." Although I am not stiffened with the illiberality of either Peter or Martin, nor yet with that of their co-adjutors in Jack's tattered coat, I was surprised at some part of its contents.

Notwithstanding, also, that I have long since renounced the odious practice of imputing bad motives and wicked intentions to those who differ from me in opinion, considering such imputations, when unsupported by other proofs of evil designs, calumnious and cruel; still I own that it is matter of regret to me when I observe great talents employed, either by orthodox or heterodox, in giving such representations of the Deity as tend to excite strong mental disgust and abhorrence: and if such were his Lordship's intention, it induces the questions—Will the best interests of society be promoted? Will our moral relations be strengthened, or our benevolent affections improved, by effacing from our minds those impressions of veneration and esteem for the Deity, which almost all receive and many cherish under a just persuasion that benevolence predominates in the world, years of sunshine and comfort, mi-

nutes only of rain and pain, and even those minutes generally beneficial, and eventually, in most cases, even to the sufferers themselves?

But if his Lordship meant to shake and loosen the prevailing opinion of the origin of evil, by representing not the God of nature, but the God of certain theologians, then it may be allowable to ask, whether satisfactory answers to Cain's bitter questions may not be found in the following succinct view of the origin of evil, which I submitted to my young friend's consideration soon after reading the work? I am not aware that any author treating of this subject has given a similar view of it, or I should not trouble you.

Suppose then an intelligent first cause employing his energies in creating: it transcends contradiction and dispute that his creatures must be either perfect or imperfect; an intermediate condition of neither perfect nor imperfect cannot exist under any of the possible modes of existence. It is a plain contradiction, an impossibility. But *perfect they could not be unless equal to the Creator.* Equal to the Creator!!!! Most absurd thought! Let me ask, how is infinity to be created? How can a creature's existence equal its Creator's? How can independence be created? Surely these questions involve contradictions insuperable. So thought Jesus Christ when he declared, there is none good or perfect but God. Creation implies commencement of being: how can creatures then be infinite? And if the creature's existence be posterior, it is evident that his powers must be inferior to the Creator's. Creation and dependence are correlatives. Now mark the consequence, the inevitable consequence, if the creature, however exalted his powers, has less knowledge, less wisdom, &c.; the liability to mistake, to err, to fall, must exist, with all the evil resulting from such an unavoidable constitution of things, if ever his knowledge, wisdom and power be called into action. The creature must be necessarily imperfect. Adam was innocent only, not perfect. Imperfection involves the idea of inconvenience, of evil. Thus we arrive at the conclusion I had in view, that if the Creator employs his energies in creating, without attributing malice

nity to *his scheme* or defect to his power, except the defect of working absurdities and contradictions, which is no defect in truth, the result of creation must be such as we find it. With reverence I add, the Deity had no option; evil must occasionally appear, but no more than the nature of things necessarily generates. If my principles be correct, and I think them uncontestably so, then,

“In spite of pride, in erring reason’s  
spite,  
One thing is clear, whatever is, is  
right.”

Consequently, to interpret literally the beautiful allegory of the fall, contained in the Book of Genesis, must be wrong. This the advocates of a literal interpretation virtually admit. They attribute the introduction of all evil, moral and physical, to Adam’s transgression, and yet place the rebellion of the Devil and his angels anterior to that event. If so, Adam’s lapse was not the origin of evil, for crime, by their own shewing, had been previously committed, and of course evil existed prior to his fall. It has been and is still pertinaciously maintained by many, that the Devil, in the form of a serpent, tempted Eve to take the forbidden fruit. This itself was evil, and pronounced by themselves to be so.

Again, the advocates of a literal meaning, who allow the fore-knowledge of God, differ in sound more than in sense from the scheme I propose. They maintain as I do, that the Deity possesses ALL PERFECTIONS—*infinite knowledge, wisdom, goodness, power, &c.*, and yet he has produced the present system of things. Now, the very *fact* of its existence, as the work of SUCH A BEING, proves its pre-eminence, that it is the best. Shew me how, under the influence of SUCH ATTRIBUTES in its formation, it could be otherwise. To attribute to him the ability to devise and execute the best scheme, and at the same time to charge him with the adoption of a worse, this is indeed, if I understand the term, the most fearful and blackest blasphemy. This is to rob the Divinity of its brightest attribute, INFINITE GOODNESS. This is to identify the Deity and the theologian’s Devil, as

one in disposition. The latter is represented as exerting himself to make others miserable, without benefit to himself, from mere malignancy of nature. To represent the Deity as *reluctantly* adopting a plan productive of misery, when a better one was in his power, is exhibiting him in the same light, and thus, without intending so to do, they degrade the benevolent God into an Almighty Devil. Horrible even in idea!

But to affirm that the Deity did not foresee what would actually take place, as it depended upon man’s free will, is only removing the difficulty to a greater distance. It is similar to the Indian’s mode of supporting the world by placing under it an elephant, crocodile and camel. The objection introduces us to a new kind of God, a sort of demi-god, who knows the results of part of his scheme only; but this is not a God of infinite knowledge. It supposes him ignorant of what is actually to take place till illustrated by the event. How can it be predicated of such a being that “*he knows the END from the BEGINNING*”, which the Scripture asserts, if events are strictly uncertain, unless it be meant that they are known as uncertainties? On such remarks I have neither time nor inclination to comment.

Besides, this doctrine does not relieve the case of any of its difficulty. Can that benevolence be infinite which places creatures in stations, of *risk*, when it might have placed them in *security*? In *equivocal circumstances*, the result of which is *unknown*, may be happiness or may be ineffable misery? Is this the work of beneficence that is *infinite*? But all those and similar difficulties are obviated by the considerations which I have proposed. They place the *condition* of all creatures and the *infinite benevolence* of God in perfect harmony: hitherto a *questio vexata*.

A highly respectable and highly esteemed friend objected to my hypothesis as incompatible with the Scripture representation of our improved knowledge and happiness in a future state. I look forward with some degree of hope to that futurity; but in contemplating the figurative descriptions of Scripture on that head, I confess I am at a loss what limits to

assign its metaphors. Knowledge, in acquisition and communication, is a source of great, of the purest enjoyment; but if my hypothesis be rejected and the literal meaning of the metaphors maintained, this source must fail in a future state, for all will be inspired. Knowledge is experience evolved, and in its progress furnishes us with many a delightful day and retrospect. According to my views, experience is the tree of knowledge of good and evil, never to be extirpated. That inspiration is to supersede experience and render it useless, appears to me impossible, unless it prove an everlasting narcotic. I do strenuously insist, that an infinitely wise and good Being will always do that which is best and possible; and what is best now must be best hereafter, for with him there is no variation: scripture and reason concur in proof thereof. "We can reason only from what we know." Mental inactivity is not happiness. If it were, the dormouse in winter is perfectly happy. Inspired knowledge would leave us in the dead sea of torpidity and listlessness. But we know that "life's cares are comforts, such by Heaven designed; he that has none, must make them or be wretched." Without them there is no escape from the deadly *torpore vite*.

This raises the question, of what use can that sort of knowledge be? It cannot benefit others, for they will be equally inspired; nor ourselves, for we and others shall be placed, according to the popular notion, beyond the reach of temptation, perplexity and doubt. But knowledge and wisdom in their useful application, import difficulty and the necessity of selecting. Superior knowledge and wisdom appear in the judicious selection and adroit application of means to a desired end, eluding evil and securing good. But according to the objection, there will be no difficulty to make demands on our wisdom and knowledge. Then the high degree of knowledge talked of as peculiar to that state, will stagnate and become putrid; that is, useless as to any beneficial application. And is our improved happiness to consist in uselessness? Is there any imagination so romantic as to suppose that the great improvement in our future condition

will consist in placing us where we may sleep soundly, spend an interminable existence in looking on at the other calmly, or in playing on harps undisturbedly?

Let us view in connexion with this subject the popular creed which refers the introduction of all evil, moral and physical, to Adam's transgression. Its abettors admit that man, in capacity and knowledge, was superior to all in this world, yet he mistook, erred and fell. They admit also, that the angels who fell were of a class and order superior in these respects to man. Here then are two cases according to that creed, which prove that the Scripture representation of increased knowledge is another state does not militate against my theory, but against theirs who place such confident hopes of security on our future vast accessions of knowledge. Knowledge has failed to preserve in innocence. The angels have failed in obedience, though, as asserted, in the immediate presence and favour of God. It is certainly difficult to conceive how in such circumstances they could be tempted to deviate from duty, but by that liability to mistake, to err, which is inherent in all creatures, and which must be co-existent with every state and condition; and which, with reverence I repeat, Omnipotence cannot prevent, unless it could work contradictions. That such and that similar events have taken place in every part of the animated universe, appears to me more than probable, being consistent with reason, consonant with Scripture, and in full accordance with the infinite perfections of God.

Another objection may be urged from the possible reasonable interposition of Divine Power to preserve his creatures from evil. To those who believe that the perfections of God are infinite, there is a short answer. He has not nor does he apparently so interpose in favour of man, nor, according to the popular creed, in favour of angels. I therefore fearlessly avow my belief, that it cannot be done consistently with his general scheme; if it could, an infinitely wise and beneficent Being would mark his presence by a preventive interference. Reasoning *a priori*, we should be conducted to that conclusion, and reasoning *a pos-*

*teriori*, facts in abundance present themselves to establish its validity. Even those events which have borne the strongest marks of such a character, may have been no more than the gradual developement of the varied ordinations of a grand whole, attended by circumstances not familiar to observation, and consequently attracting general attention.

To these views of the subject, it may be objected that they weaken the sense of our dependence on the Divine power. This I cannot admit. Substitute expectation of Divine interpositions for sense of dependence, and I grant it is weakened. The preceding views certainly rebuke the practice of invoking when we ought to be labouring, of kneeling when we ought to be shouldering the wheel. They make unceasing demands on our activity and care as the basis of our well-being here and hereafter. Nor have I ever known a single instance of a fool having been made wise, an ignoramus learned, a poor man rich, a distempered constitution healthful, by invocation, without the use of the proper means. Of the objectors I challenge the proof of such a fact, without referring to what took place at the first promulgation of Christianity, and without considering its aid as a collateral mean. With consequences I have not any thing to do: I leave them where I find them, in much better hands: I am anxious only to relieve the human mind from the apprehensions which the foul aspersions cast on the Divine character, sometimes produce.

Bigots will, I know, censure what I have written. It is not to them I address myself. They are afraid to reason, and their fears and selfishness make them unjust. Had they been accustomed to offer their children to Moloch, to Moloch would they continue to offer the unnatural and horrid sacrifice. I address those who are perplexed by the subject, as I have been. If the principle of my theory be right, it will find abler advocates and prevail: if erroneous, let it sink for ever. Such an event, however, I do not anticipate. Whatever be the result, I shall always feel the satisfaction of having been influenced by the purest motives—an ardent wish to vindicate the ways of God to man,

and thereby to obviate all doubt of his benignity; a settled anxiety to repress the presumption of creatures who, with finite and very limited faculties, dare arraign and condemn the measures of an Infinite Mind. When our knowledge and wisdom become infinite, then, and then only, shall we be qualified to decide.

After I had written the preceding observations, it occurred to me as probable, that it will be objected to this scheme, that it requires an interpretation of various passages of Scripture inconsistent with their general tenor. I am not aware that it will require greater latitude of construction than has been used on other occasions by the most pious and judicious interpreters of Scripture of all denominations: for instance, it was declared to Adam, “on the day thou eatest thereof, thou shalt surely die;” but Adam did not die on that day. Here a positive averment and denunciation is construed figuratively to reconcile it with the actual event. One of the apostles writes thus, “for as in Adam ALL die, so in Christ shall ALL be made alive.” Interpreters generally allow the word *all*, in the first sentence, to be a term of strict universality, as far as relates to the animated beings of our planet, and at the same time insist that the same word, in the second sentence, is not a term of such universality, but of *partial import only*, not even implying a majority, but the contrary; and this is done to reduce it to a consistency with their system. Again, Christ said, “This is my body, this is my blood,” referring to the bread and wine. The Papists interpret both phrases literally. Most other Christians, to render them compatible with fact and common sense, put a figurative construction on them. The Scripture declares that the wicked shall be cast into unquenchable fire, into everlasting fire. But many good men have maintained, that such phrases do not refer to the durability of its inflictive agency, but to the intensity of its destructive powers. It certainly appears to me that no greater licence in the exposition of Scripture will be required to support my hypothesis, than has been taken and allowed in expounding the preceding passages, and many,



many others which might be admitted, but which the limits of a letter not allow.

**RUSHMORE.**

**Feb. 18, 1838.**

**DEAR SIR,**—In conformity with the statement of *A Dissenter* and a son, p. 33, that "it has again and again been laid down that any register of a birth may be, under certain circumstances, good evidence: the burying of a father in a family or pocket-book has been so; and it cannot therefore be that again and forward a registry as at the Library, in Red-Green St. should be invalid;" the only act I have to make upon it is this, says Sir Thomas Plumer never at the Register to be evidence; he refused, was a copy of that

whether his decision was founded upon principle, it is now my intention to consider; and, for that purpose, must be determined under place of instruments, whether of birth or of a public nature, the year at Dr. Williams's Library it be placed.

It should be considered a private instrument, of the same nature as a will or a pocket-book, than as, according to the doctrine of *St. James Hall*, 3 *Blackstone Rep.* 184, that a copy is not evidence the original is lost or destroyed. I, however, maintain that Register is of a public nature, would be evidence, if produced, therefore, according to the doctrine of the same authorities, an instrument, copy will be equally valid. The question then appears to rest upon the meaning of the word *public*. According to some, that is only public which is recognized by Parliament in an Act of Parliament. Though this definition is not strictly comprehensive, to include the making of a public nature, let us now consider, whether it does actually comprehend the Register at Williams's Library.

A Church of England is established by Act of Parliament, and the baptismal registers for entries of such christenings commenced in reign of Henry VIII., was ordered by injunctions from Edward VI. and Elizabeth, and directed by the

census of 1602. At that time, to dissent from the Established Church was a crime in the eyes of the Legislature of great magnitude, and continued to be considered so, until the glorious reign of William III., when the Act of Toleration was passed, which, according to the words of Lord Mansfield in the *Sherriff's Case*, "renders that, which was illegal before, now legal; the Dissenters' way of worship is permitted and allowed by this Act; it is not only exempted from punishment, but rendered innocent and lawful; it is established; it is put under the protection, and is not merely under the countenance of the law." And further, "Dissenters within the description of the Toleration Act are restored to a legal consideration and capacity; and an hundred consequences will flow from thence follow, which are not mentioned in the Act." On this important subject I hope your readers will excuse my quoting the opinion also of Mr. Onslow, once Speaker of the House of Commons, (from Dr. Furness's admirable *Letters to Mr. Justice Blackstone*), "that as far as the law could go, in point of protection, the Dissenters were as truly established as the Church of England; and that an Established Church, as distinguished from their places of worship, was, properly speaking, only an endowed church; a church, which the law not only protected, but endowed with temporalities for its peculiar support and encouragement."

If, then, the effect of the Toleration Act is such as Lord Mansfield and Mr. Onslow considered it, it must follow not only that the rites and ceremonies of Dissenters, as distinguished from those of the Church, are legal and established, but also the omission of such ceremonies, as conscientious Dissenters consider unnecessary, and even contrary to the meaning of scripture, is permitted and legal.

Now, church baptism is inconsistent with the profession of Dissent, and, indeed, in the opinion of many conscientious Dissenters, baptism is not enjoined by any part of the Scriptures. Those persons could never submit themselves or their children to be baptized, or at least not according to the form prescribed by the Church of England, but then their names



not be entered in the parish register. The inconvenience that arose from this, compelled Dissenters, as soon as their dissent was recognized, and their mode of worship established by the Legislature, to keep a register of their own, which, being merely a register of births, interfered not with private opinions concerning baptism. And copies thereof are good evidence, for the same reason that copies of the Bank and East India Company's books are evidence, because they belong to public bodies recognized in and established by Act of Parliament.

However, if this reasoning should appear to any person not sufficient to prove, what I have been aiming at, that a copy of the Register at Dr. Williams's Library is evidence in our courts of law and equity, to him, I say, that an argument *ab inconvenienti*, should make judges in future reprobate the conduct of the judge who has refused it, and sanction a Register in which not only Dissenters, but the public at large, from the peer to the peasant, are most deeply interested.

A. B.

*Letter of Col. Stanhope's to the Duke of Gloucester on the State of Slavery in British India.*

To his Royal Highness the DUKE of GLOUCESTER, K. G., Patron and President of the African Institution, &c. &c. &c.

*London,*

*June 20, 1822.*

SIR,

**K** NOWING the influence which a Prince of England must possess, who has ever taken an active part in promoting the rights and happiness of man, I venture to address my thoughts to your Royal Highness on the state of Slavery in British India.

In the following observations, I shall endeavour to shew the origin of this bondage, the condition to which it has reduced a large portion of our fellow-creatures, and the policy of abolishing such an oppression, in our eastern empire. I shall enter on this discussion with the more confidence, because the Court of Directors of the East-India Company have, in several instances, declared themselves hostile to the principle of Slavery. They prohibited the commerce in Slaves, either

by export or import, along the shores of their extensive dominions. Their political agent, Captain Thompson, persuaded some Arab tribes, inhabiting the borders of the Persian Gulf, to stigmatize the trade as piracy. The Marquis of Hastings, their Governor General, put a stop to this traffic in Nepaul, heretofore the great mart from whence the neighbouring countries had been supplied with Slaves. They also interposed their powerful mediation with the Imaun of Muscat for the entire abolition of the Slave Trade at Zangebar. Hitherto, men had been sold there like cattle, and they had been annually sent to India, to the Mauritius, and to Muscat, to the amount of ten thousand.

Slavery, both agricultural and domestic, is said to have prevailed in Indostan from time immemorial. The sources of bondage were numerous. Colebrook states that there are seven modes of obtaining Slaves, recognized by the laws of the Hindoos: "One made captive in battle; one maintained in consideration of service; one born of a slave in the house; one sold or given away, or inherited from ancestors; and one enslaved by way of punishment." These methods were common to all ancient nations. I shall now mention some examples illustrative of the origin of Slavery in India. Tippoo, having subdued Coorg, caused seventy thousand of the inhabitants to be driven, like cattle, to Seringapatam. He there forced them to submit to the rite of circumcision, and sent back the labourers among them to become Slaves under his Zemindars. In most of the Hindoo places of worship there are establishments of dancing girls. They are generally purchased when infants, by the old prostitutes of the Pagodas. When the children grow up, they dispose of them as they please, so that the Bazars and Seraglios are supplied from this source. In the Hindoo Code, the Sudra tribe are considered as Slaves, the property of any person who defrays their marriage expenses, which is the ordinary way of constituting hereditary slavery. Free men of low caste, when in distress or debt, often sell their progeny, or their sisters' children, who are their heirs. In short, it appears that any man may voluntarily dispose of his own liberty, and may sell, without their consent,

erty of his children, and his and all their issue, from generation to generation.

As to the actual state of Slavery in India, the domestic prevails all India; but the agricultural exists, chiefly, though not exclusively, on the Malabar and Coromandel coasts, and the adjacent provinces. Slavery may be divided into three classes,—domestic Slaves, belonging to rich men, and prostitutes; and employed in agriculture. The Mussulmans employ domestic Slaves, and these are usually converted to their faith. The men serve them in the house, the women are placed in their Seraglio. The Christians in general treat their Slaves as property. This may be traced to a religious belief; for by their law, Slaves are considered as property, and in some cases liable to only half punishment adjudged to other persons. "Moreover," says the law, "as bondage occasions the loss of only half the blessings of life, it also occasions the suffering of only half the punishment; because the increase in magnitude is due to the magnitude of the sin under the enjoyment of which committed." With respect to the number of domestic Slaves, all we know is, that they are to be met with in almost every town and village, throughout our Indian empire.

The great Slave population consists of those who are chiefly employed in agriculture. The principal Slave States, are Arcot, Madura, Canara, Malabar, Tinnevely, Trichinopoly, Coimbatore, Wynaud, Tanjore and Chingleput.

No just estimate can be formed of the extent of Slavery in these provinces. In Canara alone, there are above 16,000 Slaves. The number of Slaves vary in different provinces.

A child may be estimated at varying from 10s. to 40s.; a woman from £2 to £6; and a man from £10 to £20. In times of great distress, they have been sold for a handful of rice. The purchase, sale, or gift of a man, is confirmed by a title-deed, and binding on his descendants. Masters of Slaves are required to provide them with food and clothing, and pay their wedding expenses, and support them, on the births of children, in funeral charges. The

Slaves have either a portion of ground allowed for their subsistence, or about one-eighth of the produce of the land they cultivate; or they get a small allowance of food, and one-twentieth part of the gross produce of the rice; or else they have a certain quantity of food daily. A man Slave receives about seven cubits of cloth yearly; a woman, about double that quantity. In some places they receive a larger allowance. "There are three modes," observes Buchanan, "of disposing of a Slave: First, by sale. Secondly, by mortgage; the proprietor receives a loan of money, generally two-thirds of the value of the Slave; also, annually, a small quantity of rice, to show that his right in the Slave exists. He may resume the Slave on paying the money borrowed, and if he dies, the proprietor must find another. Thirdly, by letting the Slave for rent. This tenure is utterly abominable; for the person who exacts the labour, and furnishes the subsistence, is directly interested to increase the former and diminish the latter as much as possible." It is not incumbent on the Master to provide subsistence for his Slave, except when employed in his business. When the proprietor does not protect and sustain his bondman, he may seek employment elsewhere; but he is bound to return to his master at harvest-time, and if not then wanted, he is still liable to be reclaimed at any future period. Slaves are incapable of acquiring any property of their own. "Three persons," says Menu, "a wife, a son, and a slave, are declared by law to have in general no wealth exclusively their own. The wealth which they may earn is regularly acquired for the man to whom they belong." The Master possesses power over all the property of the Slave, and may use the cattle reared by him, for agricultural purposes. He may also sell his Slave with or without his land. On the Coromandel coast, the Slaves are usually sold with the land, but the reverse is the case on the coast of Malabar. "The Hindoo law," says Colabrooke, "contemplates these two species of property, as one and the same; but in this, as in other countries, it has been usual to transfer the Slaves who were *adscripti glebæ*, with the land itself." The Master cannot sell his Slave to another.

who will carry him to a distant country, without his consent. A Slave cannot marry without his Master's permission; but a husband and a wife, except in Canara, cannot be sold separately. Children may be separated from their parents, and brothers from sisters. These inhuman acts are checked from a fear lest the husband or parent should desert, as the trouble and expense attending their recovery would exceed their value. The Slave, on the other hand, is prevented from absconding by his strong attachment to his native soil. In former times, a Master had the power of life and death over his Slave. The exercise of such authority would not be allowed under the British Government; for the person of a Sudra is as well protected by law as that of a Raja. This principle, derived from equal laws, has operated to prevent the merchandise of Slaves, and to render them less valuable. Some of the superior subdivisions of the Sudra tribe have in modern times emancipated themselves; but in general, Slaves never obtain their freedom except when their Masters are reduced to indigence or their families become extinct.

With respect to the effects of Slavery in British India, they may be justly estimated from what has been already stated. They have been described by that religious, humane, learned and impartial observer Doctor Francis Buchanan. This gentleman was employed by the Marquis of Wellesley to inspect the state of our Indian Provinces. In his book, dedicated to the East-India Company, he has given a statistical account of the Slaves in those parts which he had visited. Speaking from ocular demonstration and after patient research, he says, "When the crop is not on the ground, the Slaves are kept with the labouring cattle, in a house built at some distance from the abode of free men; for these poor creatures are considered as too impure to be permitted to approach the house of their Lord. In fact, the Slaves are very severely treated; and their diminutive stature and squalid appearance shew evidently a want of adequate nourishment. There can be no comparison between their condition and that of the Slaves in the West-India Islands, except as regards the marriage state."

These assertions of Dr. Buchanan have been partially contradicted in reports made by the Collectors of Revenue who preside in the Slave districts—men of worth and talent. Admitting most of the facts I have stated, they have maintained generally that the condition of Slaves differs little from that of free labourers. Miserable then must be the condition of other productive classes in our Eastern possessions.

Having alluded to the reports of certain Collectors on the subject of Slavery in British India, I am bound in justice to them and to the local Government to disclose what occasioned the inquiries from which those reports resulted. The third Judge of Circuit in Malabar reported in 1819, through the Adawlut Court, the seizure of certain Slaves, being British subjects, for the payment of arrears of revenue due from their Masters to the Madras Government. The Governor in Council, consisting of the Right Hon. Hugh Elliot, Mr. Fullarton, and Mr. Alexander, with becoming feeling and wisdom, now call upon the Board of Revenue to state, "Whether the practice which actually prevails with respect to the sale of Slaves should be permitted to continue as at present, or whether it ought to be laid under such restrictions as would render it less objectionable, or to be altogether abolished, as productive of evils for which no adequate remedy can be devised." The Board of Revenue, on the receipt of this order, direct the Collectors of Revenue to report fully on the state of Slavery in their respective districts. The Collector of South Arcot observes, that "Slavery in India is free from many objections that exist against West-India Slavery. The Slave is not sent to a foreign land." No; but, like the West-Indian Slaves, many of their ancestors came from a foreign land. "The convention," he continues, "is mutual, and the Slave enjoys his purchase-money." I shall answer this assertion in the words of the Collector of Canara: "The price," says he, "of a Slave is from twelve to twenty-six rupees; of a child, four rupees. So that for four rupees the posterity of a man may be enslaved from generation to generation. The Zilla Court has

guaranteed this right by decrees both on transfer of landed property, and in sale in execution of decrees." The Collector of Trichinopoly writes thus: "In the wet districts there are 10,000 Slaves; in the dry districts about 600 Slaves. A female Slave is here never sold; while in Malabar, men, women and children, are sold indiscriminately. The Slaves are athletic and tall. The abolition of Slavery here would be attended with ruinous consequences. It may be urged that there is something degrading in a Government being concerned in selling human beings like so many cattle. It would ~~perhaps~~ be better if it could be avoided; but so long as the land continues possessed by Brahmin Marwaidars, who by the laws of Caste are prevented from personally exercising the offices of agriculture, I see no means of cultivating the land or collecting the revenue without the establishment of Slaves." No! Why not, as in other parts of India, by free persons of the labouring class? This gentleman does not seem to be aware that (to borrow the language of Adam Smith) "the experience of all ages demonstrates that the work done by Slaves is the dearest of any, their interest being to eat as much and to labour as little as possible. Thus the planting of sugar and tobacco can pay for slave cultivation, but corn cannot." This Collector further asserts, "that the human principle of self-interest is conducive, in the present instance, to soften severity." The same may be said in all instances of bondage, or other oppression, because self-interest, rightly understood, excites to render others free and happy. "I will suppose," observes this Revenue Officer in conclusion, "that by a Proclamation of Government the establishment is directed to be abolished. In this case, the consequence would be either the desertion of the Slaves, or that they would remain in statu quo!" The answer is, that neither would occur; for the emancipated Slave would not quit the soil to which he is known to be so strongly attached, and his condition would necessarily be improved. Any arbitrary Proclamation, however, on this subject, would be highly objectionable. We should follow the wise example set in Ceylon; where, by the perseverance, talent, address, and in-

fluence of an individual, the Masters were persuaded to emancipate their Slaves. Sir Alexander Johnson, after ten years' exertion, succeeded in prevailing on the Special Jurymen of various castes and persuasions to entertain the subject. They called a general meeting, and declared that all children born of their Slaves after the 19th August, 1816, should be free. These children were to be educated by their Masters, and provided for till the age of fourteen. "It is our desire," say these Dutch slave-owners, "if possible, to disencumber ourselves of that unnatural character of being proprietors of human beings." Thus Slavery, which had prevailed in Ceylon for centuries, and which was supposed to be too closely interwoven with the native institutions to admit of reform, was abolished. This noble example was followed at Malacca, at Bencoolen, at St. Helena, and in South America. May it be speedily followed in British India, in the United States of America, and in every part of the world!

The Board of Revenue having deliberated on these reports of their Collectors, reply to the Government, in substance as follows: "THE SALE, by public auction, of THE SLAVES OF THE REVENUE DEFAULTER, took place without the knowledge of the Collector. On a petition being presented to him, he ordered the paddy-seed and Slaves to be restored. The order, the Board observe with great regret, was not obeyed, and the four Slaves were sold for thirty-two rupees. [About four pounds sterling.] The Collector states, that 'the sales of Slaves, both in execution of decrees for arrears of revenue, and mutual and private contracts, is as common as the sale of land; for if the soil is sold, what can be the use of retaining the Slave of it?' The Collector next proves, that, in the space of five years, no less than 186 suits were instituted in the Zilla Court of South Malabar alone, on the subject of Slaves, and in execution of decrees." The Board then enumerate the advantages of Slavery, as set forth by the Collectors, and reason on them in a proper tone. "Where," say they, "in some instances, the Slaves may be considered as in more comfortable circumstances than any of the lower or poorer classes; where 'no

want or cruelty is experienced by Slaves; where 'the abolition of Slaves would be attended by the most serious and ruinous consequences;' where 'they seem not to shew any desire to be free;' where 'the treatment of Slaves is the same as that of other labourers, which is in general of a mild nature;' where 'the Slaves are on the whole better treated by their Masters, than the common class of free-labourers;' where, finally, 'humanity on the part of the Masters is encouraged by a sense of their own interest, and a disposition to personal cruelty and ill-treatment is checked and restrained by Courts of Justice,'—it does not appear to the Board that any IMMEDIATE interference on the part of the Government is PARTICULARLY called for, or that any alteration in the existing state of Slavery should be made, except by degrees and after mature deliberation. But because no *immediate* measures are URGENTLY called for, it does not follow that the most useful, the most numerous classes of our subjects, should, from generation to generation, continue the hereditary bondsmen of their Masters—incapable of inheriting property of their own; deprived of that stimulus to industry which possession of property ever inspires. And because they are fed, clothed and reconciled to their present condition, it does not follow that the Government should confirm institutions which doom those who have thus fallen into this condition, as incapable of ever again recovering their liberty, or of rising to a level with their fellow-men. Independent of those feelings among freemen which prompt them to extend to every one under their government, the blessings which freedom confers, it appears to the Board, on the mere calculating principle of self-interest and policy, to be desirable that no one should be deprived of the means of acquiring property, or of diffusing those benefits among society which proceed from an increase of capital and wealth. The Board are decidedly of opinion, that Slaves should not be sold for arrears of revenue, and prohibitory orders to this effect will be issued. In Malabar and Canara alone, the Slaves amount to 180,000, and the Board have now under consideration, certain proposi-

tions from Mr. Greeme, for their amelioration and their gradual emancipation. But whatever may be the future decision respecting those who are already Slaves, the Board think that a regulation ought to be published, to prevent the further extension of Slavery; the further purchase of free persons as Slaves, should be declared invalid and illegal, and ALL CHILDREN HEREAFTER BORN OF SLAVES SHOULD BE DECLARED FREE. The Board further submit, whether it would not be proper to annex some penalty to the purchase of female children, for the purpose of being brought up as prostitutes. It might further be provided, that Slaves shall have power to purchase their liberty, at the price for which it was forfeited; and, that Slaves attached to lands or estates that may escheat to Government, shall be liberated. Many of these provisions contravene those of the Hindoo law. A formal enactment of them in a code will therefore be necessary."

I must here inform your Royal Highness, that the document which I have so largely quoted, was drawn up by those distinguished public servants, Mr. Hodson and Mr. Ellis. It is the result of their joint experience and wisdom; and certainly nothing could be more creditable to their hearts and understandings, or better calculated to promote the eventual abolition of Slavery. We must bear in mind, however, that British subjects are still bought and sold like the beasts of the field; that girls are deprived of their liberty, and for a few shillings disposed of to become prostitutes; and that Slavery is for ever entailed on their descendants.

Much has indeed been *said* on the abolition of Slavery in Indostan, but much remains to be *done*; "for good thoughts towards men are little better than good dreams, except they be put in act, and that cannot be without power and place."

Humbly, therefore, I implore your Royal Highness, to exert your powerful influence with the African Institution, and the Honorable Court of Directors of the East-India Company, to appeal to their judgment and to excite their English feeling by a plain statement of facts here recorded; then to call upon them as Christians, to save our Asiatic fellow-subjects and



Spring from endless bondage. Will the rising generation of a climate have reason gratefully to our memory.

I have the honour to be,  
Royal Highness' most humble,  
and most devoted Servant,  
**LEICESTER STANHOPE.**

*London,*

*December 10, 1832.*

IF I sent you a copy of the letter, inserted in your Journal, . 465,] an authenticated copy reply to it has been put into ads, which I also send you. The are strangers to me personally, & I have reason to believe, perfectible character; and aliko, it seems implicitly, attached to principles of their education. An sing spirit of inquiry, arising, m, in some measure, from the ant proceedings of the Society unde some years ago, has already ad, in these times, its natural in some of the most active and disciplinarians of that Society, greater degree of toleration to such of its members, in various of the kingdom, as are known m to hold as highly important such religious sentiments as set long since visited by them religious censures and excommunication.

Whether this obvious improvement conduct of the Society, is to be ad to a more general conviction in expediency of persisting far a such intolerant measures, or variation in the views of the t rulers of the Society, concerning doctrines in question, com- with those which actuated the of the former period, who are off the stage of this life, or to iteration in the sentiments of who are still amongst its rulers, for me to determine. Perhaps in part be justly attributed to of these causes. However that n, I am well assured that such stance of conduct as I have towards conscientious believers doctrine of the simple Unity of n is directly opposed to the doc- of the Trinity, and is plainly ex- d in the language of Scripture, ally in the most definite lan-

guage of Jesus Christ and his Apostles, is, in my apprehension, unquestionable.

**BERBUS.**

*Yarmouth, April 24, 1832.*

To ———

**ESTEEMED FRIEND,**

I duly received thy Letter of the 16th instant, and have no wish to disguise the pleasure I felt in reading it. Where is the mind that would not be gratified by the approbation, sympathy and zeal of others, in what it deems matters of high importance? To me it appears to be of the highest importance to impress on the minds of young persons the duty of free and serious inquiry in whatever concerns their well-being. Happy, indeed, should I be, to see the number of the friends of free inquiry increasing, especially in our own Society, for the principles of which I entertain far more respect than I do for those of any other sect. Those principles must not, however, escape examination, or be taken upon trust.

It is worthy of remark, that the advocates of all new opinions have asserted the right of inquiry, while most of them have shown themselves really enemies to it in their conduct. Dr. Franklin somewhere says, that we shall find few of the ancient Christians who were not in their turn persecutors and complainers of persecution.

Our own Society was thought by many to be remarkably free from a disposition to intolerance, until some occurrences of late years called forth the latent spirit of persecution and dread of inquiry. Let this teach all who are zealous for the promulgation of their religious opinions, to examine well whether they be really free from this almost universal feeling. It certainly requires much less labour, skill and judgment, to discover error than to discover truth, and it is common for persons who see that they have avoided popular errors, to suppose that they have none.

The Christianity of the apostles was certainly something very different from that which passes for Christianity in the present day, and presumptuous, indeed, must he be, who imagines that out of the mass of falsehood and rubbish with which it is mixed up and obscured, he has extracted the truth, the whole truth, and nothing but the truth. How absurd, then, to restrain the exercise of that understanding given us of God for the discovery of truth from error!

I have sent, as thou requested, a few copies of my Letter, to which thou art extremely welcome; charging for them is out of the question, as they are no-



1. The first group of people who are not in the military are the people who are not in the military.

**REMARKS:**

[illegible]

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THE UNIVERSITY OF CHICAGO

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1. **THE STATE OF TEXAS, COUNTY OF DALLAS, ss. I, \_\_\_\_\_, a Notary Public in and for said State, do hereby certify that the foregoing is a true and correct copy of the \_\_\_\_\_ of \_\_\_\_\_, as the same appears from the records of said County.**

1. NAME	2. ADDRESS	3. CITY
4. STATE	5. ZIP	6. PHONE

THE UNIVERSITY OF CHICAGO  
CHICAGO, ILLINOIS

1. DATE 12/15/53

1. **THE STATE OF TEXAS, County of \_\_\_\_\_, do hereby certify that \_\_\_\_\_, of the County of \_\_\_\_\_, State of \_\_\_\_\_, is the duly qualified and authorized representative of the \_\_\_\_\_, a corporation organized under the laws of the State of \_\_\_\_\_, and is authorized to execute and deliver the foregoing instrument, and to perform all acts and duties required of him in connection with the execution and delivery of the same.**

THE JOURNAL OF THE  
ROYAL ANTHROPOLOGICAL INSTITUTE

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**IN THE UNITED STATES DISTRICT COURT  
FOR THE DISTRICT OF COLUMBIA**

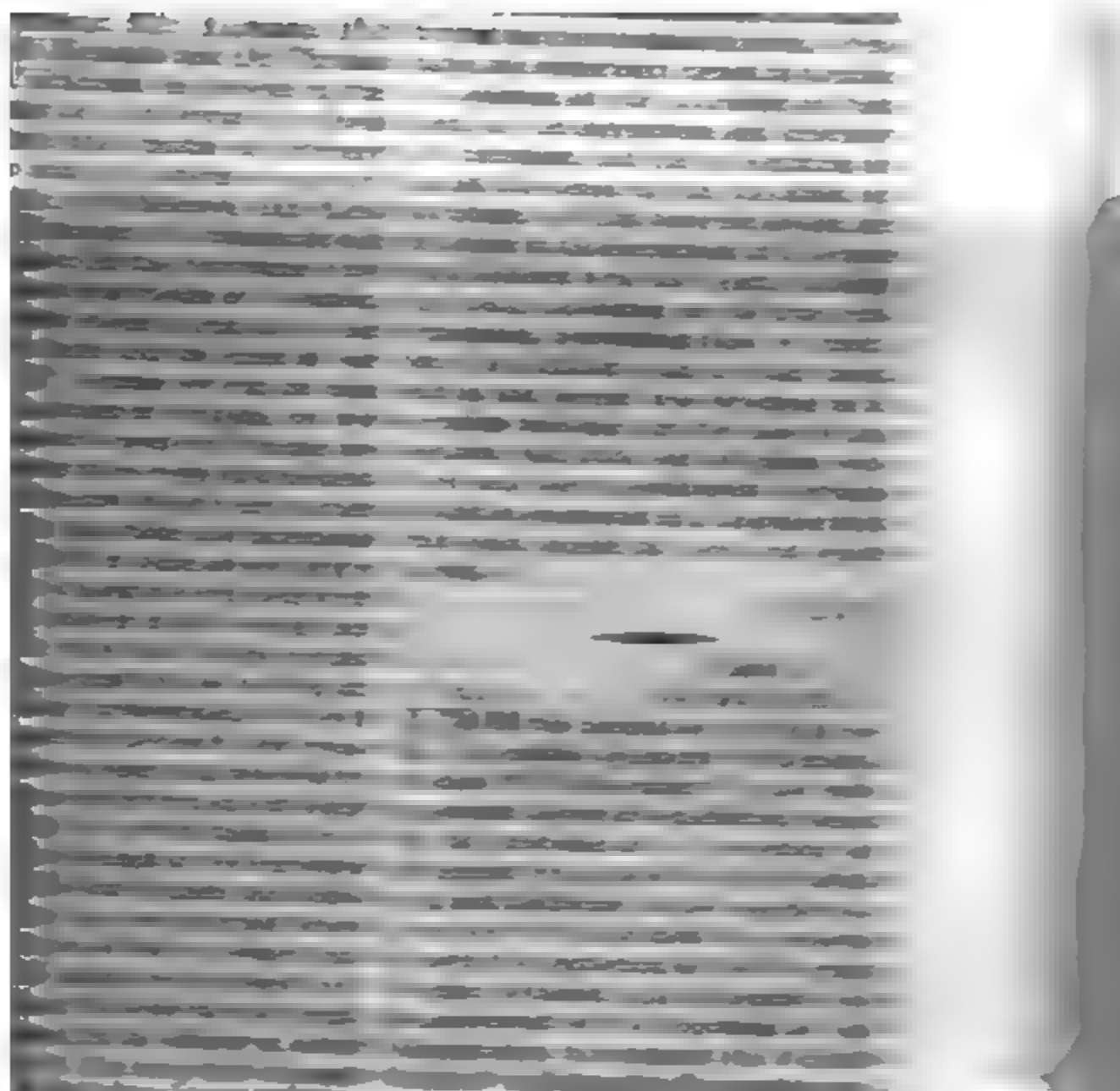
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IN THE DISTRICT COURT OF THE UNITED STATES FOR THE DISTRICT OF COLUMBIA



gro children prosper and increase, and kidnapping though still prevailing to an afflicting degree, is yet practised with less and less audacity." For farther particulars relating to the proceedings of this patriotic and benevolent Society, I must refer to "The Inquirer," No. 2, my present object being to point out a *fact* equally unexpected and gratifying to me, which is related in the plan laid down by the Convention, for the "general emancipation of Slaves." This *fact* is, that an experiment for very *materially* improving the condition of the field Negroes in our West-India Islands, has been tried on a scale of sufficient magnitude, and been found not only to answer, but far to surpass the hopes that had been formed of its success. I give the account verbatim.

"The plan now proposed" (by the American Delegates) "is not new. It is no Utopian visionary theory, unsupported by experience. It has been successfully tried in the Island of Barbadoes, by the late Joshua Steel, and the result exceeded his most sanguine expectations. 'The first principles of his plan,' says Dr. Dickson, 'are the plain ones of treating the Slaves as human creatures; moving them to action by the hope of reward, as well as the fear of punishment; giving them out of their own labours, wages and land, sufficient to afford them the plainest necessaries; and protecting them against the capricious violence, too often of ignorant, unthinking, or unprincipled, perhaps drunken men and boys, invested with arbitrary powers, as their managers and drivers. His plan is founded in nature, and has nothing in it of rash innovation. It does not hurry forward a new order of things: it recommends no fine new projects or ticklish experiments; but by a few safe and easy steps, and a few simple applications of English law, opens the way for a gradual introduction of a better system.' To advance above 300 debased field Negroes, who had never before moved without the whip, to a state nearly resembling that of contented, honest and industrious servants, and often paying them for their labour; to *triple* in a few years the annual net income of his estates—these were great achievements for an aged man, in an untried field of improvement,

pre-occupied by inveterate vulgar judices. He has indeed accomplished all that was really doubtful or in the undertaking; and perhaps that is at present desirable, either owner or Slave; for he has ascertained as a *fact*—what was before only to the learned as a theory, and to practical men as a paradox—that paying of Slaves for their labour actually produce a very great profit to their owners."

It must be a matter of rejoicing to every humane heart, to find it experimentally, that such a step towards actual emancipation, may at the *present time* be taken, not only without fear of injury, but with great advantage to West-India proprietors. Had my friend Cooper gone out to Christenbury a plantation so organized, we have no doubt respecting the success which would have attended his judicious and persevering efforts; and thus it appears, that this hitherto wild and degraded race of men, may be improved with large pecuniary advantage to their owners, be rendered comfortable and religious.

In another article of the "Inquirer," (Proceedings of Societies,) we are also informed that a gentleman of Barbadoes lately returned from a voyage to England at his own expense, in order fully to understand the Lancasterian system of teaching, and returned to promote it with most zeal."

The information which I have gained, of bright rays, peculiar trust of freedom and intelligence penetrating into a *moral* region, I hope you will permit to be spread through the medium of the Repository. It cannot but be accessible to many; and if any of your friends have connexions in the Island, let this interesting experiment be tried, and these great improvements made, I hope they will be dispensed to gladden the hearts of the benevolent by communicating such particulars as are within their present knowledge, or that by inquiry they may be able to procure.

MARY HUGGINS

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Boston,  
Feb. 12, 1823.

**I** WISH with every person in the world could read, and had access to a correct copy of the Holy Scriptures. But the capital law of the Bible Society, i. e. "without error or comment," and above all the very many serious defects that the most learned and pious acknowledge attend our version, and many other very modern translations, have effectually prevented me from having any thing to do with the Bible Society. I sent a letter about the year 1810 to the monthly publications, in which I exhorted the distributors of Bibles and Testaments seriously to consider whether they ought not to correct our version, before they proceeded to multiply the copies in so great a degree.

When I give away a Bible or Testament, I put the following note in one of the blank pages at the end of it:

1 John v. 7, 'There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: all these three are one.'

Dr. Doddridge thought this passage doubtful.

Archbishop Newcome has left it out of his translation of the New Testament: and the present Bishop of Lincoln says it is spurious. See Dr. Pottymann's Works, Vol. II. p. 90."

And in more instances, probably, than one, I have also pointed out some acknowledged erroneous translations.

It appears from a pamphlet by Dr. P. Smith, that he had used to inform his Catechumens that 1 John v. 7 was not genuine; and that this offended some of his brethren. He says in his own defence, "I cannot, as an honest man, permit my Catechumens to repeat the passage as if it were a part of the word of God, and I should dread the effects (and I know a painful instance) of the discovery being made at a late propitious time." *Vindicta Anglicana*. Part 2nd. By John Pye Smith, D.D.; p. 77.

I also beg leave to say, that it is not acting an open, honest and upright part, nor doing as we would be done by, to give away Bibles or Testaments without taking such notice of it, as is specified above. Truth stands in no need of error to show it up. Job xv. "Will ye speak wickedly for

God? and talk deceitfully for him?" Job xiii. 7. It is also deserving of very serious consideration, whether it is not acting contrary to the express command of God, given us in Deut. iv. 2: "Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God, which I command you." And in Rev. xxii. 18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Esq., a very zealous and active member of the Bible Society, called on me, many months ago, to procure orders for Bibles and Testaments. I informed him that I had Bibles and Testaments put into my hands to give away, and that I had then some copies by me. He came in, took a seat, and we conversed for a few minutes. When he rose up to go away, a few of my books being at hand, I pointed to them and said, there is Newcome, and there is Griesbach, and there is the Improved Version; and then turning to him, I laid my finger on his arm, and said in a very serious manner, what a pity, Sir, it is that our translation was not improved before the copies were so much multiplied! He, I apprehend, meant to say that it was not expected at first that the copies would have been so numerous—that the work would be done. I replied, yes—it will be done,—but in the mean time I have suffered a great deal from the defects of our translation; and I feel for those that shall come after me; I meant wheresoever these corrupt translations shall be dispersed.

He some time after favoured me with the loan of the second number of Mr. Bellamy's Translation of the Bible: when I returned it, I sent with it a letter that contains the following passage:

"I wish, Sir, you would seriously ask yourself, whether the great works of Kennicott and Griesbach, and the New Translations of part of the Scriptures by Bishop Lowth, Drs. Blayney, Geddes, Doddridge, Archbishop Newcome, and many others, do not call upon you and other persons to use all your influence to excite the British nation to improve our authorized Version of the Holy Scriptures. Depend

upon it, Sir, that you cannot glorify God, honour your Saviour, or benefit mankind more effectually, than by making such efforts, during the few days or years that you have to spend in this world. Recollect what Mordecai, the good subject and servant of God said, on a weighty concern, to Queen Esther, 'If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance' (from, in this case, an imperfect translation of the Holy Scriptures) 'arise' (to the British nation) 'from another place.' Esther iv. 14.

We learn from the Sixteenth Report of the British and Foreign Bible Society, 1820, p. 64, that Dr. Tingstadius, one of the bishops of Sweden, who is also one of the first Hebrew scholars of the present day, and who has long been employed in preparing a New Translation of the Swedish Bible, could not be persuaded by Dr. Henderson to form a Bible Society in his diocese, as it would give to the Old Swedish Translation such an extensive circulation, as would obstruct the progress of the New.

Such rational checks put to the boundless increase of the copies of corrupt translations of the Holy Scriptures, are both laudable and necessary, and will in the end do more for the glory of God, the credit of our holy religion, and the good of mankind, than the well-meant, but too hasty efforts of many of their imprudent brethren. I bear them record that they have a zeal for God, but in this respect, it is not according to sound knowledge.

JOSEPH JEVANS.

SIR,  
I BEG to assure your interesting correspondent, Mr. Cooper, [XVII. 751,] that when I sent you the paper, [XVII. 677,] on which he has animadverted, nothing could be farther from my intention than to say any thing that could wound his feelings, much less question his veracity. I was truly sorry to observe, in his concluding sentence, something which almost implied that I had done so; but let me express a hope, that he will shew that he does not retain any offence where none was intended, by speedily completing the series of his interesting

communications. At least, let him consider, that it will be unjust to punish all your unoffending readers for my fault alone. The fact is, I will acknowledge, that not being very familiar with West-Indian matters, I was not sufficiently on the alert to inquire, whether the children, stated to be in the schools, were in the state of slavery or not. I rather took it for granted that they were; whereas, I see by re-consulting the Report the contrary is generally the case. But while I concede thus much, must still contend that, *even with respect to the Slaves*, both children and adults, the Methodist Report furnishes evidence that philanthropic endeavour are not in vain. Mr. C. appears to admit, what indeed is very evident from numerous parts of the Report that the Wesleyan Missionaries have considerable numbers of the Slave population submitted to their religious instructions, and that with the good will of the Planters. I have already quoted, in my former letter, their testimonies to the improvement in morals and piety, which the Negroes manifest in many instances. To this I will add one more: it comes from the island of St. Eustatius. Mr. French says,

"I have on this island four places in each of which I preach once in the course of the week. The last of these was opened under the following peculiar circumstances. A Slave belonging to a person on this island had run away from his master, and become most notorious robber, and having got others to join him, he was appointed their captain. He resided with them in the mountains fourteen months, but at last was taken and put into confinement. His master expostulated with him on his conduct, but the Slave replied, that no one had cared for his religious concerns, and therefore he had been ignorant and wicked. His master applied to me, and I told him that if he would suffer me to preach to his Negroes, it would save him great deal of trouble. I went to the robber, conversed with him, and he became apparently sorry for his past wickedness, and purposing to act very differently in future. The master offered me a large warehouse for worship, and has since fitted it up for that purpose: I preach in it to all his N

...who, with his own family and many others, attend from the neighbourhood. The late robber himself, I am happy to state, manifests a real change of life and heart, to the truth of which his master bears a pleasing testimony. He has been received as a scholar into our Sunday-school. Our excellent governor, with his secretary and a member of the council, lately visited the Sunday-school, and expressed his high satisfaction with the improvement of the children."

But your correspondent seems to think that all these instructions can do the Negroes but little real good, as long as they remain in slavery. He will pardon me for saying that I cannot conceive this. Such is the nature of Christian truth, that if it be but received with any degree of seriousness and affection, I think it must, as a moral certainty, operate most beneficially both on the heart and the understanding, and through them on the whole social behaviour. And this appears, from the statements of the Missionaries, to be realized in fact. Whether the reception of religion will tend to produce any insurrectionary movements among the Negroes, I feel unable to judge with absolute confidence; but it appears to me, that religion represses such movements by much stronger motives than it incites them, nor am I aware that there are any facts on record in evidence of such a danger. Moreover, among the Planters themselves, a contrary opinion seems to be gaining ground.

With respect to the instruction of the Negroes in the art of reading, it is certainly a more questionable measure, and unless it goes hand in hand with a progressive emancipation, may have dangerous tendencies. Reading, however, is not absolutely necessary, either to life or godliness: it is but a modern blessing in the world, since before the art of printing, it was probably never enjoyed by the mass of mankind, whether bond or free. But even from this acquirement, when attained in conjunction with religious instruction and discipline, I think there must be more to be hoped than to be feared. More jealousy, however, exists on this point among the Planters, and consequently, a comparatively limited number of slave-children receive this

part of education. Indeed, I must admit your Correspondent's correctness, in saying, that the Report alluded to furnishes no decisive evidence of any slave-children being taught to read, though it is made probable that in a few instances they are so. But we have seen that religious instruction, by catechizing and preaching, is carried on to a considerable extent among the Negro Slaves, and that with apparent benefit. From the opinion, therefore, that among these degraded people Missionary labours are almost useless, Mr. Cooper must pardon me when I say that I still feel some ground for dissent.

EUELPIS.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCCI.

*Botanical Heaven.*

It is amusing to see how men associate their favourite pursuits with their religious expectations. In this they sometimes fall into the ludicrous. The Botanic Garden, for instance, at Leyden, contains a bust of *Clusius*, one of its founders and benefactors, on which is the following inscription:

Non potuit plures hic querere Clusius  
herbas,  
Ergo novas campis querit in Elysiis,  
which may be thus plainly Englished,  
New plants to Clusius, Earth no longer  
yields,  
He goes to botanize in the Elysian fields.

This compliment (says the Editor of the Horticultural Tour by a Deputation from the Edinburgh Horticultural Society, an interesting and valuable work, just published in one volume, 8vo.) has a parallel in one paid by the author of the "*Gramina Britannica*" to the herborizing zeal of the late Mr. Sole, of Bath: "If our spirits, after their escape from this prison of clay, continue any attachments to what engaged them on earth," surely, concludes the amiable Author, rapt in botanical fervour, Sole is now "simpling in celestial fields!"



# POETRY.

## *On the Death of Mrs. WELLBELOVED.*

'Tis finish'd. The divine decree,  
The awful word to thee is given,  
Which bears thee hence from fleeting  
joys,  
To pure and perfect bliss in Heaven.

And he, whose soul was link'd with thee,  
Thy converse all his pains beguiling,  
Thy love, with mild and even ray,  
Upon his autumn pathway smiling,

And they, dear pledges of that love,  
Who own'd, in thee, so choice a bless-  
ing,  
Whose worth bespeaks thy guardian care,  
Their minds thy excellence possessing,

Now mourn thy loss ;—bereaved mourn !  
In sorrow pine ;—in misery languish ;—  
Now, half repress the bursting sigh,  
Now, vent it with redoubled anguish.

While Memory, sadly-pleasing power,  
Each loved and honour'd feature  
traces ;  
Gives "airy nothingness" thy form,  
And clothes it with thy Christian  
graces :

Paints thee, as when, in happy time,  
The smile—the fond caress bestowing ;  
Thine eye with pleasure's tear suffused,  
Thy breast with fond affection glow-  
ing.

Ah vain, ah bitter task ! for see !  
The loved illusion disappearing,  
Grief holds anew her cheerless sway,  
A dark and saddening aspect wearing.

Soon may their sorrows cease to flow ;  
And, gentle Peace, their bosoms filling,  
Bid Hope her cheering influence shed,  
Like heavenly dew, its balm distilling.

And if, blest Shade ! the charge be thine,  
Unseen, unfelt, around them moving,  
To shield their heads from every harm,  
In danger's path, a safeguard proving :

How happy, then, on life's rough way  
To tread, a heavenly guard attending ;  
Can danger overwhelm, or snare betray,  
'Thy hand from every ill defending ?

And happier still, that journey o'er  
To meet ;—and part, oh never, never !  
To wing, with thee, the pathless way,  
And dwell in realms of bliss for ever.

E. W.

*York, February 13, 1823.*

## THE BIBLE.

It is the one, clear light,  
That, if all other lamps grow dim,  
Shall never burn less purely bright  
Or lead astray from *Him*.

It is the golden key  
To treasures of celestial wealth—  
Joy, to the sons of misery,  
And, to the sick man, health.

It is the blessed band  
That reaches from th' eternal throne,  
To him, whoe'er he be, whose hand  
*Will* seize it for his own.

The gently proffer'd aid  
Of One who knows us ;—and can best  
Supply the beings he hath made  
With what will make them blest.

It is the sweetest sound  
That infant ears delight to hear,  
Travelling across the holy ground  
With God and angels near.

There rests the aching head—  
There age and sorrow love to go—  
And how it smooths the dying bed,  
O let the Christian show !

E.

## JONAH.

*Suggested by a Sermon of the late Rev.  
H. Turner's.*

"Go thou to Nineveh :  
Thou prophet of the Lord most high ;  
The voice of her iniquities  
Hath pierced the lofty sky ;  
Tell her, ere forty days are o'er,  
Proud Nineveh shall be no more."

Reluctant he departs—  
Did his heart bleed in pity ? No !  
Because our God is slow to wrath  
The prophet's steps were slow ;  
He knew and fear'd the power of prayer  
'I' avert the threaten'd judgment there.

And it was so—in dust

Humbled the guilty people knelt,  
Leaving the gorgeous palaces,  
Where late in pomp they dwelt ;  
King, princes, mourn'd the deep offence,  
And gave themselves to penitence.

Now that his powerful voice,  
Heaven-taught, had reach'd the sinner's  
heart,

Might not the prophet well rejoice,  
And blessing God, depart ?  
Or fervent join the hope, the prayer,  
"Who knows if yet our God may  
spare ?"

No—*His* was not the soul  
Of one who, humbled in the dust,  
Pleaded for guilty Israel,  
Yet own'd the sentence just—  
Heaven's gracious thoughts his anger  
move,

And Jonah weeps that "God is love."  
Sorrowing he goes to seek  
A shelter from the noon-tide heat,  
And up there sprang above his head  
A shade so cooling, sweet ;  
"Jonah was glad," the record says,  
We hear not of the Giver's praise.

Short was his joy—the plant  
In one short night a worm devour'd,  
The prophet saw it droop and pine,  
And, sorrowing, miss'd his gourd,  
Yet gentle still those accents fell,  
"In this thine anger dost thou well ?"

"Yes, I do well, even thus,  
Thus angry unto death, to pine :"  
"Then thou had'st pity on the gourd,  
Which was no work of thine—  
Which in a night has flourished,  
And in a night thou see'st is dead !

"And shall no pity rise  
For thousand and ten thousand souls  
That in the depth of ignorance  
No sense of right controuls ;  
And shall not God spare Nineveh,  
Where thrice ten thousand people be ?"

Oh ! if there be who wield  
Heaven's thunders o'er their brothers'  
head,  
Not, Jonah-like, commission'd high,  
With error compassed,  
O let them, warn'd by Him, beware,  
Nor curse whom God perhaps may spare.  
And let their guarded souls  
Be to themselves severely true,  
Sorrowing pronounce condemning words,  
And let those words be few ;  
Their chiefest joy the "joy of Heaven,"  
O'er love display'd and sin forgiven.

E.

\* Moses, Deut. ix. 18.

To LOUIS—*Le Désert.*\*

Then thou *will* submit, O King !  
Then thou *will* submit to be  
That scourge of the world, a warlike  
King,  
Deep charg'd with the blood of the  
Free ?

Then thou, in thine age, *must* take  
The sword on the side of wrong,  
Impatient to think this idle world  
Should dally with Peace so long.

Now shame on the souls that roused  
Such wrath in a merciful breast,  
And gave thee thoughts which would ne'er  
have come,  
Had they left thee alone in thy rest !

And thou *hast* believed the word,  
That God can delight to see  
His image fair in the mind of man  
Effac'd by a thing like thee ?

And thou *canst* indeed believe,  
If the prayer be duly said  
And the mass-bell rung,—that the smile  
of Heaven  
Shines bright on thy favour'd head ?

Or ever the deed be done,  
Oh ! ponder, for mercy's sake !  
Nor madly yet one comforting thought  
From a dying moment take !

Or ever the widow's sigh  
To the throne of God hath sped,  
Or the deep and solemn curse be gone  
From the warrior's lowly bed ;—

By all thou hast hop'd or fear'd  
In Heaven or Hell, oh pause !  
For God will fight in defence of the right,  
And not in oppression's cause.

E. T.

*Lines written in the Prison at  
Calais.*

(From Mr. BOWRING'S "Details of his  
Arrest, Imprisonment and Liberation,"  
just published.)

*Calais Prison, Oct. 8, 1822.*

I have marched up and down this foul  
abode,  
And read its tales of misery : 'tis a  
book

\* Since this poem was printed, we  
have seen it in the *Examiner* newspaper,  
but being sent to us as an original, we  
give it as such. ED.

Crowded with vice and virtue—with  
 the excess  
 Of vice and virtue. Heroes have been  
 here,  
 Who sit on heavenly summits now,  
 and walk  
 In the free fields of bliss. I will not  
 ask  
 What crimes have crowded here; for  
 men are wont  
 To err most strangely when they talk  
 of crime:  
 The vilest go uncourged; but I have  
 seen  
 More valour and more truth in these  
 black cells  
 Than ever honoured many a mighty one  
 Whom million slaves have worshiped.  
 I'll look round  
 And moralize, and for a moment chase  
 The memory of wife and children—  
 thoughts  
 Too bitter for a prisoner, and for one  
 Whose prison is not in his father land:  
 The cold walls on one side were mould-  
 ered o'er,  
 And the damp sweat exuded. Stains  
 of blood  
 Were sprinkled on the other: fith of  
 years  
 Covered the floor. There was a sick-  
 ening stench,  
 Nauseous as the plague's breath. The  
 bars, the bolts  
 Seemed made for giants; and the  
 heavy keys  
 Were shaken, as with a malevolent joy,  
 By the unhearted keeper. Vermin  
 tribes  
 Luxuriated: it was a palace to them.  
 I imaged to myself the various minds  
 That had left transcripts on these pri-  
 son-walls;  
 But some had been erased, as if rebuke  
 Had cried "Shame" to the conscience;  
 some were left  
 Broken, or finished tremblingly. Re-  
 morse,  
 Or fear, or levity, had checked the  
 hand;  
 Yet like Belshazzar's silent warning,  
 they  
 Spoke loud as thunder. One had writ-  
 ten there,  
 "Take ye my life who took my hope  
 away."  
 Another told his history: "I was born  
 In Brabant and was happy: I had  
 filled  
 A soldier's place with honour, but I  
 fled,  
 Deluded by a false one's charms, and  
 built

My heavy pile of misery. Oft I turned  
 An ear of deafness to the voice of truth,  
 And whelmed me in my own most ob-  
 stinate will.  
 Thy coward penitence is worthless now.  
 O miserable mortal! bow thy head,  
 Suffer and sink." The line was blend-  
 ed there  
 With other exclamations: "What! is  
 this  
 A fit abode for virtue? linked to crime,  
 Married to infamy. Great Heaven! I  
 swear  
 I swear the charge is false!" and so it  
 was:  
 'Twas but the agony of a youthful soul  
 Dreading contamination. One had  
 drawn  
 Rude boughs of intertwining olive. One  
 Had sketched a drooping ash, bent o'er  
 a stream,  
 And hung gold weights upon its  
 branches: "Men  
 Are bowed by circumstance." 'Twas  
 eloquent:  
 I felt it, and I looked again; I saw  
 There was an altar hid behind the tree,  
 On which a fire was burning. 'Twas  
 a dream  
 Of the pure days of youth. "Man is  
 trained  
 To perfect wisdom but by perfect woe—  
 Thou must be more unfortunate!"  
 How oft  
 Have I, with listening ear and busy  
 sense,  
 Waited upon your moralizers! Come,  
 Classical proud one! Come and show  
 a page  
 In all thy catalogue, so rich in lore,  
 As this cold wall. There were two  
 trembling lines  
 From one just hurrying to the scaffold:  
 "I  
 Now end my course and perish. It  
 were sweet  
 To die in England!" Carved upon the  
 floor,  
 There were most strange and hierogly-  
 phic forms,  
 Which spoke of British captains—Bri-  
 tish crews,  
 Captured and there confined. Some  
 humorous jests  
 Were blended—had my mind been  
 tuned to mirth.  
 I was not mournful—I could not be  
 gay.  
 I heaved no sigh—I could awake no  
 smile:  
 Wife, children—perhaps. I'll muse no  
 more. Alas!  
 I am a prisoner.

## SELECT NOTICES OF FOREIGN LITERATURE.

[As we take the articles under this head from the foreign periodical publications, chiefly the *Revue Encyclopédique*, we are responsible for the translation only.]

*Der Prophet Jesaia.*

The prophet Isaiah, recently translated from Hebrew into German, by G. Gesenius, Divinity Professor at Halle, in the circle of Mersebourg. Leipzig, 1820. Pp. 165, in 8vo.

*Commentar über den Jesaia*, von G. GeseNIUS. Philological, Critical and Historical Commentary on Isaiah, by the same. Leipzig, 1821. Pp. 140. 8vo.

M. GeseNIUS has obtained astonishing success in teaching the Hebrew tongue. He has published the history of this language, a grammar and dictionary, as well as other analogous books, much esteemed in Europe. The most learned Hebraists, and the most able theologians in Germany are inexhaustible in the praise of this new translation of Isaiah, the merit of the commentary, the erudition displayed by the author, and the justness of his reflections. He endeavours to point out, in his text, the prophetic annunciation of the Christian religion, the most remarkable traits of the life of Jesus Christ, and the establishment of his doctrine amongst the Gentiles.

*Hebraische Grammatik, &c.*—Hebrew Grammar, by the same. Fifth Edition. Halle, 1822. One Vol. in 8vo. Pp. 232.

At the end of this volume, the author announces a new edition of his Hebrew and German Dictionary, which is to assume the form of Hebrew and Latin, and in which will be found the etymologies, and a comparison of the Hebrew dialects.

*Calvin et l'Eglise de Genève.*

Calvin and the Church of Geneva; by M. Bretschneider, of Gotha; a work translated from the German, by G. de Felice. Geneva, 1822. J. J. Paschoud. Paris, J. J. Paschoud, rue

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de Seine, No. 48. In 8vo. Price 2 francs.

This work is more important than its title seems to denote: this remark we address to the translator. The title announces a polemical work, whilst the production of M. Bretschneider is entirely historical. It is a very interesting biography of the life and labours of the French Reformer. In it we find a precise and clear exposition of the theological doctrines of Calvin. M. de Felice, in translating the German work into French, has principally aimed at answering the calumnies of the *Conservateur*. In the book of M. Bretschneider is to be found a justness and originality of thought sometimes very remarkable, joined to a profound knowledge of the circumstances and spirit of the Reformation. There are also many details of the life of Calvin, hitherto but little known. I have remarked (pp. 34, 35) a brilliant parallel between Calvin and Luther. The author points out the noble features of the character of Calvin; considered as a legislator. He discusses fully the conduct of Calvin in the judgment against *Castellio*, *J. Gruet*, *Bolsec* and particularly *Servetus*. In the times in which we live, Protestant theologians ought at once to acknowledge that Calvin countenanced the burning of Servetus; that no one thinks of maintaining that the Reformers were men entirely undeserving of reproach, any more than the enlightened priests of the Roman Church maintain that the Popes were all perfect; neither should it be considered that the defects of their characters can at all diminish the gratitude the Protestants owe them for having, according to them, delivered reason from bondage and strengthened the sacred rights of conscience.

Charles COQUEREL.

*Notice sur l'Etat actuel des Eglises Vaudoises Protestantes des Vallées du Piémont.*—Account of the present condition of the Protestant Churches of the

Valleys of Piedmont, followed by the intolerant decrees issued against the Christian Reformers, their petition to the King of Sardinia, and the statistical description of the Vaudois districts.

This account is drawn up by M. Charles Coquerel, one of the contributors to the *Revue Encyclopédique*. It is an useful supplement to the history of the Vaudois and of the persecutions they have undergone. Their present population amounts to 13,000 souls in 22 *communes*. It is the effect of the government they have been under since 1814, that they are precisely in the same condition as were the Protestants of France before the edict of 1787, that is, exposed to a mass of oppressive laws and regulations, which may at every instant be put in force against them. They are excluded from every employment and all public functions, except the profession of soldiers, without the hope of being promoted above the rank of sergeant: they are waiting for liberty of conscience to be restored to them; they live on hope, may they not be deceived!

#### LANJUINAIS.

##### *De la Nécessité d'abolir la Peine de Mort.*

On the Necessity of abolishing the Punishment of Death, an Essay in Verse, followed by Four Discussions in Prose, in which are examined the Opinions of Mably, J. J. Rousseau, Filangieri and Montesquieu on that Subject. Paris, 1822. Pelicier, Place du Palais Royal. Pamphlet in 8vo. Price 3 francs.

The work of M. VALANT, who when young pleaded this noble cause before the National Convention, is dedicated to one of the most respectable members of that assembly, whose eloquent and courageous voice abandoned neither a virtuous king in misfortune, nor his country bowed down under the weight of a brilliant despotism, to M. LANJUINAIS, whom our liberal and constitutional institutions still reckon amongst their most invariable supports. The motto of the pamphlet contains the principal idea that runs through it: "I dare remind the arbiters of nations," says the author,

"that in all ages innocent persons have been condemned to death." He brings forward the most celebrated and most lamentable proofs of it in his poem. Philosophical reasoning and quotations from history, sometimes damp the ardour and imagination of the poet. In luminous notes he discusses the opinions of Mably, Jean Jacques Rousseau, Filangieri and Montesquieu, immortal writers whom we regret not to see amongst the defenders of a moral truth, so victoriously demonstrated by the learned Beccaria, and in our days by the illustrious Pastoret, the ingenious Roderer, and so many other distinguished writers. M. Valant is worthy to walk in their footsteps: the moment is no perhaps, far distant when the cause he defends will triumph: the epoch will arrive, when a whole continent, advancing towards a new and superior civilization, under the auspicious instruction of religion and liberty, will expiate the crimes committed formerly in its bosom by the guilty supporters of ignorance, fanaticism and slavery.

#### SAXONY.—LEIPSIC.

The lectures at our university continue to be much frequented. The number of pupils during the winter season, was 1102, amongst whom 480 were studying divinity; 381 jurisprudence; 163 physic; and 74 philology. On the 1st of December, the total number was increased by 51 pupils. This prosperity is not astonishing to those who know the names of the professors. The celebrity of M. M. Rosenmüller, Hermann, Becke, Weiske, Kruse and Spohn, who preside over the philological studies would convince us that in every department of science true merit alone has been entrusted with the care of education in this university.

#### AUSTRIA.

*Public Instruction.—Jesuits.*—A great number of Jesuits, expelled from Russia, have been allowed to settle in Galicia, where the direction of the gymnasium of Tacnopol has been entrusted to them. An imperial decree exempts them from the duties in

and by the law of amortisation, on condition that they shall declare all their acquisitions to the proper authorities. At the time of the arrival of the Jesuits from Russia, there was at Vienna a provincial of the order, who fixed their ulterior destination, keeping some in the Austrian states, and sending the others to Italy. At the same time, measures were taken in Hungary for their being well received there on their journey. Doubts are still entertained as to their order being entirely re-established in Austria. The Jesuits having obtained a novitiate house at Vienna, would seem, however, to decide the question in the affirmative.

#### HALLE.

The faculty of theology, assembled under the presidency of its dean, M. Omerius, a learned man, distinguished by many works, and recently by the publication of an excellent Commentary of the Prophet Isaiah, has awarded the diploma of Doctor of Divinity to Mr. LEX, Hebrew Professor at Cambridge, as a mark of gratitude for the Syriac and Arabic Versions of the Bible which he has made for the Bible Society. The motives for granting the diploma are thus expressed:—  
*Propter insignem linguarum orientalem doctrinam, permultis biblicorum versionibus antiquo nitore restitutis intendit probatam, atque ad propagandam veram christianam pietatem adhiberi.*

#### GERMAN UNIVERSITIES.

Great sensation has been excited in Germany by a work bearing the following title: "On the disgraceful Proceedings in German Universities, Gymnasiums, and Lyceums; or History of the Academical Conspiracy against Royalty, Christianity and Property. By K. M. E. Fabricius, Librarian at Bruchsal." This work, of about 200 pages, is dedicated to all the Founders and German Members of the Holy Alliance, their Ministers and Ambassadors to the Diet; and tells them things that make the hair stand on end. Men such as Kant, Fichte, Schelling, Campe, Löffler, Paulus, Krug, and a long et cetera of

names, to the number of 60,000 writers, are here denounced as corruptors and seducers of youth, blasphemers, liars, incendiaries; who have formed, directly and indirectly, an association, by which all thrones are threatened, and from which all the revolutions we have witnessed proceeded. M. Fabricius knows this association; he even prints the oath taken by the members. He proposes to abolish all the Universities, or at least to place them under the most rigid surveillance; for the tutelage under which they now are is very far from satisfying him!

#### Greek Patriotic Song.

When the Turks penetrated into the Morea, the Greeks of that beautiful country displayed an extraordinary heroism, worthy of ancient Greece. Thousands of young warriors, and even old men, sang with enthusiasm a noble patriotic hymn, composed by a Greek Professor, and set to music by a German musician. This song contributed much to excite the courage of the heroes who destroyed the army of Kheourchid. The following strophe is particularly remarkable: "Our war is not that of ambitious conquerors and enemies to humanity, it is a sacred war. Nature and religion impose upon us the duty of driving out our tyrants that we may have a country." . . . . .

#### DEATHS ABROAD.

The sciences and arts have to deplore the loss of M. GALIN, inventor of the *Méthode du Métoplaste*, member of the Philharmonic Society of Amsterdam, &c., who died at Paris, 31st August, 1822. Born at Bourdeaux in 1786, of an obscure family, he owed to himself alone all his instruction. He occupied himself whilst very young in mathematical studies, and was professor of the higher mathematics in the Lyceum of Bourdeaux, then in the institution of the deaf and dumb in the same town. He published, in 1818, his Method of Teaching Music, which is as remarkable for the clearness of the style as for the depth of knowledge which it implies. The method of the *Métoplaste* has obtained much success in



Holland and at Paris. The pupils M. Galin has formed in that city, do no less honour to his character than to his talents. It will soften the just regrets which the death of their Professor causes them, to know that an extensive work, relative to music, which he has left ready for the press, will soon be brought forward.

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MADAME DE CONDORCET, (see Mon. Repos. XVII. 640,) widow of the illustrious Secretary of the Academy of Sciences, died at Paris, on Sunday, 6th September, 1822. The end of her life has given new proofs of that pure and sublime philosophy with which she was penetrated. Notwithstanding the acute and almost continual pains of her last long malady, the wants and future lot of those she assisted occupied her incessantly; and even when her voice became indistinct, it was the names of these persons which she articulated the best and most frequently. The same sentiment of philanthropy led her to wish for the plainest funeral. This lady, so estimable for the goodness of her heart and the soundness of her understanding, justly cherished and regretted by all who had the happiness of approaching her, and sharing her affections, had made herself known in the literary world by an elegant translation of the *Theory of Moral Sentiments* by ADAM SMITH.

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BERTHOLLET. The year which is near its termination will be distinguished by the great and numerous losses that have afflicted the learned world. The science of Astronomy has been deprived of D'Alembert and Herschel; the *Ecole normale* and a great number of eminent Professors are lost to us; the studies of the most celebrated school of medicine in the world are interrupted, and the very existence of that Institution is endangered; Haüy is no more; a few months after his decease, Berthollet follows him to the grave. The last-named calamity is the more afflictive because it was unexpected, the vigorous constitution of

this eminent scholar having lulled his friends into security: although he had arrived at the age of seventy-four, there was no indication that science was about to lose the genius and the labours of one of its most zealous promoters. Berthollet, like D'Alembert, first studied physic, but chemistry soon became more attractive in his eyes, and the path of useful discovery was open before him. We shall not on this occasion undertake to give an account of all that he has done for the science of chemistry; the subject would require leisure for methodical researches and an extended treatise. Suffice it, at present, to mention some of his works: his *Elements de Teinture* and his *Statique Chimique*, will be known and consulted long after the ideas and facts which they contain shall be found in subsequent works, which develop the further advancement of science.

In the article which we shall devote to Berthollet, a man so worthy of our regret, we shall follow him in his peaceful career of science, amidst the revolution in Egypt; we shall recall that glorious epoch when the arms of France had conquered the land of the Pharaohs with its monuments of grandeur; we shall contemplate Berthollet and Monge amongst the ruins of Tyre, enfeebled by disease, but animated by the love of knowledge and of their country, plucking with hands, bereft of their strength, some fragments of the walls and buildings of that ancient city, to subject them to scientific analysis. After having admired the scholar, we shall turn our attention, with varied interest, to the public man; nor will the private individual be less worthy of our regards. The task of the biographer of this good citizen, this sincere and judicious friend of liberty, this professor whose zeal and genius have given the character of demonstration to a science before imperfectly investigated, would be a task affording the liveliest pleasure, did not every line he writes recall to his memory, that death has put an end to the labours he is delighted to trace.

# **OBITUARY.**

## *Additions to Obituary.*

**SAMUEL PETT, Esq., M.D.**

(See p. 57.)

THE subject of this memoir was born on the 26th of September, in the year 1755, of a respectable family of Protestant Dissenters, at Liskeard, in the county of Cornwall. He received the rudiments of his education at the Grammar-School of that town. In 1781, and in his 16th year, he entered the Dissenting Academy at Daventry, then under the superintendence of the Rev. Thomas Belsham, the present minister of Kearsney Street. (Hear. Repert. XVII. 305.) His amiable character shows out in this early period of his life, and some of his most valuable friendships were formed with persons who were his fellow pupils. For his tutor he entertained sentiments of the highest respect and esteem, and for no one of the many gentlemen under his care did the tutor feel a warmer regard. In an affectionate letter, written on occasion of his death, Mr. Belsham says, in reference to his character as a student, "Entering with his whole soul into the innocent gaiety of youth, he was distinguished at all times by the steadiness of his conduct, by his respect for religious principles, and by an ardent thirst after knowledge and ambition of improvement; while, at the same time, the simplicity of his temper, and the courtesy of his manners, rendered him the object of universal affection and esteem." On leaving the Academy, he was for some time undecided in the choice of his profession. He entered himself of one of the Inns of Court in London, and for a short period turned his attention to the law; but not finding legal studies agreeable to the bent of his mind, he exchanged them for those of medicine. To pursue them to the greatest advantage, he entered in 1789 the University of Edinburgh. Here he passed three sessions; but being called home to England by the private concerns of his family, for one winter, he did not graduate till the year 1793. His Thesis for his degree, printed at Edinburgh, in that year, bears the following title: "*Dissertatio Medica inauguralis de Colica Pictorum. Quam, Annorum Summo Numine, ex Auctoritate Reverendi nuncmodum Viri D. Gulielmi Robertson, S.B.T.P., Academicæ Edinburgensis Præfati, necnon Amplissimi Summi Academici Consensu, et auctoritate Facultatis Medicæ Decreto, pro Gradus Doctoris, summopere in Medicinâ Honoribus ac Privilegiis rite et legitime*

*consequendis; Exultorum examini subiecit Samuel Pett, Anglus. Soc. Med. Edin. Soc. necnon Soc. Nat. Stud. Edin., Soc. Extr. et super Præses annuus. Ad diem 24 Junii, hora locoque solita.*" On printing his Dissertation, Dr. Pett dedicated it to his respected tutor and valued friend, Mr. Belsham, in the following appropriate terms: "Reverendo Thomæ Belsham, cum ob Causâ et Præcepta, tum ob Amicitiam, quæ per plurimos annos illi dignatus est, sumptu colendo; hoc Opusculum, animi gratulandi et devotissimi testimonium, sacrum voluit Auctor." As a member of the Medical Society of Edinburgh, Dr. Pett contributed a paper on the office of the Membrana Tympani, which is amongst the Society's manuscripts. Before this period he had had the happiness of connecting himself in marriage with Mary Ann, the eldest daughter of Jonathan Eade, Esq., of Stoke Newington, the proprietor of the mansion in that village which was long the seat of the Abneys, and which is still an object of curiosity as the residence, for many years, of the learned and pious Dr. Watts.—Dr. Pett's first settlement in his professional character was at Plymouth, in which place and the neighbourhood he was well known and much esteemed. His success was quite equal to his expectations, and would have been probably such as to attach him to this place for life, had not the party-spirit excited by the war of the French Revolution led him to feel that the metropolis, or its vicinity, was a much more congenial situation for a Protestant Dissenter and a friend of freedom. He removed in 1796, and took up his abode at Clapton. Unambitious in his sentiments and retired in his habits, he contented himself at first with the life of a private gentleman, and would, in all probability, have continued in retirement, had he not been overruled by the importunities of friends to resume his profession. Some medical practitioners of the first eminence, amongst whom were the late Drs. Pitcairn and Saunders, strongly urged him to fix in the metropolis. To this he objected, on the ground of health, and, it may be, from feeling himself unequal to the anxiety and efforts required to a successful London practice. He was, besides, increasingly bound to Hackney by several valuable friendships; and here accordingly, in compliance with the wishes of many, he again took up his professional character, in the year 1804; and the event proved that his decision was wisely formed, for his practice soon

became considerable, and it was growing yearly until the time of his decease.—This was without any contrivance or scheme of his own, and wholly owing to his character, his talents and his manners. He was averse to the usual, and in most cases necessary measures for advancing his professional career. He was once an unsuccessful, and, the writer suspects, an unwilling candidate for the office of physician to the Charter-House, and he allowed himself to be proposed as a candidate for the same office to the London Hospital, but shrunk back in the midst of his canvass from the toilsome drudgery which such a pursuit imposes, and from which it is strange that some means should not be adopted by the public, or at least by the directors of charitable institutions, to save the members of a profession, whose education and social habits may be expected to train them to delicacy of feeling.—Dr. Pett cheerfully accepted and conscientiously fulfilled the duty of Physician to the Refuge for the Destitute in Hackney Road: he was also Physician to the Albion Fire and Life Insurance Office, which appointment he held from the time of the institution of the Society. In the regular and unambitious practice of his profession, Dr. Pett's life was varied by few incidents. His studies of later years were chiefly medical, and few persons in the profession were better acquainted with the history of disease and with the discoveries made in the healing art. His leisure from his increasing medical duties was devoted to general literature and science, and to the enjoyments of social intercourse, in which he took lively pleasure and to which he largely contributed. By a liberal education he had acquired a great mass of general knowledge, and no small share of elegant learning; and by a judicious disposition of his acquirements, appeared competent to the discussion of any subject, whether scientific or literary. He read all new works of merit with avidity, and was rarely seen in his walks or rides without a book in his hand. His diffidence restrained him from employing his pen for the public benefit. His standard of literary excellence was very high, and he seemed to feel that he could not write to his own satisfaction. When urged to publish cases that occurred in his own practice, he was accustomed to disparage his own opinion and to remark that the publication of medical cases had grown into an evil. It is to be regretted that an unjust estimate of his own powers kept him from the exercise of literary composition, since the few specimens of his writing that are given to the public, evince remarkable soundness of judgment,

delicacy of feeling and simplicity and perspicuity of style. The earliest of these, known to the present writer, is a short account of the late Rev. Henry Moore, of Liskeard, [Mon. Repos. XVII. 163,] inserted in Dr. Alkin's elegant memoir of that amiable man, prefixed to "Poems Lyrical and Miscellaneous," in quarto, which Dr. A. edited for the Author, and which appeared as a posthumous publication in 1803. Dr. Pett was connected by his family with the Presbyterian congregation at Liskeard; and Mr. Moore's character and taste were too congenial with his own not to attract his cordial esteem.—It may be here added, that Dr. P. was one of the Trustees of the Meeting-House in that place, and that upon the extinction of the old congregation he consented, with his usual liberality, that the building should be occupied by another denomination, rising into importance, but unprovided with a suitable chapel.—The next occasion on which he employed his pen for the public information, was on the death of Mr. Gilbert Wakefield, for whom as a scholar, a Christian, a patriot and a friend, he felt the highest admiration. In conjunction with other medical men, Dr. Pett attended this truly eminent man in his last illness, and at the instance of his biographer, Mr. Rutt, he contributed a letter containing a well-drawn up and very interesting detail of the malady that deprived the world of so distinguished an ornament. This is inserted in Vol. II. of the Memoirs, pp. 289—295, and will be read with eager, but melancholy interest by the friends of Dr. Pett, as it has long been by those of Mr. Wakefield.—The only fruit of Dr. Pett's pen, besides these, was also produced at the call of friendship, in the case of the late much-lamented Mr. Dewhurst. In a letter to Mr. Rutt, who compiled the account of this distinguished scholar, so prematurely taken away from the world, printed in our VIIth volume, pp. 729—749, Dr. Pett both related with great succinctness the progress of his rapidly-fatal disease, and sketched with great felicity his general character. (Pp. 741—743.) From frequent and familiar intercourse, he knew well the powers of Mr. Dewhurst's mind and the rich acquisitions of knowledge which he had stored up, and no one more deeply and permanently lamented his loss. The readers of this work may remember that it was not long ago proposed to publish a collection of Mr. Dewhurst's papers: for the success of this project Dr. Pett was very anxious, and the last letter that he ever wrote, penned after the insidious disease that terminated his valuable life was at work, contained a reference to the favourite

himself.—In the exercise of his profession, Dr. Pett always appeared in his own character, disinterested, condescending, liberal and generous. After the first visit, he was no where a stranger. His patients were his friends. This was the case no less with the poor than with persons in good circumstances. The poor knew and felt this, and hence he was always denominated by them "The Poor Man's Friend." The blessing of them that were ready to perish came upon him. A great number of individuals in humble life, to whom he had been a benefactor, bewailed his death, and still lament bitterly their own loss. No man, perhaps, in his station, was ever followed to the grave by more or deeper mourners; consisting too of that class of persons whose mourning is the dictate not of fashion but of the heart. He was, indeed, "worthy, for whom" they "should do this." He took real pleasure in being serviceable to his poor neighbours. Frequently, after a fatiguing day, and when he was beginning to enjoy the comforts of his fireside, he has called to mind some patient of this class who expected his visit, and regardless of weather and every other inconvenience, has proceeded to the abode of want and disease, at a considerable distance from his own habitation. One of the last efforts of his dying speech, (as it is stated in a note to the Funeral Sermon, p. 44,) was an explanation to his servant of the residences of some poor patients, whom he was anxious to inform of his illness, lest they should suffer in mind or body from his non-attendance. — Nothing can more strongly illustrate the power of Dr. Pett's excellent character than the degree of respect and esteem which he enjoyed amongst the members of his own profession, whom he conciliated, amidst differences of opinion and interest, by his frank conduct and amiable manners. He was a bond of union to such of them as were in his own neighbourhood: those that were at a distance put confidence in him, on account of his wide-spread moral reputation. In general society, Dr. Pett was an universal favourite. His manners were easy but dignified, indicating all that is intended by the word gentleman. He was diffident, but not reserved. As occasion offered, he took his share in conversation, and his remarks displayed a highly-cultivated and well-stored mind. His countenance bespoke his character; it was manly, ingenuous and benignant. He had a peculiarly benevolent smile, which was irresistibly fascinating. Beyond the circle of his profession, his charities were very great. He had, in

fact, a deep sense of the obligation that lies upon a Christian to do good; and such was his humility that he frequently lamented the small amount of his usefulness. There was scarcely a public object dependent upon private liberality for support, within his own religious denomination, to which he was not a subscriber; and many were his contributions to distressed individuals and decayed families, known to few besides the recipients of his bounty and Him who seeth in secret.—To improvements in the condition of his fellow-creatures he was eagerly devoted, especially such as came within the scope of his profession. Having thoroughly studied from the beginning, and watched the operation of Dr. Jenner's discovery, he was a zealous advocate for vaccination, which he believed would finally exterminate the small-pox, or at least take away the malignity of the disease. He therefore discouraged the variolous inoculation, and partly as a trustee of the parish of Hackney, and partly as a physician, he procured the disuse of the practice amongst the parochial dependents. He drew up a paper on the comparative advantages of the two inoculations, to which he gained the signatures of the medical practitioners at Hackney, and this determined the resolution of the guardians of the poor.—Without any ostentation of profession, Dr. Pett was a decided Christian. He had little relish for theological and metaphysical niceties, but he entered with his heart and soul into those great views of religion which regard the perfection of the Divine character, and the improvement and happiness of the human race. He despised the mummery of superstition, and shrunk with abhorrence from the appearance of bigotry. He was a Protestant Dissenter, because he believed that the principles of Protestant Dissent lie at the foundation of truth and liberty; he was an Unitarian, because he viewed Unitarianism as the only scheme of Christianity that represents it to be worthy of a Divine author. His connexion with the Gravel-Pit congregation at Hackney was, it is believed, a source of satisfaction to himself; it was, certainly, a matter of rejoicing to his Christian brethren. Many instances were there in his conduct, of the interest which he took in the diffusion of scriptural truth: it deserves to be mentioned that he was one of a small number of liberal and enlightened individuals who, both to express their cordial friendship for Mr. Belsham, and to promote the knowledge of the Scriptures, which Mr. Belsham's life has been spent in advancing, formed the plan for bringing out the "Com-

mentary on the Epistles of Paul," in the very handsome form which the first or 4to edition, lately published, exhibits.—In his political sentiments, Dr. Pett was, as might have been expected from his family and his education, a Whig, and friendly to every real and salutary reform. He rarely expressed strong indignation, except when the arrogant assumptions of oppressors, and the invasion of the independence of nations, and of the rights of man were the topics of conversation. His best affections were with the nations now struggling on the continent of Europe for their liberties, and he expressed to the writer, not long before his death, that he felt too keenly on this subject for his own comfort.—The opinions, both political and religious, of Dr. Pett, had their root in benevolence, and hence they produced no unpleasant feelings towards such of his acquaintances and friends as differed widely from himself in both. No one could be more remote in belief from the Roman Catholic religion: yet he sympathized with the Roman Catholics as far as they were oppressed for conscience' sake, and would have scrupled no exertion within his power on their behalf. When the absurd and hypocritical cry of "No Popery" prevailed in 1813 and 1814, and a petition echoing it was got up in the parish of Hackney, he associated with a few neighbours to ascertain the practicability of a parochial meeting in order to protest against the measure: through the prejudice of the many, and the timidity of the better-informed, it was found that public opposition would be fruitless or rather injurious to the cause of liberality; but Dr. Pett was not satisfied without making some attempt to stem the torrent of bigotry, and accordingly, having obtained permission of the author, he was chiefly instrumental to the reprinting of a considerable impression of Mr. Charles Butler's admirable "Address to Protestants," (inserted in our VIIIth volume, pp. 149, &c.), and to the circulation of it, by leaving a copy at every respectable house in the parish. In the same liberal spirit, he was a subscriber to the Roman Catholic School at Somer's Town, where he also sometimes attended gratuitously in the exercise of his profession; induced to this partly, no doubt, by his friendship for the excellent patroness, Miss Trelawney, daughter of Sir Harry Trelawney, with whom in earlier life he was very intimate, and for whom, amidst all the Baronet's vicissitudes of faith, he entertained sincere respect.—This brief memoir will appear to strangers to be a panegyric; the writer can only say that he could not trace the life of Dr. Pett

without falling into this strain. He had, doubtless, his defects; but they derogate little from his worth. He was, as has been said, very diffident, and his diffidence might sometimes resemble weakness. Akin to this failing, was occasional indecision of mind, leading to procrastination. Judging favourably of human nature, and warm in his affections, he reposed too large a confidence in some whom he admitted to his friendship. By constitution he was extremely irritable, and this temperament might, though of late years more rarely, be occasionally seen in his language and manners: this natural disposition being considered, it is wonderful that he should have obtained such a command over himself, and acquired such an habitual kindness of demeanour: the fact shews the power of his benevolent principles and feelings, and deserves to be recorded in recommendation of the rare, because difficult, and therefore meritorious virtue of self-government. On the whole, Dr. Pett was an extraordinary instance of moral goodness. In any one good quality he might have many equals, though few superiors, but in the aggregate of his character he excelled most persons. He had his peculiar place in society, in which his death has created a total blank. No one can be expected to be to his friends and neighbours exactly what he was. By all that knew him, it will be long before he is thought of without pungent regret, or spoken of without strong emotion.

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### *Dr. T. F. Middleton.*

(See Vol. XVII. p. 772.)

1822. July 8, at the Presidency of Calcutta, after a short but severe illness, in the 53d year of his age, the Rev. THOMAS FANSHAW MIDDLETON, D.D., F.R.S. His Lordship was in the full possession of his health on the preceding Tuesday, when he visited the college. On the day of his death, he was considered to have passed the crisis of his disorder, and to be out of danger; at half-past seven he was thought much better than before, but at eight he was seized with a violent paroxysm of fever, and at eleven o'clock he expired, to the great grief of all who had the honour of his acquaintance.

Dr. Middleton was born in Jan. 1769, at Kedleston, in Derbyshire, and was the only child of the Rev. Thomas Middleton of that place. He was educated at Christ's Hospital, under the rigid discipline of the Rev. James Bowyer, who has been not inaptly termed the Busby of



ent. Here he was con-  
sulted by Sir Edward Thornton,  
ambassador to the court of  
Spain; by Rev. George Richards, D.D.  
of the Aborigine Britons,  
Lectures; and Mr. Cole-  
man, from whose fertile pen  
he received a tribute of gratitude to  
the ability of their tutor.

At St. George's Hospital he proceeded,  
after the school exhibitions, to  
Trinity College, Cambridge, where he  
obtained B.A. 1792; M.A.  
and D.D. in 1808.

In 1792, after taking the de-  
gree of Doctor of Divinity, he  
being ordained Deacon,  
Rector of Lincoln (Dr. Pret-  
teridge upon his clerical du-  
tiousness. In 1794, he was  
elected by John Prettyman, Arch-  
deacon, and brother of the  
Rector to his two sons; and  
to this circumstance that  
led for the future patronage  
of the Bishop, who presented him, in  
the story of Tansor in North-  
amptonshire, by the promotion of  
him to the see of Killala, in  
at this time he published  
an essay without his name, en-  
titled "The Country Spectator."

Middleton married Eliza-  
beth, daughter of John Maddison,  
Rector of Northampton, and of Alving-  
hamshire.

He published "The Blessing  
; a Thanksgiving on oc-  
casion of Nelson's and other Victo-  
ries, 1802, obtained from his  
the consolidated rectory of  
St. Andrew with Castle Bytham an-  
d St. Andrew held with Tansor, by

Middleton established his  
reputation as a scholar by the publica-  
tion of "Treatise on the  
Greek Article, applied to  
the Illustration of the  
Scriptures;" and the following  
year he published; a Sermon preach-  
ed at the Lord Bishop

of Northampton; but in  
his livings in that county,  
he was appointed, by the same gene-  
ral, the vicarage of St. Pan-  
cras, and Puttenham, Herts;  
he took up his residence at  
Puttenham, Kentish Town.

He was collated by the  
Bishop, to the Archdeaconry  
of Northampton, and in the autumn of  
1813 directed his attention  
to the condition of the parish

of St. Pancras, in which he found a po-  
pulation of upwards of 50,000 persons,  
with only the ancient very small village  
church, which could not accommodate  
a congregation of more than 300. On  
this occasion he published "An Address  
to the Parishioners of St. Pancras, Mid-  
dlesex, on the intended Application to  
Parliament for a New Church." Dr.  
Middleton's influence and perseverance  
caused a Bill to be brought into Parlia-  
ment, for powers to erect a New Church;  
but the Bill was lost in the debate upon  
the second reading.

In 1813, the Rev. C. A. Jacobi, a Ger-  
man divine, having been appointed one  
of the missionaries to India, Dr. Middle-  
ton was requested to deliver, before a  
special meeting of the Society for pro-  
moting Christian Knowledge, a charge to  
the new missionary, previous to his de-  
parture.

About this time the friends of the esta-  
blishment of Christianity in our Eastern  
dominions, were very active in prevailing  
upon Government to establish an epis-  
copacy in those vast regions; and Lord  
Castlereagh, in a debate on the renewal  
of the East India Company's Charter, ad-  
verted to the expediency of such an esta-  
blishment. It was subsequently enacted,  
that the Company should be chargeable  
with certain salaries, to be paid to a  
bishop and three archdeacons, if it should  
please His Majesty, by his letters patent,  
to constitute and appoint the same. In  
the autumn of 1813, Dr. Middleton re-  
ceived an order to wait upon the Earl of  
Buckinghamshire, President of the Board  
of Control, by whom he was recom-  
mended to His Royal Highness, the Prince  
Regent, as the new Bishop of Calcutta.  
He was consecrated on the 8th of May,  
1814, at Lambeth Palace, the Archdea-  
con of Winchester having preached the  
consecration sermon. On the 17th of  
the same month, he attended a special  
meeting of the Society for promoting  
Christian Knowledge, to receive their  
valedictory address, delivered by the Bi-  
shop of Chester; on the 19th, he was  
elected a Fellow of the Royal Society;  
and on the 8th of June, took his depar-  
ture for Bengal.

Upon his arrival in India, Dr. Middle-  
ton was mainly instrumental in founding  
the Mission College at Calcutta, for the  
following purposes: 1. For instructing  
Native and other Christian youth in the  
doctrine and discipline of the Church of  
England, in order to their becoming  
preachers, catechists, or school-masters;  
2. For teaching the elements of useful  
knowledge, and the English language, to  
Mussulmans and Hindoos, having no ob-



ject in such attainments beyond secular advantage; 3. For translating the Scriptures, the Liturgy and Moral and Religious Tracts; 4. For the reception of English missionaries on their first arrival in India, for the purpose of acquiring the languages. Toward the erection and endowment of this college, the Society for promoting Christian Knowledge, the Society for the Propagation of the Gos-

pel in Foreign Parts, and the Society for Missions to Africa and the East, have each contributed 5000*l*.

Under any circumstances, the death of such a man as Dr. Middleton would be a great loss to the profession of which he was so distinguished an ornament, and has caused a chasm that will with great difficulty be filled up worthily.

*The Inquirer*, No. III.

1823. Jan. 21, at *Chichester*, in his 72d year, Mr. STREET, surgeon. Mr. S. was one of the oldest members of the Unitarian Chapel in that city, and the event of his death was improved, on the Sunday following, the day of his funeral, by Mr. Fullagar, in a discourse, founded on the remark of Jesus, recorded John xvi. 32: "Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own; and shall leave me alone; and yet *I am not alone, because the Father is with me.*"

After enumerating the comforts arising from a sense of the Divine presence and favour, amidst the loss of friends, the decay of nature, the vacancies occasioned by death in our religious assemblies, and in the prospect of dissolution; the habitual piety of our Lord, his frequent communion with his God, his imitation of the Divine Being in acts of kindness and benevolence, and his uniformly bearing witness to the truth, were stated as the probable grounds on which he could assure himself *that the Father was ever with him.* "Many," then continued the preacher, "actuated by such feelings, have on their death-bed, invited spectators practically, if not verbally, to see how a Christian can die. And the thoughts of those before me have, I doubt not, coincided with my own, in tracing a similarity between these principles and those of that old member of this religious assembly, on whom the grave has this week been closed. Flattery becomes not this place; but there are characters to whose goodness silence is injustice; in respect of whom, silence is injustice towards survivors; in respect of whom, silence is injustice towards the Unitarian faith; which is sometimes declared by those who reject it, to have in it nothing capable of supporting us in the prospect of dissolution. If the memory of the just be blessed, to trace the actions of the just is a respect due to their memory. If there be an undecaying nature in virtue, it is necessary to perpetuate the remembrance of that virtue, that by imitation *it may itself be perpetuated.* This must plead my excuse, if I call to your minds

one who, of unobtrusive habits, wished in the most unobtrusive and unostentatious manner, to be carried to the land of his fathers. He rests in peace: but 'while the virtues mourn, Friend, Parent, Pattern,' it may be allowable for a few moments to consider his excellencies. Belonging to a profession in which, it is notorious, many holding Deistical opinions are found, but from which remark, generally speaking true, there have been, among the worshipers in this house, many honourable exceptions, our deceased friend was not tainted with the too much prevailing moral disease of his brethren: he was not tainted with that religious indifference, too common among them, and among us all; his general conversation and demeanour, his regularity in attending the public services of religion, demonstrated that devotion had taken possession of his soul. Nor was he merely devotional, as far as correct views of the greatness of the Almighty, and of the insignificance of man, are calculated to inspire awe and veneration for the Deity; he was ready to endure difficulty, and in the course of his professional labours he experienced some slights and inconvenience on account of his steady attachment to what he deemed Christian truth. It was not merely in the sanctuary of his God that our deceased friend took his constant seat; but he worshiped from conviction with those who are more or less condemned by the ignorant and interested in what is called the religious world, especially in the vicinity of aspiring cathedrals. A hope of professional lucre did not tempt him to make shipwreck of faith, nor could faction draw him, as it sometimes does those who are only or chiefly anxious to appear as men to fast, from what he believed to be the path of Christian duty, the asylum of Christian truth. He drank deeply the benevolent spirit of Jesus; this was him, while following a profession in which there is great opportunity either of imposing on the credulity of man, or of being his friend and helper, presently attentive to all the sons and daughters of suffering, whatever the rank

**His last moments.** Happy will it be to the poor of this place and neighbourhood, and honourable will it be for the present medical practitioners of our city, if from their assiduity, the poor have no occasion to regret that heaven did not extend, to a longer period, the professional labours of our deceased friend. He was not, it is true, during his illness, left solitary and alone, for conjugal and filial affection was ever active in its attention; but the calmness and serenity he displayed from the commencement of his illness, assured, as he seemed to be, from the hints he dropped, that he would never more join the bustling sons of men, demonstrated that he had with him in his confinement, not merely his earthly friends, but his *heavenly Father also*. The energies of his nature failed, and his gradual descent to the house appointed for all the living, was not by art or soliloquy to be impeded; but he knew that he was in good hands, in the hands of his Father and his God, and in the joyful hope of a future resurrection, with company of spirits he was gathered to his fathers in peace. 'Let me die,' may all who saw him exclaim, 'the death of the righteous, and let my last end be like his.'

— "We yet survive; and what are the duties which, from these reflections, seem to be incumbent upon us? To cultivate pure feelings; to display benevolent affections; to be ardent in an inquiry after, and to be dauntless in the profession of, Christian truth. Then, by inducing others by our example to glorify our Father in heaven, we may become instrumental, in the hands of our God, in filling up that vacancy in the church and in society, which the removal of our friend has occasioned; then may we find the work of our God prospering in our hands; and then may we entertain a well-grounded hope, that if the decay of nature, or the removal of friends, should leave us, *human appearance alone, we shall not be alone*, for that our heavenly Father will be with us, his promises will support us through the vale of death, and the fulness of joy belonging to heaven be ours; when, with a voice as resistless as that which now commands the sons of

men to return to their native dust, the sleeping saints shall be raised from their slumbers, and this mortal shall be ordered to put on immortality."

Jan. 25, at *Newbury*, in the 75th year of his age, the Rev. JOHN WINTER, thirty-eight years pastor of the Independent Church, in that town.

— 29, at *Brighton*, after a long season of debility and suffering, JAMES WESTON, Esq., of Upper Homerton, at the age of 63. He has been extensively known for many years as one of the firm of solicitors bearing his name, in Fenchurch Street, and respected by the public for his honourable character, and highly-esteemed by his numerous friends for the amiableness of his temper and manners.

— 31, after an illness of a few days, Mrs. ANNE WELLBELOVED, the wife of the Rev. C. Wellbeloved, of York: "a woman," says the York Herald, "little known to the world, but in the bosom of her family, and within a small circle of friends, admired, esteemed and loved, for her excellent understanding, her exemplary fortitude, her cheerful piety, and her regular discharge of every social and domestic duty."

Feb. 4, at her house in *Harley Street*, Lady RUMBOLD, widow of Sir Thomas Rumbold, Bart., and daughter of the late Dr. Edmund Law, Bishop of Carlisle.

— 6, at *Stoke Newington*, in the 53rd year of her age, Mrs. MYRA HODGKINS, relict of the Rev. George Hodgkins, many years minister of the Dissenting congregation at that place. [Mon. Repos. IX. 639 and 788.] By her amiable temper and pleasing manners she endeared herself to all who had the pleasure of being acquainted with her. The removal of this excellent woman from this sublunary sphere of being was most sudden and impressive. She had entertained a party of friends the preceding evening in the possession of her accustomed health and cheerfulness. Seized with an apoplectic fit, she never afterwards spoke, and within the hour expired! Little did she imagine that Providence had ordained that she should so soon follow her beloved youngest daughter, who was a few months before consigned to the tomb.— A sole surviving eldest daughter and a beloved sister remain to bewail her irreparable loss, and cherish her many virtues. The deceased was interred in the family vault in the cemetery of the new Church,

\* Mr. STREET was, for many years, apothecary and dispenser of medicine at the Dispensary in Chichester; which Institution has had the able assistance of Dr. Sney and Dr. Sanden, who, with Dr. Burr and Dr. Powell, whose premature and deeply regretted death happened a few years since, frequented the Unitarian Chapel.

Hackney. The writer of this article having preached at her particular request the funeral sermon of the Rev. George Hodgkins, witnessed the piety and resignation of this worthy woman on that trying occasion, and feels a melancholy pleasure in paying this unsolicited tribute of regard to her memory.

J. E.

*Islington.*

Feb. 10, at her house *Moria Place, Southampton*, suddenly, aged 70 years, Mrs. YOUNG, widow of John Young, Esq., late Professor of Greek, in the University of Glasgow, whose lamented death is recorded in our XVth volume, p. 682.

— 14, at her house in *Guildford-Street*, in the 81st year of her age, Mrs. TOOKE, widow of the late Rev. W. Tooke, whose decease is announced on the very same page as, and immediately preceding, Dr. Young's, just referred to.

— 15, at his house in *Bryanstone-Square*, the Rev. RICHARD ROBERTS, D.D., late High Master of St. Paul's School.

— 16, at his See House, *Ardbraccan Cavan*, Dr. THOMAS LEWIS O'BEIRNE, Lord Bishop of Meath.

Feb. 16, near *Wanshall*, aged 60, WILLIAM ARTAUD, Esq., the artist, well known by some of his portraits of distinguished men, and amongst others of Dr. Priestley. The 4to engraving by Holloway of this eminent man, the best extant, is from Artaud's picture.

— 21, at his house, *St. Mary at Hill*, aged 74, Mr. SAMUEL BROWN, wine-merchant. He has left a widow, one of the daughters of the late Rev. Robert Robinson, of Cambridge. He was the brother of Mr. Timothy Brown, (Mon. Repos. XV. 553,) who was the friend of Mr. Horne Tooke, and the associate of all the principal Reformers of his day, and also the friend of the Rev. E. Evan-son, whose peculiar hypothesis he favoured, as he shewed by causing a New Testament to be printed after Mr. Evan-son's death, agreeably to his standard of genuine scripture.

Lately, the Rev. ISAAC ASPLAND, M.A., Rector of East Stonham, Suffolk, and formerly Fellow of Pembroke Hall, Cambridge.

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## INTELLIGENCE.

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### FOREIGN. FRANCE.

The question of war with Spain remains in the same undecided state. All the population of France, excepting always the priests, are said to be against the projected *legitimate* crusade. "On the superstitious minds of the Comte d'Artois and the Duchess d'Angoulême," says a writer from Paris on the 19th inst., "the *bad weather* has had a serious effect, and some ineffectual prayers of the Abbé Frayssinous for sunshine to light up the invading army, have had their share in increasing the apprehensions of the war. Whatever be the cause, a momentary stop has certainly been put to the military movements."

Prince TALLEYRAND made an eloquent speech in support of the amend-

ment on the address to the King of France, earnestly deprecating war with Spain.

The importance attached to the sanction of England to the measures of the French Government was manifested by a fabricated speech of our King to the Parliament having been published by the *Etoile*, an Ultra Journal, in which his Majesty was represented as pledging himself in all events to a strict neutrality.

The *Cour Royal* has sentenced M. BENJAMIN CONSTANT, for the Letter to M. Mangin, to a fine of 1000 francs. He is said to have delivered a long and eloquent speech in his defence.

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### SPAIN.

The enlightened and virtuous *Llorenti*, whose banishment from France, at the instance of the Pope's Nuncio,

was reported, XVII: 776, has reached his native land in safety and been received with enthusiasm by the Spaniards. From Iran, on the 25th of December, he addressed a letter to the *Constitutionnel* Paris newspaper, in which he expresses warm gratitude to the Journals for their favourable mention of his case, and to the Parisians who had shewn him so much kindness. He alleges that he was not wholly unworthy of this kindness, since in the years 1792 and 1793, when he was Governor and Vicar General of his diocese of Calahorra, he had fed 150 French priests for six months, without asking them what were their political opinions. To the priests, he says, he attributes his expulsion from Paris. He has information that the Jesuits made the Pope's Nuncio believe that his work entitled "*Portraits Politiques des Papes*," was the same work as the "*Crimes des Papes*," and that in consequence the Nuncio demanded that he should be expelled or punished. The French ministry preferred the former alternative, and proceeded to the expulsion without any inquiry into the charge, which is wholly false.

Immediately after writing thus far, we see an account in the papers of LAORIENT's death. He died lately at Madrid, a few days after his arrival there, in consequence, it is supposed, of his compulsory journey over almost impassable roads in the depth of an inclement winter. Here is another victim of the barbarous policy of the Bourbons!

The Court of Rome is not idle in Spain. The Roman Congregation designated *the Index*, i.e. the *Index Expurgatorius* for pointing out books that are not to be read, passed a decree, printed copies of which were circulated in Spain, prohibiting various works of Spanish authors, written in defence of the rights of the nation. This arrogance the Spanish Government reprobates in a circular of the Minister of the Interior, which orders that all political chiefs shall endeavour to obtain the copies of the said decree and prevent their illicit circulation.

The Court of Rome has refused to receive M. VILLANUEVA, formerly an

ecclesiastic, in the character of ambassador from Spain, on account of liberal opinions advanced by him in certain publications. In consequence, the Spanish Government has ordered the Pope's Nuncio to quit the kingdom.

The Chapter of Canons of St. Isidore of Madrid, headed by Luis GREGORIO, Bishop of Lozerna, has sent an address to the Cortes, breathing ardent patriotism.

### AUSTRIA.

Another proof has just been exhibited of the growth of superstition in this miserably-governed country. The Pope has resolved that four of the holidays which had been abolished in the Austrian States shall be restored, viz., the 2nd day in Easter week, St. Joseph's, St. John the Baptist, and St. Ann's days.

A learned Jewish merchant of Warsaw, of the name of NATHAN ROSENFELD, has written a history of his native country, POLAND, from the best authorities, in the Hebrew language.

### GREECE.

By an effort of daring courage the Greeks have gained possession of NAPOLI DI ROMANIA, the most important fortress and harbour of the Morea. They found large stores of artillery and ammunition. Amongst the prisoners taken is ALI BEY, the principal Turkish commander. The Greek government has removed its seat to this place, which is both convenient and secure.

The English Government recognizes the Greek blockade, and allows the Ionians to have free communication with Greece.

The BOMBAY papers contain a notice of a new weekly paper published in the Bengalee language, the first attempt of the kind, and edited by a learned Hindoo. In the first and second numbers were articles on the liberty of the Native press, and on the trial by jury, which had been purchased with so much avidity that both were out of print. It appears under

the title of "Sungbaud, Cowmuddy," or the "Moon of Intelligence."

### PERU.

A gratifying spectacle has been exhibited in this country. General SAN MARTIN, who has held the supreme command and conducted the Native forces to victory, and thereby established the independence of Peru and Chili, has laid down his military character. He kept his station until the assembly of the National Congress, in which the sovereignty resides, and then, contrary to the wishes of the representative body, resigned all his power; nobly alleging that the interests of freedom demanded of him this sacrifice. He withdraws into private life, followed by the benedictions of the whole country. The place of his retirement is near Mendoza in Chili. He declares in his letter of resignation, that if at any time the freedom of the Peruvians should be threatened, he will dispute the glory of accompanying them in its defence, but solely as a private citizen. From the Holy Alliance of Europe, we turn to such a character with refreshment and delight.

### *Unitarianism in America.*

[We copy the following document from *The Baltimore Patriot* of Jan. 3. The same paper contains an advertisement of a new number of "The Unitarian Miscellany," with an extract from the Editor's address, which we here insert.

"Christianity is a simple religion, intelligible in its doctrines, and plain in its requisitions. It speaks most reasonably to the understanding, and appeals most forcibly to the heart. Designed as it is for all, it is suited to the capacity and apprehension of all. If men have thought it intricate, it is because they have not been content with its simplicity; and if they have turned from its light, it is because they have loved the darkness better. And thus it happens that by far the greater part of the labour which is required from us is, not to explain Christianity, for it is sufficiently explicit, nor to recommend it, for it powerfully recommends itself, but to shew how much that has been supposed to be Chris-

tianity does not at all belong to it, and how miserably it has been misconstrued by its professed interpreters. The minds of men have been so long accustomed to connect mystery, and terror, and scheming, and planning, and darkness, with the very name of religion, that the great object to be attempted is to dissolve this connexion; and when that is done, every thing is done. Let us clear away the heaps of rubbish which are every where piled up in the way, and then the way itself will be straight and level enough. If we can only pull down the superstructures of wood, hay and stubble, which have been built on the edifice of Christ and his apostles, our work is at an end; for the edifice appears in all its beauty then, complete and well-proportioned."]

### *Second Annual Report of the Baltimore Unitarian Book Society.*

The Second Anniversary of the Baltimore Unitarian Society for the distribution of Books, was held the 25th of December, at the First Independent Church. A discourse suited to the occasion was delivered, and after the religious services of the day, the Secretary communicated the following Report:

In making a statement to the Society of their last year's proceedings, the Managers are gratified with being able to express a high satisfaction at the success of their labours. According to such means and opportunities as were in their power, they have endeavoured to promote the objects of the Society. Books and tracts have been circulated in various directions, and in those places especially, where the greatest benefit may reasonably be expected. By publication, exchange and purchase, they have enlarged the number and variety of works intended for distribution, and have now on hand an extensive assortment.

It must be highly gratifying to the Society, not only to observe the fruit of their own exertions, in the spreading influence of principles and doctrines which they deem of the first importance, but also to witness the corresponding efforts of their brethren in other quarters. It is now two years since this Society was first instituted, and within that time, associations have sprung up in different parts



with the professed object of distributing Unitarian publications. A double purpose, highly auspicious to the cause we have at heart, will be thus effected; the comparatively small means and narrow influence of individuals will be made more extensive and effectual, by bringing them to act in concert; and the respective associations, by mutual aid in exchanging publications, will be able to do the greatest good at the least expense. It is hoped the time will not be long before every Unitarian congregation will perceive the importance of such a system, and unite in carrying it into general operation.

The progress of Unitarianism in this country has been rapid, more rapid than even the most sanguine could have anticipated; it is going on, and will go on; it carries with it the majesty and the power of truth; it is the cause of Heaven, and the work of God; it will not stop while reason is honoured, or piety cherished, or the Scriptures revered. Yet there is enough for the friends of righteousness and of sound doctrine to do; truth will conquer at last, but it requires incitements from human aid. God is the author of all, but men are his agents; we must labour if we would hope; we must do what we can to build up the kingdom of God in the world, if we would seek for the blessings of his good government, and the joys of his final approbation. With these views we may be encouraged to persevere, and trust to the great Ruler of all things to direct our labours, in conformity with his wise and holy designs.

To the present time the good influences of an overruling Providence have been manifest in strengthening the hands, and cheering the hearts of our brethren in this country. New congregations are forming, preachers are multiplying, the demand for Unitarian writings is increasing, and a spirit of inquiry has gone abroad. In some parts of New England, a large portion of the inhabitants are Unitarians; many are found at the South and the West, and some in almost every town and village in the Union. More than forty preachers, professing Unitarian sentiments, are employed in Kentucky and Ohio, some with established congregations, others in the duties of missionaries. Our central

situation gives us facilities for sending out tracts and books in these various directions, and this should prove to us both the value of our institution, and the importance of zealous activity.

But for the influence of our religious views we do not look more to the increase of our numbers, and prosperity of our churches, than to the gradual change of public feeling. We see it in the softened tone of orthodoxy, the subdued spirit of bigotry, the weakened power of prejudice, the gradual relentings of malevolence, the dying embers of kindled passions, and in all the indications of the increasing ascendancy of truth over error, of reason over blind credulity, of piety over hypocrisy, and of charity over the narrow views of sectarianism, and the unholy zeal of the self-righteous. In all these respects a visible change has taken place, favourable to peace and religion, and to the progress of those principles of faith and action, which exalt, purify and adorn the human character.

Pulpit denunciations have become less frequent. The cry of heresy, the incorrect assertions, and reproachful language, which were the burden of orthodox Journals, have gradually given way to a more Christian spirit, and a milder temper. The wise have learnt to be silent where they could not confute; the virtuous and candid have learnt to respect the voice of seriousness and candour.

This change, so beneficial to the harmony of Christians, and to the interests of pure religion, we have good reasons to believe, has been owing, in no small degree, to the exertions which have been made to diffuse a knowledge of our sentiments. Such will always be the consequence; ignorance is our worst enemy. The principles of our faith need only be known to be respected—they are the principles of the Scriptures, of reason, of nature; they accord with the best feelings of the human heart, and the highest powers of the human understanding; they have God for their author; they are the principles revealed and published by Jesus Christ, illustrated by his own life, proved by his miracles, sanctioned by his assurance of a future judgment, and confirmed by his death and resurrection.

Such are the principles which we



are united to promulgate, and when they are understood as we understand them, we cannot believe that there will be so much blindness in prejudice or perverseness in bigotry, as to make them the subject of reproachful denunciations. They make for peace, and righteousness, and love, and Christian fellowship.

The means of knowledge which the Managers possess, have made them acquainted with several facts respecting the present state of Unitarianism abroad, and they are happy to say that their information is encouraging. In England, there are nearly 400 regular Unitarian congregations, and numerous societies for publishing and distributing books and tracts. In Scotland several churches have been established, and others are forming; and from Ireland, the missionaries send favourable reports.

A letter written at Clausenburg, Transylvania, in the month of May last, by a member of the Unitarian Consistory in that place, conveys the information, that in Transylvania there are at present 40,000 Unitarians, constituting 120 churches. Unitarianism is one of the four religions, which enjoy equal rights and privileges in that country, the other three being the Roman Catholic, the Calvinistic and the Lutheran.

During the last year, a Unitarian Society has been formed in Calcutta, under the direction of a Baptist Missionary in that place. Hopes are entertained, that much good will result to the cause of Christianity from this Society, and another of the same kind at Madras. It is well known that the natives of that country, among whom are many wise and learned men, have always represented the peculiar doctrines of orthodoxy as an insuperable obstacle to their ever embracing Christianity. It is not unreasonable to hope, that when they shall be acquainted with this religion in its native simplicity and purity; free from the inventions and additions which now encumber its most popular forms; they will not be slow to receive its doctrines, become the worshipers of the true God, and the humble followers of his Son.

Such are the reflections and facts which the Managers have thought proper to lay before the Society, as a

testimony that their own labours are not vain, and as motives to future zeal and perseverance. By order of the Managers.

HENRY PAYSON, Prest.

The officers and managers for the ensuing year are the following:

Henry Payson, *President*, William G. Appleton, *Secretary*, Isaac Phillips, Jun., *Treasurer*, William C. Shaw, *Librarian*. Hon. Theodorick Bland, Rev. Jared Sparks, Rev. F. W. P. Greenwood, John Hastings, Wm. Pennimen, Dr. E. Perkins, John W. Osgood, and Joseph Parker.

A friend at Liverpool (who is requested to accept our thanks) has sent us a New York newspaper, *The National Advocate*, of so late a date as January 28, containing the following pleasing intelligence, in an extract from a letter, dated at Annapolis, in Maryland:

"The Bill to ABOLISH RELIGIOUS TESTS has passed the House of Delegates, 40 to 33. In the Senate it will pass also. Maryland has at last redeemed her character."

## DOMESTIC.

### *Proceedings of Protestant Dissenting Deputies.*

THE first Meeting of the Deputies, elected for this year, was held on the last day of January. This meeting was occupied with discussions no way interesting to the public, and with the choice of officers and a committee. The names of the officers and of the committee we shall subjoin. The 14th of February was appointed for a Special Meeting of the Deputation to take into consideration the resolutions we inserted in the Repository for the last month. [Pp. 58, 59.]

After some observations, which our limits will not allow us to enter upon, the following resolutions were submitted to the assembly:

*General Meeting of Deputies,  
Feb. 14, 1823.*

Resolved, That the Deputies of the Protestant Dissenters receive with pleasure the Resolutions which closed the proceedings of their predecessors, and enter upon the task assigned them with confidence. Thirty years have passed since the Dissenters made a combined appeal to the public and the Legislature for redress of their grievances. Knowledge and just views of civil government

a rapid progress through all society during this period. tions that the Legislature n the increasing liberality of e recorded in the Acts and Parliament; and the Deput- at they have good ground to e candid attention of their to the well-founded com- have to prefer against the xporation Acts, which con- a stigma upon them, solely se of their judgments upon of their religion. That they join upon the Committee to ntly, ardently and prudently ickeration of those measures d in the Resolutions of the uary last, as proper to be the promotion of the great which this Deputation was

That a special General Meet- deputies shall be convened on Friday in March, to receive mmittee their Report, and to rth them if needful, in such may appear desirable in the instances.

Amendment was then proposed, rm of which has not reached purported, that the Deputies rience the attention and ac- rmer Committees in the ma- f the important concerns com- their trust, they relied with fidence upon the zeal and the present Committee, and instruction to them to be un-

This amendment was sup- s Mover, Seconder, and one er Deputies. The original were then put to the vote of 5, and carried with one dis- te, that of the Deputy who e amendment.

urse of the debate the Chair- ked, and his long connexion rliament entitles his remark , that he believed the Parlia- before the country in liberal on the subject of religious and freedom. And he in- me late public occurrences fied this opinion. He also ne of the difficulties which way of the Dissenters in their he object the Deputation were ting to acquire. The apathy rence of the Dissenters under ances were not among the m.

Deputies have now set them- earnest to the work they were o perform, we trust they will ed by all Dissenting Societies

III.

throughout the country: that every con- gregation, and all the friends of religious liberty will prepare themselves to adopt, heartily and steadily, the means that shall be recommended by the Deputies as best conducing to effect the repeal of the obnoxious statutes, so justly described as being a disgrace to our country, where the principles of liberty are supposed to be better understood than in any other nation of Europe. We direct the atten- tion of our readers, at least such of them as believe in the progressive improve- ment of individuals and of society, to the resolutions adopted so unanimously, for we cannot give up the term for one dis- sentient, by the Deputies. And we ear- nestly entreat them to use their exertions in the good cause. Our pages shall be at their service, and we hope in the next Repository to detail the plans which the Committee of the Deputies shall recom- mend for general adoption.

*A List of the Committee of Depu- ties, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1823.*

WILLIAM SMITH, M. P., *Chairman*; Joseph Gutteridge, *Deputy Chairman*, James Collins, *Treasurer*; Samuel Favell, John Addington, Benjamin Shaw, Henry Waymouth, William Burls, William Alers Hankey, John T. Rutt, George Hammond, William Hale, Joseph Stonard, Edward Busk, Joseph Benwell, William Esdaile, B. P. Witts, James Esdaile, Thomas Stiff, James Gibson, David Bevan, John Wilks, William Gillman, R. H. Marten.

THE REV. J. BRIGGS, known by his labours in the Unitarian cause at Selby, Yorkshire, and its neighbourhood, has accepted the pastoral charge of the old Unitarian Baptist Church at Bessels Green, Kent, vacant since Mr. Harding commenced his labours as a Missionary.

THE *Anniversary* of the opening of the *Unitarian Meeting-House, Moor Lane, Bolton*, will be held on Easter Sunday and Monday next, March 30th and 31st. The congregation feel happy in announc- ing to the friends of Christian liberty and equality, that the Rev. Dr. Philipps of Sheffield, and the Rev. Thomas Madge of Norwich, have kindly consented to preach on the occasion.

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*Unitarianism in Ayrshire.*

It may afford pleasure to the readers of the Repository, to be informed of some circumstances which have lately occurred, which are thought likely to direct the attention of some of our fellow-Christians to the simple and intelligible doctrine of Unitarianism. A man of the name of Blair, of unblemished and most respectable character, in the parish of Dalrymple, (about three miles from the house which gave birth to the poet Burns,) applied to the minister of the parish to have his child baptized. Agreeably to the custom with the clergy of the Kirk, it is recommended to the parents to bring up their children according to the principles contained in the Confession of Faith and the Westminster Catechisms, and an audience with the minister (especially before the baptism of the first child) is obtained, in which the minister examines the father on subjects of religion. In the present instance, it is supposed that he had received a hint that his catechumen was not *sound in the faith*, in other words, that he had some leaning to Unitarianism. He accordingly examined him strictly, as "he had resolved to put down those worse than infidel principles of Unitarianism." 1st Question. Who instituted baptism? Answer, Jesus Christ. 2nd Quest. By what authority? Ans. By the authority of God, as it was a part of his commission, or special order from the Father. 3rd Quest. But, John, do you not believe that he was God himself, and instituted baptism by his own authority? Ans. No, indeed; I do not think that he was God, and I am informed in Scripture that he did nothing by his own authority. (John v. 30.) Here closed the examination: the minister said he was an Unitarian: *he, therefore, could not baptise his child*, but he would give him a book to convert him. John read the book, but to no purpose, for he had seen abler things before. After an interval of some weeks, the minister, anxiously expecting that John would come round to orthodoxy, wished for a further delay, but the man himself, finding his conviction of the truth of the Unitarian doctrine becoming increasingly stronger, despaired of obtaining this Christian privilege for his child, and determined to apply at once by means of a mutual friend, to the Unitarian Minister of Glasgow, who had before visited another part of Ayrshire, on a similar occasion. Accordingly, on the 17th of December, your correspondent travelled to Dalrymple in order to perform the office of Christian dedication, and, contrary to his expectations, for no public notice had been given of the in-

tended service, between 80 and 90 sons, of both sexes, were collected from the adjoining parishes Michael, Coyton, Ochiltree, Dalton and Spaiton, of very creditable appearance, and remarkably attentive. As no other room could be procured in the village, we assembled together in a room in the public-house, and a discourse was delivered preparatory to the dedication and defence of the Unitarian doctrine, and definition of the Trinity in the Confession of Faith was read, and the arguments there adduced in favour of the doctrine, viz. 1 John v. 7; Matt. 17; Matt. xxviii. 19; 2 Cor. 13 were particularly examined. Though of a single discourse cannot be mulcated on; but it appears to me that the soil of Ayrshire is well prepared for the reception of Unitarianism, by the ministers of the last as well as the present century, who, if they directly preach Unitarianism, present nothing against it, or in favour of the old system. The well known prosecution of M'Gill, of Ayr, at the close of the last century, produced a discussion, the effects of which are felt at the present day, and will continue to be much long. His "Practical Essay on the Doctrine of Christ," which was the chief subject of that prosecution, a work of singular merit and elegance, would, if republished, still be very useful in the promotion of scriptural truth in Scotland. Some of my congregation owe their first impressions in favour of Unitarianism to the perusal of it; and were led to the general outcry which was raised against him. This was the eminent person ironically addressed by the poet, in his "Kirk's Alarm:"

"Dr. Mac, Dr. Mac, you should  
On the rack,  
To strike evil doers wi' terror,  
To join faith and sense upon or-  
tence,  
Is heretic, damnable error.

I cannot refrain from adding his beautiful sketch of the character of M'Gill's venerable colleague, in the following stanza:

"D'rymple mild, D'rymple mild,  
Though your heart's like a child  
And your life's like the new  
snow,  
Yet that winna save ye,  
Auld Satan must have ye  
For preaching that three's a  
twa."

B.

LEGAL.

of King's Bench, Feb. 6. Tom-convicted at the last Guildhall of a blasphemous libel, (see p. brought up for judgment, on a of the Solicitor-General. He per to shew why he ought not to be punished, in the course of which interrupted by the Chief-Justice, Justice Bent. Mr. Justice Baynes pronounced the sentence of the Court, that he be imprisoned for six months in Cold Bath Fields' Prison, and to pay a fine of 50*l.*, and to give security for his good behaviour for five years, himself in 100*l.* and two sureties each. The defendant retired, at such a sentence was worthy of a Christian church, of which a certain man is so distinguished an ornament.

—  
 MARY WRIGHT was also brought up for judgment. She had been convicted at the sittings in London after the last Term of publishing a blasphemous libel. (See XVII. 645—647.) At the next Term she appeared to answer to a new trial, but was then committed to Newgate, where she remained ever since. (XVII. 648.) She was now brought up on the application of Mr. GURNEY. The Defendant was badly dressed, and was attended by a woman about 17 years of age. Being asked what she had to say in answer to the charge of punishment, she produced a paper and proceeded to read it, but was interrupted by the Court improper to read in a Christian court, inasmuch as the tendency was to revile the Christian religion, their Lordships would not allow her to proceed. She was warned to desist, but was told that she could most gladly hear any thing which might induce a lenient consideration of her case. The Defendant being told that the Court was determined to pass sentence upon her, she was determined to say what she thought fit; and she accordingly pronounced in her address, when Justice BAYLEY (the Court having asked what ought to be done) pronounced a sentence, and ordered the Defendant to be imprisoned for six months in Cold Bath Fields' Prison, to pay a fine of 100*l.*, and to give security for her good behaviour for five years, herself in 100*l.* and two sureties each.—She left the Court with a triumphant air, saying something which was generally audible.

MISCELLANEOUS.

*Mr. Jeffrey's Speech on Sir James Mackintosh's Installation, as Lord Rector of Glasgow.*

(See pp. 43—47.)

After the election of Sir James Mackintosh to the office of Lord Rector of the University of Glasgow, Mr. Jeffrey, the late Rector, addressed the Students, as follows :

“ Gentlemen,

“ Though I believe I have no longer any right to address you in an official capacity, yet I cannot take my final farewell of you without once more returning you my thanks for the indulgence I have uniformly met with at your hands, and offering you my congratulations on the choice you have made of a Rector, who is destined, I am firmly persuaded, far and lastingly to eclipse the undeserved popularity of his predecessor. I think it right also to explain, in a few words, the grounds upon which I, along with the great majority of those who now hear me, have given him on this occasion the preference over his illustrious competitor. Between two such candidates it might well have been thought difficult to choose; and if the result of our decisions had been supposed to depend on any comparative estimate of their *general* merits, I should certainly have felt the task of selection to be one of infinitely greater difficulty and delicacy than that which we have actually had to discharge. Sir Walter Scott, in point of inventive genius, of discrimination of character, of reach of fancy, of mastery over the passions and feelings of his readers, is undoubtedly superior, not only to his distinguished competitor in this day's election, but probably to any other name in the whole range of our recent or ancient literature; and to these great gifts and talents I know that he adds a social and generous disposition, which endears him to all who have access to his person, and has led him to make those splendid qualities subservient to the general diffusion of kind and elevated sentiments. By this happy use of these rare endowments, he has deservedly attained to a height of popularity, and an extent of fame, to which there is no parallel in our remembrance, and to which, as individuals, we must each of us contribute our share of willing and grateful admiration. But what I wish to impress upon you is, that those high qualities are rather titles to general glory than to *academic* honours; and being derived far more from ‘the prodigality of nature’ than the successful

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**PARLIAMENTARY.**

Speech at the opening of Parliament, as we anticipated, (position of a neutral and pacific regard to the continental power) received with applause in both Houses, Mr. BROUGHAM principally, said to be a masterpiece, against the three Holy Alliance. On bringing out on the Address, Sir R. made some observations on the relations between France and Spain. As to the party in France during the war, he was persuaded that the liberty of Spain was not the object, but to annihilate and seize the national debt. A letter signed by a person named Jouffroy, was a sort of manifesto of the party. There was another same extravagant class, who wanted the conversion of the Pope from Paganism to Christianity. It had unsettled men's minds. The Abbé Fraysinoux, now put at the head of the Government in France, declared that the individual instruction created a force of opinion fatal to some of the petitions have been respecting the Marriage Act of last

session, and Lord ELLENBOROUGH in one house, and Dr. PHILLIMORE in the other, gave early notices of a bill for its amendment.—Mr. HUME has begun his economical campaign, and has obtained papers preparatory to his motion respecting the Church-Establishment and Church-Property and the Tithe-System, in Ireland.—The Catholic Question is to be introduced soon after the Easter recess, by Mr. PLUNKETT, the Attorney-General of Ireland: it has been delayed on account of the late outrages of the Orange faction at Dublin, and the incapacity of the Government to obtain justice upon the culprits, which will be the first subjects of parliamentary inquiry.—Lord ARCHIBALD HAMILTON has given notice of a motion for papers relating to Mr. BOWRING's unjust and cruel usage by the French Government, and the members of the House will be prepared for the discussion by this gentleman's account of the affair, just published, under the title of "Details," &c. It is a spirited and eloquent production, and we should think that not a single Member of Parliament can read it without sympathy with the injured writer, and indignation at the spy-directed government of the Bourbons. But the feelings that sway the House and the logic that is there accounted convincing, are not always conformable to the common standard.

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## CORRESPONDENCE.

Communications have been received from G. B. W.; G. M. D.; and Mrs. Henry Turner.

The persons who are desirous of accepting Mr. Luckcock's offer (p. 10) are requested to signify the same by letter immediately addressed to him. It would be inconvenient to us to be the medium of communication.

*Anna's* lines have been conveyed to the persons who are most interested in the kind feelings which they express.

*F. B.'s* letter has been handed to us. We are sorry that he has taken offence at our determination to close the controversy respecting Chapel-Deeds. On a review of the matter, however, we cannot help thinking that in the decision we consulted the wishes of our readers. Several communications besides *F. B.'s* were put aside; and it will generally happen that whenever a controversy in a periodical work is brought to an end there will be some papers unused. This is no doubt undesirable, but it is a less evil than that of having a subject hunted down.

In our next number, we shall insert three *Original Letters* of WILLIAM PENN to RICHARD BAXTER.

A correspondent suggests that we should take the earliest opportunity of correcting an error which crept into the obituary of the last number, p. 56 col. 2, wherein Dr. Alexander is said to have been "a pupil of the late Sir Wm. Blizard;" Sir William being *now* living and President of the College of Surgeons.

## ERRATA.

In the review of "*Helen's Pilgrimage to Jerusalem*," pp. 12—22, of the last number,

For "*Salla*," read *Sallu*.

For "*Salumiel*," read *Solumiel*.

For "*Salamith*," read *Sulamith*.

P. 18, col. 1, line 17, for "*roads and hedges*," read *roads and bridges*.

P. 19, col. 2, line 37, for "*preyed*," read *prayed*.

P. 20, col. 1, line 6, for "*Perœa*," read *Peraea*.

Ibid. line 17, for "*chæridean*," read *chasidean*.

Also, P. 48, col. 2, towards the bottom, for "*Lanar*," read *Lamar*.

# THE Monthly Repository.

[II.]

MARCH, 1823.

[Vol. XVIII.]

## ITALIAN REFORMATION.

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#### No. IV.

#### *Coelius Secundus Curio.*

name of Coelius Secundus Curio has already been familiar to those who have perused the papers on the Italian Reformation. Among the many illustrious who quitted Italy owing to the force of their religious sentiments, he held a high rank, and was considered one of the brightest ornaments of the cause on account of his becoming a voluntary exile from his native land. He was born at Chierico, in Piedmont, of an ancient and noble family: he was the eldest of twenty-three children, both his parents before he reached his ninth year. His education to this period was conducted under domestic tutors. He afterwards placed in a public school, where he made a rapid progress in the classical languages. Having completed his elementary education, he removed to the University of Turin, where he applied himself with great diligence and success to the study of the civil law, and of the sciences of elegant literature. He was thus engaged, and became twenty years of age, his mind was drawn to the subject of the proceedings of Luther and his followers, whose fame was at that time spreading throughout Italy. The writings of those celebrated reformers had already fallen under his hands; and the perusal of them kindled his desire to seek the friendship of the authors, to enlarge his acquaintance with their doctrines. To gratify his wishes, he determined upon a journey to Germany, and prevailed upon some of his fellow-students to become companions of his journey. Having travelled, the doctrines of the Reformation became naturally the topics of discourse: but continuing

versing upon them in the presence of others with too little reserve, they were reported as suspicious persons to the Bishop of Ivrea, who, before they had passed the confines of Piedmont, caused them to be arrested and thrown into prison. After a confinement of two months, Curio, through the intercession of some powerful friends, obtained his liberation. The Bishop, when he was brought before him to be discharged, was struck by his brilliant talents and uncommon attainments. He gently reprimanded him for his indiscretion in inclining a favourable ear to the representations of the Reformers, and dismissed him with letters of recommendation to the Abbot of St. Benigno, in the neighbourhood, where he advised him to prosecute his literary studies.

At this place he was much shocked by the superstition of the people, and the frauds practised upon them by the monks. What particularly roused his indignation were some pretended relics of two celebrated martyrs, which were here objects of peculiar veneration, and a source of great emolument to the establishment. He took frequent opportunities to inveigh against them in private among his confidential acquaintance; but after some time he determined to take some more decisive step to get rid of the evil. He watched his opportunity when the monks were absent and engaged, to get possession of the key of the sacred shrine in which the relics were deposited, and took them all away. He then deposited in their place a Bible, which he had procured from the library of the abbey, accompanying it with the following inscription: *Hæc est arca fœderis, ex qua vera sciscitari oracula licet, et in qua vera sunt sanctorum reliquæ.* "This is the ark of the covenant from which

the true oracles may be sought, and which contains the genuine relics of the saints." The festival was approaching at which these relics were to be carried in procession. Curio, well knowing the consequences he had to apprehend from the discovery of his imprudent fraud, withdrew privately to Milan.

During his residence in this city he employed himself with great reputation in the education of youth. Shortly after his settlement here, the devastations of the Spanish troops, which occupied the district, produced a severe famine, accompanied by the plague, which committed dreadful ravages. In the midst of the general panic, when most who had the means of escaping were endeavouring to provide for their personal safety by flight, Curio, with exemplary fortitude and humanity, remained among the sufferers, and assiduously exerted himself to administer food to the destitute, and to mitigate, as far as his kind attentions could avail, the sufferings of the sick and the dying. In numerous instances he performed the last offices of humanity for those who had fallen victims to the pestilence, and who, in the general consternation, had been deserted by their friends and relations. His benevolent and important services on this occasion recommended him to the notice and esteem of the noble family of Isacii, in the Milanese, of which he obtained in marriage the eldest daughter, Margareta Blanca, an elegant and accomplished female.

When the plague had subsided, Curio, being weary of the inconveniences and privations occasioned by the presence of the emperor's soldiers, removed to Casale, where he remained for a few years. At this period, the death of the last of his brothers induced him to remove to his native place, with the view of recovering the family property, to which he had now become the lawful heir. He had still one married sister living in Piedmont, by whom, and her husband, he was on his first arrival received with great kindness and hospitality. When, however, he disclosed the object of his journey, avarice prevailed over their affection; their conduct towards him changed, and they took effectual measures to frus-

trate his design. Under pretence that he was not secure under their roof, on account of his suspected heresy, they easily prevailed upon him to remove to another town at some distance, there to remain till they should inform him that he might return in safety. An occurrence which took place here, however, prevented his troubling them again, and ultimately drove him from the province.

A Dominican friar from Turin had come to preach in the neighbourhood, whom Curio and several of his friends were drawn by curiosity to hear. The monk took occasion in his discourse to rail against Luther and his writings, charging him with maintaining that Christian liberty allowed the unrestrained pursuit of every pleasure, and that Christ was neither God, nor born of the Virgin Mary. Curio, being anxious to repel these calumnies, obtained permission to speak in reply. He demanded of the preacher in what parts of Luther's works such tenets were inculcated? The monk answered that he could not then inform him, but promised to satisfy him if he would accompany him to Turin. Curio then said that he would immediately point out where Luther maintained tenets which were directly the reverse of those he had specified; and accordingly read some passages in confirmation of his statement from the Commentary on the Galatians. When the populace perceived how grossly the monk had endeavoured to deceive them, they attacked him with great violence, and forced him to quit the town. On his return to Turin he related the affair to the Inquisitor, who immediately dispatched his emissaries to take Curio into custody. When Curio was brought before the Inquisition, he was instantly recognized as an object of their former suspicions, and as the sacrilegious profaner of the relics at St. Benigno. It was now determined to visit all his heretical delinquencies with condign punishment. After his examination he was committed to close custody but to prevent all risk of his being forcibly rescued by his friends, he was secretly conveyed by night from the prison to a private house. Here he was strongly fenced in; the doors were secured by thick bars of wood

he was made fast in heavy wooden stocks, and guards were placed in the apartments to watch him.

From the nature of the precautions that had been thus taken, he now looked his case hopeless, and he resigned himself to his fate. But a fortuitous circumstance, arising from the extreme rigour of his confinement, enabled him in a short time to escape the vengeance of his enemies.

After a few days' imprisonment, the stocks, from the weight and pressure, began to swell, and to inflict much pain. As a matter of course he begged of his keepers to be permitted to have one foot at liberty, and to exchange it with the other whenever that became sore and painful. This request was readily granted, the guards being satisfied that with one foot so secured the prisoner was perfectly safe. Matrucci had gone on in this manner for several days, when it occurred to Curio that he might possibly avail himself of this plan of exchanging the feet to his liberation, by preparing an artificial leg and foot to be placed in the stocks instead of the real. The thought no sooner suggested itself to him, he set himself to work to try the experiment. He took the stocking of the leg which was at liberty, and filled it with some linen, placed a bundle of reed in the inside to stiffen it, and put on the shoe. Having succeeded thus far to his wishes, he laid himself on the floor, and put on his Spanish cloak to conceal the fraud.

Nothing being ready, he called to his attendant, complained of pain in the sore foot, and requested to have it changed. The attendant, suspecting no trick, readily complied; and he put the artificial foot in the stocks, leaving the other at liberty. When night was far advanced, Curio pretended to attempt his escape. It happened that the house wherein he was confined was one with which he had been intimately acquainted in his youth. This fortunate circumstance enabled him at once to decide upon his plan. He cautiously opened the door of his chamber, and having ascertained that his guards, who occupied an adjoining apartment, were asleep, he descended the stairs and unlocked the doors. Finding these to be

locked, and the keys taken away, he proceeded to a window at the back of the house, and having opened it, descended from it into the garden in safety.\*

Having thus providentially effected his escape, he hastened to convey his family to Milan, where he resided for a short time. He then removed to Pavia to undertake the office of professor of Belles Lettres in the University of that city. The agents of the Inquisition soon tracked him to this asylum. But he was so beloved by the students that, of their own accord, they formed themselves into a kind of body guard for his defence, and for three years defeated every attempt to obtain possession of his person. At length the Pope interfered, and threatened to lay the Senate under an interdict if they afforded him further shelter. Upon this he went to Venice, and afterwards to Ferrara, where he was hospitably entertained by the Duchess Renata. Through the interest of this lady he obtained a professorship in the University of Lucca, whither he next removed his residence. Before he had held this office a year, the Pope, having discovered his retreat, commanded the Senate to take him into custody, and send him prisoner to Rome. The Senate having, however, no disposition to comply with this mandate, gave him private intimation of his danger, and allowed him to depart.

Perceiving himself to be thus exposed to constant and imminent danger in Italy, he resolved to retire into

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\* Curio's guards, on finding in the morning that their prisoner had escaped, and that the stocks and fetters continued locked, ascribed his deliverance to a miracle, or to the power of magic. When this was reported to Curio, he thought it necessary to clear himself from the imputation of resorting to magic, as it might bring scandal upon the religion he had embraced; and, therefore, published an account of the whole transaction. This little piece is in the form of a dialogue, and is intitled *Probus*. It is among the most amusing of Curio's works, and is printed with the other dialogues in his *Pasquillus Ecstaticus*. Schelhorn has inserted this dialogue in his *Amœnitates Hist. Ecclesiasticæ*, l. 759.



Switzerland. He accordingly crossed the Alps, and proceeded to Zurich; soon afterwards he removed to Lausanne, having accepted the office of rector of the school or college of that city. As soon as he had thus settled himself, he returned to Tuscany for the purpose of conveying his family from Lucca. Not deeming it safe, however, to approach the town, he stopped at Pisa, intending that they should there join him. Shortly after his arrival, and whilst taking his dinner, wholly unsuspecting of danger, the Præfect of the Inquisition, who had placed his guards at the door and on the stairs, entered the room, and summoned him to surrender in the name of the Pope. Curio, considering all opposition useless, arose to deliver himself up. In the agitation of the moment he had retained in his hand the large knife with which he had been cutting his meat. The Præfect observing him advancing thus armed, and mistaking his intentions, became motionless with fear. Curio, with great presence of mind, availed himself of his panic, and quietly descended through the guards, who, not knowing him, saluted him as he passed. He hastened to the stable, mounted his horse, and drove off. As soon as it was discovered that he had escaped, the officers of the Inquisition commenced their pursuit, but a violent storm arising at the moment, they were obliged to abandon the chase and return without their prisoner. Curio, having made good his retreat, was soon joined by his family, and proceeded with them to Switzerland.

After residing four years at Lausanne, Curio, in the year 1547, removed to Basle, having received the appointment of Professor of Eloquence and the Belles Lettres in the University of that city. He discharged the duties of this office, for which he was eminently qualified, with very distinguished reputation, which drew to the University pupils of the highest rank from the remotest districts of Europe.

The celebrity which Curio had now acquired induced the Pope to make overtures to return to Italy, with a liberal remuneration, and to devote his

talents to the cause of the Roman See. The Duke of Savoy, on hearing of this proposal, endeavoured, by the most liberal offers, to prevail upon him to accept a professorship in the University of Turin. The Emperor Maximilian also tried to engage his services in Germany; and Vaivode, Prince of Transylvania, wished him to undertake some principal office in the College which he had just established at Alba Julia. Curio, however, preferred remaining at Basle, and declined all these flattering proposals: and the Senate, as a testimony of their esteem and gratitude, conferred upon him the freedom of their city. Here he continued to execute the duties of his office, and to enjoy the friendship of the most illustrious men of the time, until the year 1569, when his life was terminated after a short illness, in the sixty-seventh year of his age.\*

Curio was the author of several works on the subjects of religion, philology, &c. &c. None of them are of great extent, but they display his critical knowledge of the classical languages, his refined literary taste, and the liberality of his religious sentiments. His principal pieces are, *Christianæ Religionis Institutio*; *Amicus de Providentia Dei*; *De Animarum Immortalitate*, *Paraphrasis in principium Evangelii Johannis*; *Pasquillus Ecstaticus*; *De Amplitudine beati Regni Dei*. He translated also, out of the Italian into Latin, some of Bernard Ochino's sermons, and Guicciardini's great historical work on Italy.†

\* Some account of Curio may be met with in most of the common biographical compilations. The preceding sketch is principally drawn up from an interesting memoir delivered before the University of Basle, by the Professor who immediately succeeded him in the Chair of Public Literature. It is intitled, *Oratio Panegyrica de Cuius Secundi Carolus V. atque Obitu, habita Basileæ Anno 1570 in magna Procerum et Juventutis Academicæ Basiliensis Panegyri, à Johanne Nicolao Stapano, Med. Doctore et Professore*. The oration is inserted by Schellhorn in the *Amœnitates Literariæ*, Vol. XIV, pp. 323 et seq., where the reader will find many additional particulars relating to Curio, his family and literary labours.

† Several of his letters were printed

religious sentiments were in respects more liberal than those of his associates, and exposed him, to his Protestant brethren, to the charge of heresy. This imputation cast upon him in consequence of publication of his treatise *De beatitudine Regni Dei*, "On the extent of God's happy Kingdom;" in which he maintained that the kingdom of God was more extensive than that of the Devil, or that the number of the elect and the finally blessed, exceeded that of the reprobate and the miserable of mankind. This, on its first appearance passed without particular notice; but Verger afterwards detected and exposed the departure from the orthodox Swiss doctrine of election, and raised the charge of heresy against the author. Curcio made his peace by the publication of an apology in the Latin and German languages.\* He has, besides, been charged with holding heterodox opinions on the doctrine of the Trinity and been occasionally numbered among the followers of Servetus. Unitarians, however, though they might have been proud of such a convert, never placed him in their ranks. The accusation appears to be wholly without foundation, and it originated probably in the surmises of some zealous bigot, who thought it impossible to associate, as Curcio did, in arms of friendly intimacy with

such men as Lælius Socinus and Bernard Ochin, without imbibing their sentiments.\*

R. S.

Islington,

March 6, 1823.

SIR,

I SEND for insertion in your Miscellany the following account of the *Shakers*, just communicated by my good friend Dr. William Rogers, of Philadelphia. I have furnished a copious description of them in the last edition (14th) of the *Sketch of the Denominations of the Christian World*, from an original document, being probably the first and only copy at that time transmitted to this country. The subsequent detail, however, is curious, both as to their *faith* and their *practice*; the latter being so truly ridiculous, whilst the former, indicating the free and fearless exercise of the reasoning faculty, rejects the leading dogmas of modern orthodoxy.

"From the *Pittsburg Recorder*."

"THE SHAKERS."

"The following account of the *Shakers*, in Warren county, Ohio, has been furnished by the Rev. Jonathan Leslie. It probably contains as correct and particular information of their peculiar tenets and practices as any heretofore published.

"The Shakers live in a village called Union, 30 miles from Cincinnati, and four from Lebanon, the seat of justice for Warren county, Ohio.

"Their number is 600, and they live in eleven families. The number of individuals in each family varies from forty to sixty, one half men, the other half women, who attend to their appropriate business.

"Their dwelling-houses are brick and frame, spacious, neat and plain, well-finished and convenient. Their apartments are not decorated with ornaments, but are supplied with useful furniture. They are neat farmers, and their mechanical work is completely executed.—Their orchards and gar-

the works of Olympia Fulvia Moriconi, which he edited. See Mon. Repos. p. 725. The writer, in the memoir of the lady, (Ibid. p. 725, note,) proposes to furnish the Editor of the Monthly Repository with a copy of her beautiful version of the forty-sixth Psalm. In consideration he has relinquished his design, being doubtful whether the work would interest or be intelligible to a sufficient number of the readers of that journal, to justify the appropriation of the space it would require.

The reader is requested to make the following corrections in the article referred to: p. 721, first column, note, for *unde* read "*obunda*:"—second column, for *aulæ*, read "*aulæ*."

Schellhorn has inserted both these corrections, with an account of the controversy occasioned by them, in his *Amœnitates Literariæ*, Vol. XII. pp. 522 et

\* The charge of Antitrinitarianism has been minutely examined and fully refuted by Schellhorn. See *Amœnitates Literariæ*, Vol. XII. p. 619, and XIV. pp. 386 et seq. It appears to have originated in his "Ambiguous Interpretations" of the preface to John's Gospel.

dens are extensive. They have plenty to eat and wear, and appear to be contented with their condition. They are hospitable and social, and frequently bestow large charities to worthy objects.

"They have a meeting-house, two stories, 65 by 56. The outside is painted white, the roof as well as the walls, which gives it a singular appearance. In the upper story the ministry live. They are two men and two women, who are said to have arrived to an extraordinary degree of holiness. They superintend the whole community, visit different stations, and hear the confessions of those who are initiated into their community. The lower story is for public worship on the Sabbath, and in it are accommodations for a great number of spectators.

"In each family are two male and two female elders, who have the whole spiritual direction of the members, and two male deacons, who furnish the kitchen, and attend to all the temporal concerns of the family.

"I first called at a great house, opposite the meeting-house, and had considerable conversation with three elders, who are men of intelligence and capable of expressing their ideas clearly. They directed me to Matthew Huston, (for they Mr. no one,) who is appointed to converse with the people of the world, and to entertain them. He had formerly been a Presbyterian minister, and left that body in the time of the revival in Kentucky. He appeared very willing to gratify my curiosity, and answer the queries I made relative to their belief and practice.

"At eight o'clock, their stated hour for evening devotion, a folding-door was opened, which united two spacious rooms. The men and women formed each a column facing one another, with a space between, at the head of which elder Huston stood. Their devotion commenced by all singing a hymn, in one part of music.—The tune was lively, and their words were plainly pronounced. Amongst the women were several little girls. After singing, the elder gave a short exhortation, and bade them prepare for labour. Then the men pulled off their coats, and the women some of their loose clothes, and all faced towards

the head of their column. Four of the brethren and as many sisters sang, and the rest danced. At certain turns in the music, they spat on their hands, turned entirely round, and still continued dancing.—They sang a more lively tune, and danced with a more lively step. They sang another hymn, and immediately retired to rest.

"My feelings, at what I have just seen, I cannot express. Their hymns are poor compositions, and partake strongly of their peculiar sentiments. Their singing and dancing are very similar to what I have frequently seen practised by the Indians. Never did a greater mixture of sensations crowd upon my mind. I felt contempt for their folly, pity for their ignorance, indignation at their leaders, who, to think the most charitably of them, ought to know better, and I wept at the awful disappointment they must experience when they enter the eternal world—when their sandy foundation shall be swept away, their hopes fall, and they be for ever undone!

"I retired to rest; but the recollection of what I had seen drove sleep from my eyes. I concluded they only are happy whom the arms of everlasting love support.

"In the morning they rose at four o'clock, and one half hour after attended their morning devotions. They took their places as described last evening, and sung a hymn of praise to, and expressive of confidence in, God, their *mother*, after which they all fell upon their knees, and appeared to be in silent devotion for some minutes. They then arose and went to their respective apartments.

"They are regular and systematic in every thing they do. They retire at nine o'clock, rise at four, breakfast at six, dine at twelve, and sup at six. They keep a school, where children of both sexes are taught. It is said that their teachers assiduously inculcate their peculiar principles upon their pupils. When their children are of lawful age to act for themselves, they insist upon their making a choice either fully to unite with the community or to leave it. They inform me that, in seven years past, 200, young and old, have joined their community. They have no summary of doctrine; but, by looking over their books, and from conversation with them, I drew

following creed, which they  
ledge as their belief.

ere is one God, but no Trinity  
as in the Godhead. That the  
inferior to the Father, and in  
rk of creation was used as a  
ate agent. That the principal  
ey of the man Jesus Christ,  
d in his being filled with the  
spirit. They deny the propitia-  
ture of the atonement of Christ,  
d that he suffered only for our  
s, to shew us how we are to  
the flesh, that is, to eradicate  
moral propensities and affections.  
elieve that none of those who  
fore Christ went to heaven, but  
number of them went with him  
blessed place, after his resur-

ey believe that the plan of sal-  
was not developed, nor perfect  
s required of those who then  
ed religion. But that Christ  
as a second time, 'without sin  
salvation,' in the person of a  
; and now the plan of salvation  
ctly revealed and understood  
Shakers; perfect holiness is  
quired and attainable, and the  
e of Christ is to be literally  
d.—Hence they will not permit  
mbers of their church to marry,  
ose who are married, when  
ite with them, to live together  
band and wife. They believe  
e the children of the resurrec-  
nd must neither marry nor be  
a marriage, but be as the angels  
en.

ey deny the doctrine of God's  
, and of justification through  
n the merits of Christ; but  
, when they confess their sins to  
ministry and are absolved, they  
re perfectly holy and free from  
mint of sin. They believe the  
judgment commenced when  
appeared the second time in  
son of Anna Lee, and that it is  
ogressing. That her spirit dif-  
n the ministry enables them to  
acquit or condemn, and that  
suffer a portion of that same  
n all that they account worthy  
mal life, which lives in, and  
ially governs them.

ey say the resurrection is past,  
l never be a resurrection of the  
They believe that judgment,

begun in this world, will be continued  
until all the souls of the wicked, who  
departed this life ignorant of the gos-  
pel, as it is held by the Shakers, have  
an offer of it, and if they become  
Shakers, they shall be saved; if not,  
they shall be made eternally miserable.  
They believe the Bible is of no use  
now, farther than to prove the intro-  
duction of their new dispensation. It  
is the old heavens which have passed  
away. They deny the charge of wor-  
shiping Anna Lee. They trace the  
origin of their denomination from the  
French Jumpers.

"Though they disavow worshiping  
Anna Lee, yet in their hymns they  
address their parents and their *mo-  
ther*. It is my opinion they worship  
her as much as they worship Jesus of  
Nazareth."

Such, Mr. Editor, are the *Shakers*,  
and a stranger compound of contra-  
dictories cannot be found amongst the  
professors of Christianity. The ac-  
count is evidently drawn up by a Cal-  
vinist minister, whose woeful lack of  
charity is conspicuous on the occasion.  
"I wept," (says he,) "at the awful  
disappointment they must experience  
when they enter the eternal world—  
when their sandy foundation shall be  
swept away, their hopes fall, and they  
be *for ever undone*!" This is a rash  
and precipitate judgment. Charity,  
which *thinketh and hopeth all things*,  
would indulge something more fa-  
vourable respecting even the *poor  
Shakers*, both as to this life and as to  
the life to come. Granting either  
Trinitarianism or Unitarianism to be  
false, the head and the heart will be  
set right in a better world. Punish-  
ment awaits inveterate and unrepented  
*vice*, whilst involuntary *error* claims  
the pity and will receive the forgive-  
ness of the righteous as well as the  
merciful Judge of the Universe! Hap-  
piness must finally embrace the crea-  
tion of God.

JOHN EVANS.

*Marquis of Hastings' Speech at the  
last Examination in the College of  
Fort William.*

[The Noble Marquis having resigned  
his post of Governor-General of India,  
is said to be on his way to England,  
and Lord Amherst is gone out to suc-

ceed him. We believe that the administration of the Marquis has been just, liberal and beneficent, worthy of himself and of his country. All his public speeches that we have seen have been constitutional, (for the principles at least of the British Constitution may be established, and are, we trust, recognized in the colonies,) philanthropic and Christian. Certainly, the following conclusion of an address at the Public Disputation in the College of Fort William, held August 23, 1822, merits all these epithets. As a farewell speech it is admirable, and we earnestly hope that Lord Amherst, and the future Governors-General of our vast oriental possessions will manifest the same spirit and act upon the same principles as the Marquis of Hastings. *Ed.*]

**A**S this is, probably, the last occasion I shall have for addressing the members of the College, I must indulge a concluding observation on the nature and effects of the institution. To those who have doubted its utility, (singular as it may seem, I have heard there are some,) I will not urge the theoretical remark, that if an individual be prone to sloth or dissipation, he must be more likely to give way to idleness when there are no facilitations to industry, or peril of public exposure; but I will rest the argument upon the rapid succession of young men, who, after rigid and impartial examination, have been declared competent to the service of the state by their acquirements in the necessary languages: not to dry official tasks alone. We have a proud consciousness that our functionaries have the capacity not merely of discharging adequately their engagements to their employers, but that they possess also the means of rendering incalculable services to the native inhabitants, by readily communicating explanation, instruction or advice. The ability, however, to do this would be of little value, were the disposition wanting. It has not been wanting. With exultation I have learned from all quarters, the kind, the humane, the fostering spirit manifested towards the Natives by the young men whom the College has sent forth to public trusts. What a triumph it would be to my heart,

could I venture to suppose that my inculcations had any share in exciting this generous tone! I have endeavoured to infuse the sentiment: but I am too sensible that a more potent instigation has produced the conduct. General information is now so widely spread among our countrymen, that there are few who, even in their very early days, cannot discriminate what constitutes real glory, from the pageantry of factitious and transient elevation. They feel that dignity consists not in a demeanour which exacts a sullen, stupid submission from the multitude, but in a courtesy which banishes apprehension, yet exercises sway, because it plights protection. They comprehend that to inspire confidence is to assert pre-eminence, because he who dispels alarm from another is the superior. They know that the observance and enforcement of equity is imposed on them, not by their oath of office alone, but by the eternal obligation which the Almighty has attached to power in rendering man responsible for its due application. In short, they condense the notions of duty, of justice, of magnanimity and of laudable pride, into the image of home. They ask themselves: What is becoming our country, so decorated with trophies, so rich in science, so ennobled by liberty, towards a dependent, unenlightened population? The answer will be unvarying. To use the words of a poet, "As if an angel spake, I hear the solemn sound." It is an angel's voice within us, when conscience breathes a sublime dictate to our souls. In the case before us, she prescribes the extension of gentle, cheering, parental encouragement to the millions whom Providence has arrayed beneath our rule. Wonderful and unexampled rule! Let it never be forgotten how that supremacy has been constructed. Benefit to the governed has been the simple but efficacious cement of our power. As long as the comforts and the gratitude of the Indian people shall testify that we persevere in that principle, so long may Heaven uphold the domination of Britain here:—no longer!





**Original Letters of WILLIAM PENN'S to RICHARD BAXTER.**

THESE letters, copied from the originals in Dr. Williams's Library, relate to a public disputation between Penn and Baxter. They will be rendered more intelligible to the reader, by the following account of the controversy given by Mr. Clark in his *Life of Penn*, I. 158—161 :

In the year 1675 we find him residing at Rickmansworth, where, like as in other places, he became known as a minister of the gospel. In his own neighbourhood, indeed, he converted many ; and from this arose as well as from a desire which some of his own Society had to live in the country about Rickmansworth began to abound with Quakers. This latter circumstance incensed him, oddly enough, to be sent forward again as a public disputant ; for the celebrated Richard Baxter, who was then passing that way when he saw so many of the sectants of this description, began to be alarmed for their situation. He considered them as little better than a wild people, and was, therefore, desirous of preaching to them, in order, to save their own words, ' that they might hear what was to be said for their recovery.' This coming to the ears of William Penn, he wrote to Baxter, and the letter followed another, till at length it was mutually agreed, that they should hold a public controversy upon some of the more essential articles of the Quaker faith. What these were he could never learn. It is certain, however, that the parties met, and they met at Rickmansworth. It is known also, that the controversy lasted at ten in the morning and lasted till five in the afternoon, and that the disputants addressed themselves, each in turn, to two rooms filled with people, among whom were counted one or two knights, and four conforming ministers, that is, clergymen of the established Church.

Of the issue of this controversy we find no record. Richard Baxter is said to have been satisfied with himself on the occasion, for he says, in relation to it, ' that the success of his own cause to believe that it was about lost.' William Penn, on L. XVIII.

the other hand, spoke of it with some confidence ; for, in a letter which he addressed to Richard Baxter soon afterwards, he stated, ' that if he had taken advantage of him, he could have rendered him more ridiculous than he feared his principles of love would have borne.' From the same letter we have reason to think that the meeting was not a well-conducted one ; for William Penn says, that ' if he should be informed, when Richard Baxter's occasions would permit a debate more methodically, and like a true disputation, (which he judged more suitable before the same audience,) he would endeavour to comply, though he was not without weighty affairs almost continually on his hands, to furnish him with an excuse.'

" This letter, and the public dispute preceding it, gave rise to a correspondence between the parties, in which three or four other letters were exchanged. Of the contents of those written by Richard Baxter I can find nothing, except what may be inferred from those which are extant of William Penn. I shall, therefore, pass both of them over, observing only, that William Penn's last letter manifested a spirit of forgiveness, which exalted his character, and a spirit, by which it was apparent that, whatever he might think of the doctrine or temper of his opponent, he believed in the soundness of his heart. The conclusion of it was this : ' in which dear love of God, Richard Baxter, I do forgive thee, and desire thy good and felicity. And when I read thy letter, the many severities therein could not deter me from saying that I could freely give thee an apartment in my house, and liberty therein ; that I could visit, and yet discourse thee in much tender love, notwithstanding this hard entertainment from thee. I am, without harder words,

" ' Thy sincere and loving Friend,  
" ' WILLIAM PENN.' "

The letters now printed, it is believed for the first time, shew that the first conference was succeeded by a second, and that the irritation produced on the former occasion was mollified on the latter. The temper of both disputants appears to have been exhibited little to their advan-



tage in the dispute. The concluding letter, however, manifests the "spirit of forgiveness," which the biographer applauds in William Penn: it is probable that the letter which he quotes, as well as this, was written after the second disputation.

#### LETTER I.

"RICHARD BAXTER,

"Though thou hast reprobated the Quakers and their religion with what envy and artifice thou art capable of, accompanied with the indecent carriage of thy landlord, (a manifest breach of those laws of conference thou wert so precise in making,) and that this entertainment is doubtless argument enough of an infirm cause, and of as virulent and imperious a behaviour, yet the spirit of Christianity in us inclines us to offer thee another meeting, both to shew that we are not afraid of our cause, or thy abilities, and to prevent those tedious harangues, and almost unpardonable evasions and perversions thou wert guilty of, and which we were obstructed from discovering in any quick returns, least we should be clamoured against as interrupters and violaters of those rules mutually agreed upon; we desire, therefore, another meeting, and that it may be on the 7th instant, about eight in the morning. The matters we offer to debate, are,

"1. Concerning the true and false ministry.

"2. Concerning the true and false church.

"3. Concerning the sufficiency of the light within all men to eternal salvation, and what else it shall please thee to add.

"And to render this desired conference more distinct and intelligible, with respect to a particular discussion of things, we offer this method,

"1. That some one of the aforementioned particulars be thoroughly debated before any other be insisted on.

"2. That two or three on each side shall have liberty to speak, but so as but one only at a time.

"3. That there shall be as strict and close pressing to the matter in hand as may well be, to prevent impertinent preaching and trifling excursions to shun the matter and the dint of argument: and this inviolably observed on both hands.

"4. That so doing there shall be no interruption of either side.

"5. Name what place thou please, but that which I am forbidden.

"To all which we desire thy consent by this bearer to thy friend,

"WM. PENN.

"The 6th day of 8th Month

"P. S. I hope at the end of the conference we may have a little to debate the merits of John Faldos cause and thy subscription, at a few particulars.\*

"This

"For Richard Baxter."

#### LETTER II.

"RICHARD BAXTER,

"I have received a letter from thee of the 10th inst. just now, by the 11th, and about six at night. In the first place, it looks like a design to mean not to meet me, (thou wert to offer a meeting, such an excuse is,) for by the date it was, for I know, a night and almost half a coming less than two miles. That had not read thy Principle of Love, and heard thee dispute, I think that this letter lay at Rickmansworth, by order, till thou be gone to London, but I am charitable. The beginning of thy happy epistle tells me *if I yet enough*; of what? Railings, interruptions, dirty reflections. Yes, too much, had R. B. but of reason, good language, and personal civility, little fell from R. B., I affirm: *my vain ostentation of my force to another meeting, shall be to my shame*. I thought I was shameless; there's hopes of thee. But, R. B., why ashamed? senseless, headless, taleless, I profess I was more than ashamed.

\* John Faldos, an Independent minister, published in 1673, a work entitled "Quakerism no Church," to the second edition of which he prefixed a commendatory epistle to the reader and twenty other Divines. E

has my last kind letter  
access? I perceive the  
mind is thy distemper,  
rable. I would say I  
*Socrates* at the day of  
*R. Baxter*, but that he  
that I am nearer akin  
han to Christians; and  
can such merely nomi-  
ire to be. In the next  
d to know that I came  
upon the last seventh  
upon appointment at  
week. So that time,  
irrecoverably gone till  
ay at soonest, vulgarly  
also to attend upon the

I was all the last ses-  
half of many poor and  
fferers for pure con-  
such as not receiving  
ny last, had I not gone  
wife and part of my  
ne up with me for this  
m.\*

I shall never refuse a  
ver) to Richard Baxter,  
terms, not at his time  
hall discourse on either  
mentioned the other  
s will I shall undertake  
l. a perverter, traducer  
charge black, but it  
if I dont make it good,  
man of true love; next,  
short argumentation;  
the conclusion each of  
me to sum up his sense  
ous manner, by way of  
recommendation to the  
, I utterly refuse the  
ime; let the conference  
matter, or by consent  
a. I am not so flush of  
so ill-disposed of that I  
London, my conscien-  
ment for the relief of  
, several appointments  
ower to undo, (to say  
y own worldly concerns  
at,) to ride down to  
but for two hours' talk  
Besides, I cant confine  
ly to an hour, as those  
tomed to notes and hour  
fuse not my neighbour's

arcely intelligible, but it is  
e MS. Ed.

house, since invited to it. Thus much  
at present from

"Thy friend,

"Wm. PENN.

"London,

"The 11th of the 8th Mo. 1675.

"FOR RICHARD BAX-  
TER

at

"Charlewood."

### LETTER III.

"R. BAXTER,

"The paper it pleased thee to put  
into my hands at our parting, I have  
at last got time to peruse, and I will  
assure thee, it is not two whole days  
since my many occasions would give  
leave to consider it. The civility and  
kindness I received from thee at our  
conference have prevailed with me to  
overlook the asperity of it, though, if  
I speak for myself, I am not apt to  
exact the uttermost farthing, or make  
the worst use of man's infirmities.  
The truth is, there appeared matter  
of great advantage against a man that  
had ever been author of any Defence  
of the Principles of Love. Yet it so  
happens that the objections, over and  
above the mode of making and ma-  
naging them, are very light; and, if I  
mistake not, (I am sure I would not,)  
more than three-fourths is granted;  
so that I could not see any ground for  
that severity from the person most  
of all concerned, much less from an  
unprovoked stranger. But that which  
heightened my wonder was to see thy  
name to a late Epistle recommenda-  
tory of J. Faldo's book, that seem so  
much to rate at us for sharpness. I  
hope thou wilt not be displeased with  
this freedom.

"Herewith I return thy paper, and  
this in answer to what is material in  
thy objections. That by the Spirit's  
being the rule I understood what the  
apostle did when he said, that as  
many as are led by the Spirit of God  
they are the sons of God. And if I  
am to be censured that I write not  
more philosophically, the apostle must  
keep me company. I did not mean  
that all instruments or means were  
always excluded, only that under the  
gospel especially, the Spirit, by the  
holy inspirings of it, in a more imme-  
diate manner than formerly, was emi-  
nently the rule of the saints. As

under the law, the law writ on stone, under the gospel, the law writ in the heart. And that this was the general evangelical rule. When I am better informed I shall believe and write better; till then I must do as I can; and I see nothing in that paper to induce me to any alteration of my creed. For what I understand by light I need only say, that not one of my arguments is so much as attempted, at least as laid down by me: and, in a manner, all is granted me, beside what thou mistakest me in. I am chid for not distinguishing upon the term light. Truly I deserved it, had not my adversary taken the term for granted, as I understood it; and what need there was I should turn critic upon the term agreed upon, thy reprehension hath not afforded me light enough to see. I all along shew I meant not the sun in the outward firmament, the mere knowledge of man, or capacity to receive knowledge as constitutive of a rational creature, but the internal sun of righteousness, by which the soul receives divine understanding. And my man I had to do with gives his suffrage to this thing; for he was a Socinian,\* one that believes in the outward sun, and but too largely of man's mere natural faculties, and but too meanly of a divine and supernatural light, as necessary to man's eternal felicity, which I conceive to transcend the light of birds, fishes, &c., by thee, in my apprehension, frivolously objected. Thy fling at my attempt to prove man enlightened from John i. 4, 9, hits me not in the least; for I affirm from those words, that it is not any light, as thou wouldst make me only to intend and extend my argument to, that is constitutive of beasts or men as such, in an abstractive sense, but something transcending and supernatural, as some speak, for man is man before that illumination, as Drusius well observeth. Again, thou art by much too severe in straining these words,—The light must give true sight; as if I

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\* To whom W. Penn here refers, does not appear. It could scarcely be Faldo, for his book, *Quakerism no Christianity*, asserts strongly the proper deity of Christ. Ed.

meant that every man to whom God offered this light had true knowledge, whether he would or no. For to that stretch thou bringest it. The like about its sufficiency, as if it were sufficient to that end without man's regard of it. No such matter, it is so in itself, but not in men without their assent, and so thou confessest. I see nothing offered in this paper that I could not with as much reason produce against the Holy Scripture itself. It lies most upon the question, if you mean so, I deny it; if so, I grant it. When, alas, I mostly intend what thou grantest, and can see no cause given by that discourse for any such objection, unless that a noted Presbyterian, as men call him, had got my book, and I was to be lessened by any artifice where I had any interest, especially if it was thought to prevail.

"I shall conclude with this assurance, that if the civility and kindness of our late meeting had not been with some more than ordinary satisfaction remembered by me, I had made more use of thy name than I have done, both in my late Answer to the Epistle before mentioned and in this paper: but, methinks, it is so desirable for men to confer with reason and modesty, that I rather choose to beseech people into that commendable disposition, than to raise their passions by an early aggravation of their miscarriages. I am, in very much love,

"Thy assured Friend,

"W<sup>M</sup>. PENN.

"The answer was writ about three weeks since, but other occasions prevented its being sent.

"For Richard Baxter, at his House in South-hampton Buildings, London."

—  
John Goldie, of Kilmarnock.

IN a former volume of the Mon. Repos. VIII. p. 24, there is an extract from *Maty's Review* for the year 1785, (Vol. VIII. p. 282,) relating to JOHN GOLDIE, a peasant's son of Kilmarnock, in Scotland, of an extraordinary genius, and the author of a volume of Essays, 8vo., and of a work entitled "The Gospel Recovered," in 5 vols. 8vo., designed to overthrow the reputed orthodox doctrines. Attached to the extract is an inquiry

after this singular person; but we have not been able to learn any thing of him beyond a few particulars which we find in "The Christian Reflector and Theological Inquirer," (a monthly publication, at Liverpool,) for February of the present year. In this work, a writer, signing himself *Glusguensis*, after quoting the extract, before referred to, from Maty, proceeds to give the following information :

"Several years ago, I was induced, in consequence of reading this account, to make some inquiries after this extraordinary man, but I soon found that 'the place which had known him, knew him no longer;' and was forcibly reminded by my fruitless researches of the lines of the poet :

" ' Full many a gem of purest ray serene  
The dark unfathom'd caves of ocean bear,  
Full many a flower is born to blush  
unseen,  
And waste its sweetness in the desert air.'

"I was happily more successful with respect to Goldie's publications. These were lent me by a friend, and I can truly say afforded me sincere pleasure in the perusal. The first work published by Goldie, was his 'Essays Moral and Divine,' intended to overthrow the dogma of original or birth sin, and to prove that heart-withering opinion to be utterly repugnant both to reason and scripture. A copy of these 'Essays' was presented by their author to the celebrated writer of 'The Sketches of Man,' Lord Kaimes. This distinguished individual's opinion of Goldie's talents and principles will be seen by the following letter, which is printed in the Preface to the second work that Goldie published, 'The Gospel Recovered,' &c. It cannot fail, I think, of being highly interesting to the friends of free inquiry and of scriptural Christianity.

" *Edinburgh,*  
*August 2, 1779.*

"SIR,

"I hold myself much obliged to you for distinguishing me, from your other readers, by a present of your book. I applaud your performance greatly, and still more the motive that induced you to write.

"The strange and absurd doctrines

that have been engrafted on the Christian religion, by different sects, have occasioned not only much opposition and enmity amongst Christians, but have tended beside, to much depravation of morals. What, in particular, can be more destructive to virtue and good works, than the doctrine of faith, as perverted by many of our zealots? In a word, Christianity, among those who adopt it in its purity, is the great support of morality, and the great cement of goodness and benevolence among men. But not to mention other bad effects of the engrafted doctrines mentioned, a man of sense, when he begins to study the motley figure that Christianity makes in the doctrines of many of our sects, must be a very good man indeed, if he be not tempted to think that religion is all a cheat; and consequently that men may give way to every appetite without check or controul.

"I am, Sir,

"Your obedient humble servant,

"HENRY HOME.

"To Mr. John Goldie."

"The poet of nature and of truth, ROBERT BURNS, was, it appears, the intimate friend of John Goldie, and a short time subsequently to the appearance of the 'Essays Moral and Divine,' addressed to his heretical brother the following lines. It is strange that these and similar effusions of Burns's muse, should have been excluded from most of the editions of the works of 'dear nature's artless child.' Though when it is remembered that those editions have been usually made for the 'gods of earth,' perhaps it is *not* strange. It is 'auld orthodoxy,' which alone can bedeck her advocates in the purple and the fine linen. A greater than Solomon has declared, that 'they that wear soft clothing are in kings' houses.' And observation will teach him who needs the instruction, that in the palaces of the mighty, the words of truth and soberness have no certain dwelling-place. The plain dictates of reason and common sense, usually find most favour with those, who resemble the man of God of old, who 'had his raiment of camel's hair, and a leathern girdle about his loins.' Nor need it excite much surprise that the

attacks which Burns undauntedly made, on 'poor gapin', glow'rin', superstition,' should have been prevented from appearing before the eyes of the polite, when the strong but honest language of virtuous indignation against those sons of mammon who first corrupted the poet, and then deserted him in the day of trouble, was not allowed a place in one of the most celebrated editions of the works of the northern luminary. Can such things be, and overcome us like a summer cloud, without our special wonder? Aye, even so, for the age is evil and corrupt! But here are the lines:

" 'O Goudie! terror of the Whigs,\*  
Dread of black coats and reverend  
wigs,  
Soor bigotry on her last legs,  
Girnin' looks back,  
Wishin' the ten Egyptian plagues  
Wad seize you quick.

' 'Poor gapin', glow'rin', superstition,  
Waes me! she's in a sad condition;  
Py, bring Black-Jock, her state physi-  
cian,  
To see her;  
Alas! there's ground o' great suspicion  
She'll ne'er get better.

' Auld orthodoxy lang did grapple,  
But now she's got an unco ripple,  
Haste, gie her ume up i' the chapel  
Nigh unto death;  
See how she fetches at the thrapple,  
An' gasps for breath.

' Enthusiasm's past redemption,  
Gaen in a galloping consumption,  
Not a' the quacks, wi' a' their gump-  
tion,  
Will ever mend her,  
Her feeble pulse gie's strong presump-  
tion,  
Death soon will cud her.

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\* "For the information of the readers of the Reflector, I would observe, that 'the Whigs' mentioned, are not those whom an admirable writer has well defined to be 'but the sag-end of a Tory;' but those noble spirits who, in days gone by, dared to vindicate their rights as men, and made the mountains of Scotland the strong holds of liberty, those who contended for what they deemed the purity of God's worship, in opposition to the munimery of a state-religion, an Act-of-Parliament Christianity, the Covenanters and Cameronians."

' 'Tis you and Taylor\* are the chici  
Wha are to blame for this mischief.  
But gin the Lord's sin foods gat leave,  
A toom tar barrel  
An' twa red peats wad send relief,  
An' end the quarrel."

SIR,

Penzance.

I OBSERVE in your Repository [XVII. pp. 666—669] some strictures from your correspondent Mr. Acton, on my papers relating to the Remission of Sins. After very attentively considering all that he advances, I am still decidedly of opinion, that the views which many Unitarians hold on this subject do not embrace the whole truth of Scripture. This, I think, the more to be regretted, on account of the prejudice which it excites against our name in the minds of other Christians. While they see us associating Jesus with our redemption in no other character than that of a prophet or martyr, they regard us as grossly ignorant of one of the leading features of the common salvation: and not, perhaps, without some apparent reason. Without all controversy it is the Scripture doctrine that Christ died for our sins, and that we are reconciled to God by the death of his Son. But are not many Unitarians very reserved on this subject? And is it not a proof of their having abandoned the true sense of these expressions, that they employ them so little either in their writings or their pulpits? I shall rejoice if I can, in any degree, contribute to promote amongst us a grateful and frequent acknowledgment of the mode of redemption which Divine Wisdom appointed, convinced, that if rightly understood, it cannot possibly detract from the freeness of that Divine mercy in which the first purpose of redemption had its birth, and which carried on the plan, through every succeeding step, to its glorious consummation. Nor can it justly be thought any deficiency in the grace and mercy of the Judge of the world, if he deem it necessary to conduct his acts of forgiveness according to methods which exhibit peculiar features,

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\* "Dr. John Taylor, of Norwich, whose admirable work on Original Sin, was probably the cause of Goudie's renouncing orthodoxy."

culated to vindicate and authority, or in any other purposes best known to wisdom. There may thus be a dispensation of forgiveness something more than repentance, a declaration, or a perfect rule and righteousness; something which effect a light on the Disposition and character, and impressions on the minds of men, salutary and according to the nature of the circumstances. I shall now endeavour to answer your correspondence, nearly in the order in which they occur.

Which I find is this; that I have proved several views of which others have taken, I have advanced any clear or intrinsic doctrine myself. I readily admit a subject somewhat difficult, and entangled in controversy, I may, probably, rather to think or to speak than I might have done; but, for me, I am confident that I have gained in my papers, not a doctrine, but an intelligible position. What I advanced was that the mediation of especially his death, was the *method* which Divine Wisdom adopted for granting to mankind forgiveness of sins; i. e. deliverance from the consequences." Now your correspondent thinks that this is saying only "an indefinite and doctrine." I must allow that the position may wear a somewhat shape to those who are unable to recognize a friend in the maxims of party; but I have no proof of its being designed to be insignificant. I think it is a clear and intelligible account of the final cause of our Lord's death, and of the relation in which it stood to the forgiveness of sins; and these particulars are to be interesting and knowledge. And I think I am going any farther, I have proved something more than sufficient, and many other will readily admit; for they will acknowledge any such close

and proper connexion between the death of Christ and the remission of sins as is here asserted. They appear to recognize no other connexion between these things than that which may be traced in the natural course of events. Because the death of Christ appears, among other circumstances, to have been eminently conducive to the promotion of Christian faith and virtue, and these again lead to forgiveness, they imagine that this remote connexion is all that is intended in the words of Scripture. But is it not obvious that, according to this mode of interpretation, any thing to which, in the course of events, our repentance may be traced, and through that our pardon, a good book, an impressive sermon, a striking occurrence, may be said to have been for the remission of our sins, and a propitiation for them; and that Paul's preaching had the same relation to our redemption as Christ's death? But I must be allowed to say, that such explanations appear to me no better than trifling with the subject, and frittering away the import of sacred words. To justify the language of Scripture, some much more close and proper connexion than this must be found; so must there also, before it can be said with propriety that the death of Christ was *the way or method* chosen by God for the remission of sins. Whether, therefore, there be or be not in my statement all that clearness which I might have given it, still it goes decidedly to affirm more than your correspondent admits, and is not, therefore, so nugatory as he represents it.

But, after all, it does not appear to me any thing very obscure to say that the death of Christ was the method which Divine Wisdom adopted for the pardon of our sins. However, as I desire to do my best to be understood, I will endeavour to explain myself somewhat more precisely.

And first, on the very threshold of this discussion, I think it necessary to state clearly what I understand by the forgiveness of sins. Now I certainly do not understand by forgiveness, in this connexion, that merciful regard and favourable purpose with which the Father views every returning wanderer. No mediation is necessary for this: it is secured by peni-



tence alone, *ipso facto*, and has been so in every age, and will be so to all eternity. It depends on nothing but the contrite heart of the suppliant, and the ever-flowing mercy of God. The forgiveness of the penitent, in this sense, was not one of the blessings derived to mankind through Christ, inasmuch as it was always most freely promised and enjoyed from the foundation of the world, and, therefore, it could not be one of those which he died to procure. In ascertaining the true sense of remission of sins, as here spoken of, I think we should consider only those advantages which the world has actually derived, or is about to derive, from the mediation or agency of Christ. Keeping this principle in mind, I should say that by forgiveness of sins, as here spoken of, I understand *a declaration and assurance of the removal, on the part of God, of certain penalties inflicted or denounced on men for their transgressions*, and that these penalties are chiefly the following: 1. The alienation of the world at large from the knowledge of the true God, and from the sense of his favour. 2. The subjection of the Jews to the law, which was burdensome to observe, and left them under condemnation. 3. The fear of death in this life, and the evils consequent on death, through sin, in the next. The careful reader of the New Testament will, I think, admit that our deliverance from these evils constitutes the redemption which is in Christ Jesus. It is certain that he does, in fact, deliver his faithful disciples from them. Submitting to death, and being raised again to a new life by the power of God, he has not only given us the knowledge of a future life, but is also become the destined agent by whom we are to attain to it. "God will raise up us also by Jesus." But not only shall we attain through him a new state of existence, but be by him delivered from the evils to which we should still, on account of our sins, be exposed. Hence the apostle speaks of him as "our deliverer from the wrath to come." Preparatory to these great final blessings, we know historically in what manner Jesus has reclaimed the Heathen world to the knowledge of the one true God and the enjoyment of his grace, and how he emancipated the

church from the irksome burden of a ceremonial worship. All these great mercies, intimately connected together, constitute in my judgment, the forgiveness of sins. We may observe, that this forgiveness cannot be fully carried into effect till the end is come, and the righteous are possessed of their mansions above; yet, considered as one entire dispensation, it is spoken of as complete from the very time of our Lord's death. Thus the writer to the Hebrews says, "When he *had* by himself cleansed our sins, he sat down on the right hand of the Majesty on high."

This, then, is what I think we are to understand by the forgiveness of sins; certain privileges and immunities granted to mankind through the agency of Christ. This forgiveness, the essential mercy of God determined him to impart: of this determination, the mediation of Jesus, in all its parts, was not the cause, but the consequence. But he that is determined to do an act of mercy, will next consider what may be the fittest mode of doing it. To the Almighty, then, thus considering (I speak humanly) the redemption of man, the mediation of Jesus, but especially his obedience unto death, appeared the fittest mode of effecting it. But in choosing a suitable mode of accomplishing any thing, we have often two points to consider, efficiency and propriety. A mode may be efficient, that is, equal to producing the intended effect, but upon more extended consideration it may not appear proper. Now, as the forgiveness of sins is more a sovereign act of God than a natural process, so the propriety of the mode in which it is to be accomplished is a point probably more to be considered than its efficiency. And here it is that I think many Unitarians err: they regard almost exclusively the natural efficiency of the Christian mode of redemption, paying little attention to its moral propriety. It is my object to recommend this latter to their consideration. It may be considered both in relation to God and man. And let us not forget, in respect to what end it was, that it had this moral propriety. That end was the forgiveness of sins; not the confirmation of the truth, nor the setting an example of righteousness

lead, were also important in the death of Christ, but not the end which is spoken of in the Scripture to which we are alluding.

Second, is the doctrine for which the obedience unto death of our Jesus Christ was appointed by God as the most proper means for granting to mankind those graces and immunities which confer forgiveness of sins: or, in other words, it was an event which was introduced as being proper to pre-entroduce that dispensation. I latter myself that your correspondent will deem this explanation satisfactory as wholly to withdraw of vagueness and obscurity; I say, that it appears to me as the nature of the subject demanded, at any rate, is the best I can offer.

Now here taken, the death of Christ appears in immediate connexion with the remission of sins; it is ordained by God a proper mode of effecting that dispensation on account of its own inherent character and not in subserviency to an intermediate event. In this view from our Lord's preaching we are rectified. We know of no other of these latter with the forgiveness of sins, but such as may be effected through their natural effects; and, therefore, not immediate, but indirect and circuitous. Christ did not die to have been raised for justification: but this is not forgotten; but something subsequent to the terms in the sense intended, I thought myself warranted in asserting "that the immediate connexion between the death of Christ and the remission of sins was repeatedly and variously asserted in the Scripture, and brought forward as a great and prominent feature in the gospel."

In this position your correspondent disapproves, and pronounces the foregoing wholly unguarded and unwarranted by Scripture. He seems, however, to be very sensible that this is the age of the controversy; he, therefore, joins issue upon it, and desires to give my assertion a disproof. He must, however, be mistaken when I say, that, after reconsidering the subject, I

can see nothing in this passage which I wish to recal. I think his attempt to shew that the testimony of Scripture to this point is scanty and inconsiderable, is quite unsuccessful; but as I am not disposed any more than himself to rest on mere assertion, I shall now follow him in his examination of the evidence to be found in the divine oracles.

I have first to remark, that your correspondent appears to me to take very undue advantage of *negative evidence* on this subject. This species of evidence, in relation to the doctrines of Scripture, ought, I think, always to be received with great reserve, for it is a serious and arduous thing to set aside the plain sense of the testimony given, because we fancy that that testimony should have been oftener repeated. It is common to see persons, who are hardy in the use of this kind of evidence, dispute the most established truths. I say thus much, not because it is necessary to my present argument, but with a view to counteract what appears to me a prevailing form of sophistry. On the point now in dispute, I think the New Testament affords quite as much evidence as can reasonably be expected. We may maintain that a doctrine is both true and important, without being obliged to produce authorities for it from every page of holy writ. The present doctrine is of the nature of a comment on the facts recorded in the New Testament; it goes to explain some great points in the economy of redemption, but they are rather in God's part of it than ours, and therefore perhaps less necessary to be enforced on our attention than many other matters. I am not disposed to take advantage of an unguarded expression, but I must say, that Mr. A. surprises me when he concludes a survey of no more, as far as I can see, than the Gospel of Matthew and the Acts, by saying, "The silence of the great Teacher of Christians, and of his inspired apostles, as to this doctrine, may well be regarded as its condemnation." Jesus and his apostles are silent with respect to any connexion between his death and the forgiveness of sins! Are, then, the epistles of these apostles, the most unquestionably authentic of all the books of the New Testament, so much

less valuable as evidence of their sentiments, than an historical memoir, drawn up by the hand of another? In general, a man's authentic letters are thought the very best evidence we can have, in any question concerning his sentiments; they are the materials on which his biographer seizes as a treasure. At present, however, my appeal is to the historical books, from which I think there are more testimonies to be produced than your correspondent has noticed. We cannot expect to find our Lord very frequently explaining the ends of his death, when that event itself was still concealed in futurity, or only dimly apprehended by his disciples from some predictions which he occasionally uttered, but which they were at a loss to understand. Your correspondent asserts that our Lord never declared the connexion between his death and the remission of sins but once, that is, when at the last supper he said, holding the cup, "This is my blood of the New Testament, which is shed for many for the remission of sins." This declaration alone, so uttered, and at such a time, is very far from silence on the subject, but several other places may be quoted of similar import. Our Lord declares that "The Son of Man came to give his life a ransom for many." He says, that "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on him might not perish, but have everlasting life." And again, "The bread that I will give is my flesh, which I will give for the life of the world." I am aware that some of these passages may be explained in more ways than one, but I think they all, in their most obvious sense, indicate a connexion between the death of Jesus and that forgiveness of sins which he was about to dispense. The same appears to me to have been plainly pointed out by his forerunner, when he exclaimed, "Behold the Lamb of God, which taketh away the sins of the world!" If he is not here called a lamb, in reference to his laying down his life, I can see no meaning in this singular appellation. But when the hour of his trial was past, and the cross of Christ was become at once the reproach and glory of the Christian name, we find, as we might expect,

more frequent mention of this subject. In saying this I refer to the apostolic epistles, for I must allow, that in the book of the Acts this point of doctrine is not very explicitly insisted on. In those short discourses of the apostles, which are recorded in this book, only the great outlines of Christian doctrine are sketched, while many important particulars are left to be more fully explained elsewhere. According to the Scriptures we find distinct notice of the appointment of our Lord's mediation, or ministry in general, for the forgiveness of sins, but not of his death in particular. Thus Peter says to Cornelius, "Every one who believeth on him shall receive remission of sins *through his name*." And again, Paul, in his address to the Jews at Antioch in Pisidia, "Be it known unto you, ye men and brethren, that *through this man* I have preached unto you the forgiveness of sins." Here we find the person and name of Jesus connected with our redemption in a very close and peculiar manner. His death, it is true, is not particularly mentioned, but surely cannot do better than to let the apostles be their own interpreters, and to read their epistles as comments on the history. I shall, therefore, proceed to select from these more amplified positions of our faith, such passages as appear to me the most pertinent and decisive. They are the following. Rom. iii. 25: "Whom God foredained as a *propitiation* (or mercys seat) *by his blood, for the remission of past sins*." Rom. v. 9, 10: "Much more being now *justified by his blood* shall we be saved from wrath through him. For if, when we were enemies, we were *reconciled unto God by the death of his Son*, much more shall we be reconciled, shall we be saved by his life." Rom. iv. 25: "Who was *delivered for our offences*, and was raised again for our justification." 1 Cor. xv. 3: "Christ died for our sins, according to the Scriptures." 2 Cor. v. 14: "For he hath made him to *sin for us* who knew no sin, that we might be made the righteousness of God in him." Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us." Ephes. i. 7: "In whom we have redemption, through his blood, the forgiveness of sins." Ephes. ii. 13: "Now, in Christ Jesus, ye who so

time were afar off are made nigh, by the blood of Christ." Ephes. ii. 16: "And that he might reconcile both unto God, in one body, by the cross." Col. i. 20: "And through him to reconcile all things to himself, having made peace through the blood of his cross." 1 Tim. ii. 6: "Who gave himself a ransom for all, to be testified in due time." 1 Pet. i. 2: "Elect unto sprinkling of the blood of Jesus." 1 Pet. ii. 24: "Who himself bore our sins in his own body on the tree." 1 Pet. iii. 18: "For Christ also once suffered for us, that he might bring us unto God." 1 John i. 7: "If we walk in the light as he is in the light, the blood of Jesus Christ, his Son, cleanseth us from all sin."

This is the evidence which I adduce, drawn entirely from the undisputed books of the New Testament; and if any one doubts whether it proves a peculiar end contemplated in the death of Jesus, let him inquire, whether ever any similar expressions are used with reference to any other character, however illustrious either as a prophet or martyr. Apostles and prophets were obtained a good report, because they did not count even their lives dear unto them, while they testified those truths that lead men to salvation. The praises of such characters abound in Scripture, and are often delivered in language very elevated and figurative; but expressions such as we have seen applied to Christ, are never used concerning them. How can this be explained but by supposing that Jesus bore a character distinct in kind from theirs, and acted a very different and peculiar part in relation to the forgiveness of our sins? And what idea can we form of this his peculiar office, if we do not regard his death as immediately subservient to that great end?

Your correspondent's paper requires some further remarks, but these I must defer till another opportunity.

T. F. B.

#### *Recantation of Daniel Scargill.*

**DANIEL SCARGILL**, B. A., Fellow of Corpus Christi College, Cambridge, was a disciple of Hobbes, and publicly maintained some of the most dangerous and obnoxious opinions contained in the *Leviathan*. M.

Tabaraud says that he defended them, and with warmth, in a public thesis.\* A late biographer of the philosopher of Malnesbury, states in general terms, and with a decided partiality to the system of Hobbes, that "the young men at the Universities began to study his philosophy, and defended some of his opinions in their public disputations in the schools," and that among "these inquirers after truth, Scargill was so rash as to avow the sentiments he entertained, and to undertake the defence of some positions extracted from the *Leviathan*."† Whatever was the manner in which the disputant asserted his Hobbism, the consequences to himself were very serious. The Heads of Colleges proceeded to deprive him of his degree and his fellowship, and to banish him from the University. With a view probably to the restoration of his honours and emoluments, he made a public and humiliating Recantation. This was delivered in St. Mary's Church, July 25, 1669, and published immediately after at Cambridge, in a 4to. pamphlet, from which we are about to extract it, as a great literary and theological curiosity. The biographer just quoted says that Scargill was imprisoned by authority of the Senate, and that the Recantation was the condition of his liberation. For this, however, he produces no evidence, and we have no documents within our reach which will enable us to clear up the point; nor do we know what became of the unhappy man. From the papers of Archbishop Sheldon in the Lambeth Library, it appears that that dignitary wrote "Letters to Dr. Spencer about restoring Mr. Scargill to his Fellowship," though probably without effect.‡ Hobbes was much reflected on

\* *Histoire Critique du Philosophisme Anglois*. Paris, 1806. I. 175.

† Philip Mallett's *Account of the Life and Writings of Hobbes*, prefixed to a new edition, (12mo. 1812,) of "The Treatise on Human Nature, and that on Liberty and Necessity, with a Supplement," p. 57. This little work, though recently printed, is exceedingly scarce, the impression consisting only of 100 copies.

‡ See Bliss's edition (4to.) of Wood's *Athen. Oxon.* IV. 858.

in the affair, and seems to have felt the disgrace, for amongst the MSS. which he left behind him, is his "Defence in the Matter relating to Dan. Scargill." \*

" *The Recantation of Daniel Scargill, publicly made before the University of Cambridge, in Great St. Mary's, July 25, 1669. Cambridge, printed by the Printers to the University, 1669.*

" Whereas I Daniel Scargill, late Bachelor of Arts and Fellow of Corpus Christi College in the University of Cambridge, being, through the instigation of the Devil, possessed with a foolish proud conceit of my own wit, and not having the fear of God before my eyes: have lately vented and publicly asserted in the said University divers wicked, blasphemous and Atheistical positions, (particularly, that all right of dominion is founded only in power; that if the Devil were omnipotent he ought to be obeyed; that all moral righteousness is founded only in the positive law of the civil magistrate; that the Scriptures of God are not law further than they are enjoined by the civil magistrate; that the civil magistrate is to be obeyed though he should forbid the worship of God, or command theft, murder and adultery,) professing that I gloried to be an *Hobbist* and an *Atheist*; and vaunting that *Hobbs* should be maintained by *Daniel*, that is, by me: agreeably unto which principles and positions, I have lived in great licentiousness; swearing rashly; drinking intemperately; boasting myself insolently; corrupting others by my pernicious principles and example: to the high dishonour of God, the reproach of the University, the scandal of Christianity, and the just offence of mankind. And whereas the Vice-chancellor and Heads of the said University, upon notice of these my foul enormities, upon a full examination and clear conviction of these premised offences, after suspension from my degree, did expel me out of the said University: now I, the said Daniel Scargill, after frequent consideration, strict examination and serious review of the said positions, do find, by the grace of that God, whom I had denied,

that they are not only of dangerous and mischievous consequence, inconsistent with the being of God, and destructive to human society; but that they are utterly false, the suggestions of a lying spirit, wholly against my own judgment resolved upon better consideration, as well as against the common sense of mankind. And I do freely acknowledge the proceedings and sentence of my governors, the Vice-Chancellor and heads of the University, to be just and equal, agreeable to the duty of their place, and the trust reposed in them, that they could not have done less to vindicate the Divine honour, and suppress that mischief growing up in this age, which no former hath known.

" And now I adore and bless the highest Majesty of God in his infinite mercy to me, that he hath not suffered me to go on unreclaimed in my enormous principles and practices; but hath made my face to be ashamed, that I may seek his name. *Righteousness belongeth unto thee, O Lord, but unto me, and to those who have seduced me, and to those who have been seduced by me, shame and confusion of face.* O what height of wickedness had I arrived unto! For I must confess myself guilty of imploding the Divine Majesty at the tribunal of human wit, making man judge whether God should be God or no. Nay, whereas the Devil, my tempter, to whom I had hearkened, doth believe and tremble, I, vile wretch, have been void of the faith and fear of God in the manifold manifestations of him. Wherefore I humbly ask pardon of God above all, whom I have blasphemed; of my Governors in the University, whom I have disturbed; of all Christians and all men for the great offence I have given unto all more especially of so many as have been misled into any error or vice by me. And I do also humbly and earnestly beseech all men, especially so many of the younger scholars as have been seduced by me, (who now abhor what I formerly boasted to assert, that they beware by my example of the most subtle insinuations of the Devil in the vain ostentation of their own wit. *That they lean not to their own understanding, but consult the Holy Scriptures, the lively Oracles of God, that from thence they may learn*

\* Wood's Athen. Oxon. ut sup. III. 1215.



~~quæ~~ *us* ~~re~~ *supponit* ~~to~~ *be* ~~wise~~ *unto*  
**obriety, as the holy apostle with great wisdom requires. And now I humbly hope and trust in the infinite mercy of that God against whom I had audaciously opened my unhallowed mouth, that He who hath promised that all sin and blasphemy shall be forgiven unto men, (excepting only that reserved malicious blasphemy against the Holy Ghost,) will he graciously please to glorify his mercy in the forgiveness of my most detestable errors and abominable sins. And I thank God that he hath awakened me in good measure to a just detestation of the accursed positions asserted by me, and of all other like wicked principles.**

**"Wherefore, I do here in the presence of God, angels and men, cast myself down in a deep dread of the just judgments and vengeance of God upon the accursed Atheism of this age, acknowledging myself to be highly guilty of the growth and spreading thereof, having contributed what my profane wit could devise, or my foul mouth express, to instil it into others, or confirm them therein. And I do profess, I believe, (and judge it most reasonable so to believe,) that the openly professed Atheism of some, and the secret Atheism of others, is the accursed root of all that abounding wickedness, perjury, sacrilege, debauchery and uncleanness in this present age: that in a deep sense of that wretched part I have acted in the propagating thereof, I do now abhor myself in dust and ashes, and that, from the bottom of my heart, I do disclaim, renounce, detest and abhor those execrable positions asserted by me or any other: particularly**

**"1. That all right of dominion is founded only in power.**

**"2. That all moral righteousness is founded only in the law of the civil magistrate.**

**"3. That the Holy Scriptures are made law only by civil authority.**

**"4. That whatsoever the civil magistrate commands is to be obeyed, notwithstanding contrary to Divine moral laws.**

**"5. That there is a desirable glory in being, and being reputed an Atheist; which I implied when I expressly affirmed that I gloried to be an *Hobbist* and an Atheist.**

**"For these unhallowed assertions and expressions, I now find such inward contrition and remorse, that I pray God his mercy may withhold me from relapse, or his judgments prevent it. But do I think that a bare recantation can satisfy for my prodigious offences? No, let me do penance all my days, submitting myself to God's will, and the charity of pious minds: and whatsoever my portion may be in this world, let me live and die in the fear of God and the faith of Christ. Amen.**

**"Now, lest any one should mistake or suspect this confession and unfeigned renunciation of my sinful and accursed errors, for an act of civil obedience or submission in me, performed according to my former principles, at the command of my superiors, in outward expression of words, though contrary to my judgment and inward thoughts of my heart; or that I have not now expressed the most sincere and secret sense of my soul; I call the Searcher of all hearts to witness, that I loath and abhor such practices as the basest and most damnable hypocrisy: that from my heart and soul I detest such principles in all persons, as worse than the basest villainies and reservations, which the Jesuits are said to practise or allow. And I openly avow, that I do acknowledge, that all persons so principled ought to be held by all mankind as the most dangerous and declared enemies of the common faith amongst men. That they are not to be trusted upon any obligation of their faith, or pretensions to piety, loyalty or common honesty, in any corporation, college, university, city, commonwealth or kingdom: but that, by those principles, destructive to all society and commerce amongst men, they may and do delude and defeat all oaths and protestations, all faith given to God or man: they may and will comply, if their own interest or advantage prompt them to it, with any invader or usurper: with any faction or growing sect, however destructive to all order and the very being of human society in the world. I believe also, and openly avouch, that no power upon earth, no persuasion or imagination about natural right, no opinion in pretended philosophy concerning self-preservation, can free me from the**



obligation that is now upon me, in this my open profession of repentance for my accursed errors and grievous sins, to speak the truth in sincerity before God and man.

"This recantation and sincere profession I make willingly and freely, of my own mind and choice: not in compliance with the command or will of any other; not upon design to gain a better opinion amongst men in the world; not for any worldly advantage, profit or self-end of my own: but out of a hearty detestation of my foul errors and sins; and I am glad of this opportunity to disburden my soul, oppressed with the weight of the same.

"So help me God.

"DANIEL SCARGILL."

*Remarks on the "Dissertation" of THOMAS ERSKINE, Esq., Advocate, "on the Internal Evidence of Revealed Religion."*

January, 1823.

**T**HIS writer affords a remarkable instance, that great talents do not always secure their possessor from a wide aberration from truth; since they enable a man to render plausible to himself and others any unreasonable prejudice which he may imbibe. There is a richness and force and depth of meaning in Mr. Erskine's language, which predispose us to judge favourably of his cause. He writes also with enthusiasm, as if he were fully impressed with the importance of his subject; yet when we find that he is reserved and obscure, in those places where we are very anxious to know his full meaning, we suspect that his professional habits have had some influence on his writing, and that he practises the art of an expert advocate, who withholds or conceals in a mist, the weak parts of his cause. When he is inclined to make himself clearly understood, he has a pleasing manner of illustrating his subject by a variety of figures and allegories. Notwithstanding his zeal and talents, his work does not appear likely to make much impression, except upon weak minds, which are apt to be led away by strong appeals to the passions, and generally mistake confident assertions for truth and sound argument. His general mode of discussing *the interesting subjects upon which he*

proposes to treat, is to take them all for granted. In the Introduction he proposes "to analyze the component parts of the Christian scheme of doctrine:" but no analysis is to be found, nor does he produce any new internal evidence of the truth of revealed religion, except assertions without number of the excellence of his evidence, and some mysterious allusions to the character of God, as exhibited in the atonement. But there is perceptible in his work an enthusiastic, yet a cautious and abstruse apology for that faith, which is professed by the members of the New Jerusalem Church, founded by Baron Swedenborg. Indeed, it is difficult to learn his full meaning, for he labours with some extraordinary idea, which he is fearful to let out; and much of his writing may be twisted in such a manner, that all sects of Christians may find in it something to favour their particular notions. In some places he leans to Sandeman's opinions, who was a decided Antinomian, and who maintained the doctrines of unconditional election and reprobation. Mr. Erskine does not maintain the latter of these doctrines expressly, though, perhaps, it may be implied from his scheme of atonement; but it appears a necessary consequence of unconditional election, which he has no scruple to avow, not, indeed, in these words, but in words which bear the same meaning. The atonement, says he, (p. 125, fourth edition,) "is the exclusive ground of hope before God,—and on this ground every one is invited to rest—without any fruitless and presumptuous attempts to attain a previous worthiness." Sandeman has nearly the same words.

Until Mr. Erskine has written about a third part of his work, there is no denomination of Christians which might not adopt his introductory sentiments, as the ground of an apology for their religion; but it must appear from the sequel of his book, that he had a secret reserve and a double meaning in all that he admits respecting natural religion, the tests of a true religion, a state of trial and discipline, moral duties, true happiness and the testimony of conscience. His concern with these subjects is no farther than to give such a view of them as may afterwards be accom-

modated to his theory, which is calculated to supersede them all. From his favourable mention of them, simple readers go along with him, confiding in his intelligence and zeal, and ignorant of his occult meaning, until they arrive unexpectedly at his singular orthodoxy, in the 66th page, when they start, as if they beheld something monstrous. On this occasion, his admirers set up a cry of triumph, concluding that the reader had suddenly denied the fair inference from acknowledged principles, which to that moment he had admitted; whereas, the inference which Mr. Erskine draws can follow only from his own secret view of the principles. Instead, therefore, of triumphing, they should be ashamed of the sophistry of their partisan. But to what an extreme have some of his admirers arrived before they are aware! In yielding to the fascination of his impassioned language, they probably imagined that they still kept within the precincts of Calvinism, which they supposed was placed by him in some new and favourable point of view. But now, unless they can make good their retreat, they find themselves unexpectedly opposed to their former friends, and ranged among the disciples of Swedenborg, or Sandeman, or perhaps of a compound from both, under the title of Glassites.

When Mr. Erskine ventures to introduce his orthodoxy, he shews great address in appealing suddenly to the passions of his readers. He figures away like a conjuror, who baffles observation by the flutter he excites. He bursts upon us in this manner: "What more prevailing appeal can be made? Must the Almighty Warner demonstrate the evil of sin, by undergoing its effects? Must he prove the danger of sin, by exhibiting himself as a sufferer under its consequences? Must he who knew no sin suffer as a sinner, that he might persuade men that sin is indeed an evil? It was even so. God became man, and dwelt amongst us. He himself encountered the terrors of guilt and bore its punishment; and called on his careless creatures to consider and understand the evil of sin, by contemplating even its undeserved effects on a being of perfect purity, who is over all, God blessed for ever." We may easily

conceive how some Calvinists are lulled by this language. Here the evil of sin is inferred from the considerations, that the Almighty was a sufferer, that he suffered as a sinner, that his sufferings were undeserved!!! All this he takes for granted, without any attempt at proof, and he immediately addresses the passions: "Could they hope to sustain that weight which had crushed the Son of God?" If he were consistent, he would have said, which had crushed the Almighty; but to be explicit is not his object. "Could they rush into that guilt—could they refuse their hearts," &c. Then he continues the subject in the form of an allegory, which affords him a covered way to advance his batteries. Is it not plain from this management, that he was fearful his Calvinistic readers would discover too soon the nature of his orthodoxy?

But impressive as he is on the unjust sufferings and humiliation of the Almighty, Jesuits can address their hearers with more affecting eloquence; and, therefore, according to his tests of excellence in a revelation, their orthodoxy must be superior to his own. They will adopt all his questions, and his appeals to the passions, but in a sense which refers, as they teach, to a second person, who is a third and coequal part of God, and they can then remonstrate farther—"Ye hardened wretches, is it not enough to make you hate sin, and submit implicitly to our jurisdiction and doctrine, that the Almighty became man, and 'encountered the terrors of guilt and bore its punishment'? Must he also, before he can melt your stubborn hearts, submit to be reproduced in our hands, and must he then go down your throats?" If we judge of such an appeal by its influence, which is the grand test of a true revelation, in the opinion of Mr. Erskine, we may see him distanced in the race of orthodoxy; for, let it be considered, how those persons must be affected with this mystery, who receive it with an implicit faith, as exhibiting an additional "moral feature of the Divine mind," (p. 91,) and with what devout prostration of mind they view the unutterable condescension of their God, when they eat him! Mr. Erskine, no doubt, holds this mystery in contempt; yet all his tests

of a true revelation are so completely accommodated to this mystery, as to his own stonement. His presumptive proofs would justify the grossest imputations of Christians, provided they can be received with implicit faith, and can produce a due portion of fanaticism; and his tests would prove that the victims under the wheels of Juggernaut possessed a purer religion than any Christians, because it was more "influential."

Let us now revert to his allegory. "Ancient history tells us of a certain king who made a law against adultery, in which it was enacted, that the offender should be punished by the loss of both his eyes. The very first offender was his own son. The king was an affectionate father, as well as a just magistrate. After much deliberation and inward struggle, he finally commanded one of his own eyes to be pulled out, and one of his son's." Much stress is laid on this allegory, which is put forward in place of argument; but it illustrates merely that notion of atonement which is held by the Swedenborgians, who believe that Christ and his Father are only one person. Allegories may, in some points, be unmanageable, particularly if they are taken from some known history, whether authentic or fabulous; but, in his reflections on this history, Mr. Erskine has not remarked any points of discrepancy between it and his own scheme of doctrine. On the contrary, his remarks are in unison with the allegory, and they convey the same doctrine which was held in ancient times by men who were called Patripassians, because they believed that God was only one person—that he became man—that the manhood was called Christ, and suffered on the cross. No other meaning can be put upon the following observations. Suffering for the guilty person "justified the king in the exercise of clemency;" and with respect to the guilty person, "it identified the object of his esteem with the object of his gratitude." "There is a singular resemblance between this moral exhibition and the communication which God has been pleased to make of himself in the gospel." "Shall we not owe our love and admiration to the Father and Father of the Son with a kindness

unutterable, has presented to us aspect?" "In the gospel, God presented in the combined of a gracious Parent and a just Judge himself bore the merit of transgression." All the language of a Patripassian is entirely discordant from that of atonement held by Calvinist object here to the doctrine: one and the other, an opposed son and a rational interpreter Scripture, would be to appeal and tests which no advocate atonement will submit to; on this ground, no Calvinist can convict a Swedenborgian of error, can a Swedenborgian ever be Calvinist. On the same point disputes can never be decided: them and Romanists, or even of the orthodox, who pride themselves on their faith in spite of reason whoever listens to reason or sense, will soon perceive how they all pervert the Scriptures violently must the sense of it be wrested, before it can be taught that the one God and Father all has suffered unjustly for of men! But, is it not a perversion of it to suppose, a Calvinistic scheme of atonement? He has infinite wrath, and cruel, cruel and unjust! To this latter view of the subject place it in contrast with Mr. Erskine's opinions, let us now modify into such a form as a Calvinistic scheme.

The king should on no account admit to any punishment but he should have the pulling out the two eyes of his wife, or of his favourite must be his heir apparent would allow the crime of sparing the eyes of transgression. The king, on knowing his son and his intention attempt to apply voluntarily to merit due

spared, and even to be highly rewarded, independent of any conditions. But if it should not be the lot of the guilty son to see and own the moral beauty of this transaction, the chance of which lot is as one to one thousand, he must be doomed to suffer all the torment which the king can inflict, notwithstanding the mutilation of his wife or son.

Under this statement of the allegory, in what light should we view the king's character? Certainly we should consider him as insane, or as a wicked and furious tyrant. Mr. Erskine may well be shocked at such a picture; but so strong are his prejudices, that an atonement of some sort he must have. No substitute will answer his purpose. The king himself must be the victim, and must manifest "a self-sacrificing benevolence?" (p. 143). What effect now would a belief in the despotic character of the king have upon the guilty son? Would he attempt to mollify a personage of his fierce wrath, and violent justice, and capricious humours by repentance and good works? No, but he would soon find out that the true way to ingratiate himself with a capricious tyrant is by flattery. By the same art only could he hope to gain over his mother or brother, especially if he had been so fortunate as to learn, that the remote chance of their favour is not clogged by any troublesome conditions, being neither promoted nor prevented by his good or evil works. If by his flatteries he could persuade himself that he had become a favourite with any of them, would he not riot in selfish joy? And would he have any great objection to repeat his transgression, when he made sure of his pre-election by the king, and the powerful interest of his mother or brother?

In this form of the allegory, it illustrates and exposes many of the Calvinistic ideas of the atonement; but in the first sketch it could not easily be moulded in such a form as to expose them all. For instance, the king should have at least a thousand children, in order that nine hundred and ninety-nine might undergo the severest sentence of the law, while one of the thousand, who should be equally guilty, must not only be spared, but

invested with the highest privilege. The allegory should farther suppose that the wife or son, who manifested such astonishing pity in one case, should feel none at all in near a thousand similar cases. Want of power should not be assigned as the cause why they refuse their aid, but want of inclination; for the allegory could not be perfect, unless the wife or eldest son, though distinct persons, be of one substance with the king. Being thus of one substance, the king should himself, in one sense, be obliged to suffer, like the deity of the Patripassians; and for the same reason, the transgression should be as much against their dignity and authority, as against those of the king, yet neither of them should have the satisfaction of seeing any innocent person's eyes pulled out to sooth their sense of wrath or justice. The sacrifice of one of them, at the same time that it should relieve the king from the misery of a portion of his immense wrath, yet, as being the suffering of part of his own substance, should be more costly to him, and give him more pain than the sins of all his subjects, and, after all, the effect of this costly sacrifice should be scarcely perceptible. It should farther be supposed, that the king, with his wife and council, had decreed the wickedness of all his sons before they were born, and their certain punishment, with a trifling exception. Another feature of the allegory should be, that when the king should charge his sons with this original sin, he must, by the same act, expose his own injustice and tyranny. To insert here half the particulars which might be added, would render it a more complicated and embarrassing allegory, than ever entered into the head of an Indian Bramin.

Mr. Erskine's scheme of atonement is free from most of these miserable conceits, as he supposes that the one God and Father of all, who is above all, did himself assume a manhood, which manhood was called Christ, and atoned on the cross for the sins of a few men. It should be observed, however, that he does not state this doctrine expressly, and that some Calvinists have read his book through without perceiving it, but he inculcates it secretly, and with great

act. He signifies the Calvinistic statement in this manner, "In fact, this doctrine undermines the divinity of Christ, as much as Socinianism, inasmuch as it makes a separation between the virtue and character of the Father and those of the Son."—P. 120.

On the Patristic system of statement, Mr. Erskine is enabled to dialogue it without measure, as implying, in one sense, the unutterable love of the Deity, and not the unutterable malignity which sticks closely and inevitably to his character, according to every Calvinistic scheme. This love he describes thus, (p. 104.) "What a wonderful and awful and enfolding subject of contemplation is this! God so loved the world that he gave his only-begotten Son"—that part of himself which assumed the manhood. "And the same God sent forth this Son"—this manhood. "This is the God with whom we have to do. This is his character, the just God, and yet the Saviour. There is an augustness and a tenderness about this act, a depth and height, and breadth and length of moral worth and sanctity, which defies equally the full grasp of thought and language." Might not the Jesuit, whom I before introduced, adopt this pathetic language with as much propriety and effect, when he dwells on the continued and excessive humiliation of a third part of his God? A very small additional portion of faith would enable Mr. Erskine to join, in ecstatic delight, with those who worship the Deity in the form of a beast.

As he has taken good care not "to analyze the component parts of the Christian scheme of doctrine," which he says is the object of his Dissertation, we cannot, therefore, certainly decide, that he makes his atonement to operate so partially, as to imply the doctrines of unconditional election and reprobation. But, though we should acquit him from representing the Deity as capricious, unjust and malignant, still there is an extravagance of folly in his notion of atonement, which no sane mind can endure for a moment. What man in his senses can believe that the infinite and wise God of the universe has degraded himself upon this earth, and punished

himself, in order to atone for the sins of men? How can account for the fact, that a talent and learning should be in a civilized society, that the potent, Omnipotent Creator worlds, and of all beings, all reduced to the necessity of being a man, and dying upon a cross he could forgive any one in sin, and before he could forgive the rational creature to hate him? Is in these notions a depth and breadth and length of which defies the power of language?

The remainder of his book is not much clearer elucidation of statement; but the whole is trived with great ability, and is directed to soothe the pangs of Calvinists, to enlist them and even to persuade their converts with their ideas, and discourses in respecting, on the father of God, and the wonderful fact which his unutterable love produces on the hearts and men. We cannot but regret that of his talents and acquirements with so much devout feeling he driven blindly from one extreme, respecting the claim God, to an opposite extreme monstrous, and to advocate which would tend to bring religion into contempt.

You  
Son, March 12,

HAVING seen the state of Mr. Adam in "The U. Fund Register, No. 1," and your last Number, I cannot common with every lover of justice in the prospect of the of Unitarianism in India. On with it the accounts which has of this country before, their little doubt of the ultimate as a well-digested plan, share thrown at Calcutta have upon affecting so much. The his already made on the Jaggern hill, by that night which is supping the fourth the Holy Abbot in Europe, very cited of religious life India, shows what might be such the you offer's system.



high reason does not revolt, in of ancient superstition; and not exchange of one absurd system another, which is also unreason-

On the whole, it must be concluded that the proposal of Mr. A. is of so much importance to share the of a thousand others which strike eye for the moment, but are soon lost. It cannot be put in execution without expense; and that in aggregate a very formidable one; it appears to me that there can be nothing further necessary than the portion of zeal as others discover; furtherance of missionary establishments, which they seem to be bringing forth with comparatively little cost and little fruit.

I have no data to assist me in an estimate of the Unitarian part of the population in this country, but suppose they cannot be overrated at 10.

A subscription of one penny per week from each of whom would amount to a sum of 4336*l.* 6*s.* 8*d.* annually. It may be supposed too much to average one penny per week from this number, but, considering the wealth and consequence in society of a large proportion of them, I am sanguine enough to think it is not; the subscription of half or two-thirds would surely be sufficient to effect a vast deal.

I believe there are some who are at present, from the wish to promote a cause in any shape, subscribing to the Church and other Missionary Societies, who would gladly pay their subscription to a more congenial establishment; and I have no doubt, but that there are others who have withdrawn from the Society, originally founded on the principle of sending forth the Gospel to the world without note or name, but who have found the influence of that institution so altered as to dissatisfy them, would become subscribers to a Unitarian Mission in London.

These loose hints it is my intention to suggest, in order that they may be improved upon by more competent persons.

D. H.

March 15, 1823.  
I am, with great pleasure, that it is the intention of the Deputies at the Convention to bring forward the great question of the Repeal of the Corpo-

ration and Test Acts, and I cannot help thinking that the Dissenters are chargeable with indolence and indifference to the cause of Religious Liberty, in having so long neglected to assert their claim to a participation in the rights and privileges at present monopolized by the sect endowed by law, or only conceded to them as a favour. Many, if not most of those who distinguished themselves as the advocates of our rights, are dead, and a generation has arisen, to many of whom the agitation of this question will, I fear, appear rather like an attempt to revive an obsolete and needless dispute, than an assertion of a just claim. It has been suffered to sleep too long—much too long. We shall be asked, If any inconvenience had been felt from these laws, why have the Dissenters ceased for so long a period to urge their repeal? Why for thirty years have they been silent and acquiescent? And I confess I see not what satisfactory answer can be given to these questions. However, it is useless now to indulge in these regrets. Let us atone for our former indifference and negligence by our future zeal and activity. Above all, let us take the ground we ought to take. Not that of cringing, abject suppliants, begging for a boon, intriguing and negotiating with ministers and jacks in office for their permission to smuggle a small quantity of toleration through the Houses of Parliament, or begging the bench of Reverend Fathers in God that they will take compassion on our forlorn state, and for once admit that in some cases, with certain limitations, with a number of provisos and reservations, and guards and restrictions, such of their fellow-Christians as have the misfortune to dissent from them in matters of faith, may be permitted to feel that they are their fellow-citizens. To this state of degradation I trust the Dissenters will not expose themselves. Let them demand their rights in the language which men ought to use, who know their value, and who feel that the Legislature has a long arrear of injustice and oppression to settle with them. Above all, let there be no cant about the clergy and the Establishment. We believe the latter to be an unscriptural institution, and we ought not, for the



sake of any advantage, to belie our consciences, but are bound, on the contrary, to bear our testimony against it. And we shall very much deceive ourselves if we think by cringing and fawning to the clergy to coax them into an acknowledgement of our claims. Like the image-makers of Ephesus, as soon as the dissenting teacher Paul began to preach, they would make our application to Parliament a signal for setting up a hue and cry against us. They look upon religion as a *craft*—a trade, by “which they have their wealth,” and any thing which would tend to the advantage of those who do not belong to their sect, they will consider as tending to bring their “craft into danger.” They have been not unaptly described as “a sable society of gentlemen, wearing broad hats and deep garments, who possess great part of the wealth and power of the world for keeping mankind in decent ignorance and bondage.”\* In saying what I have done of the clergy, I trust I shall not be thought to have spoken harshly, or to have used language which is not fairly authorized by their ablest and most recent advocates. For upon what ground did Mr. Plunkett and Mr. Peel reply to Mr. Hume’s statement of the laziness and inefficiency of the clergy in Ireland? Not on that of having earned their wages by their work. The whole of their arguments were very properly stated to amount to this—that church is church, and property is property. It was treated entirely as a matter of trade, and when the clergy are told that they do nothing for what they receive, they do not deny it, but forthwith a clamour is raised about “vested interests.” This trade, then, it is clear, they will defend *pedibus et unguibus*, and it is idle to expect favour or forbearance from them. They will use every engine to defeat our claims. Let them. We shall, nevertheless, succeed in the end. True it is that we shall be defeated in our first endeavour, and most probably in our second and third. But that is no reason for inactivity or despair. The discussion which must arise,

whenever the subject comes before Legislature and the public, is productive of good, and the success of the cause of religion will be certain.

#### A NONCONFORM

SIR, October 30,  
THE Editors of the Evangelical Magazine having published an article in their number for October under the head of “Unitarianism and Christian Missions,” containing what I consider uncandid and unjustifiable strictures on the *Christian Repository*, which you effected me by publishing in the *Repository*, (Vol. XVII. pp. 98,) I addressed an explanatory communication thereon to the Editors, and requested its insertion on what I deem a fair condition, that the defence should be inserted into the same work which published the attack: but it seems I gave no credit for candour in this instance, could be accepted by the *Repository*. The Editors state in their next issue that the Correspondents for last month have expressed sentiments on Christian doctrine so widely from those of J. C. that he must excuse our inserting no remarks.” Now, I might at this time leave the Christian candour to the mode of procedure to the judgment of every honest man who dares to speak for himself; but I cannot but be serving, that these Unitarians had much better let us alone, in this manner shew to their ignorant and inquiring disciples (however the numbers of those may be) that they cannot use the words *Lord and his apostles* without comment, and so repeat or quote the following or similar passages: “the Scriptures;” “Call no man your Master, even Christ;” “Ye all ye are brethren;” “In all things, hold fast that which is true;” “Be always ready to give an answer for the hope that is in you;” “As we were more noble than those of Thessalonica, in that they received the word with all readiness of mind, searching the Scriptures daily, whether these things were so.” If we bring up an evil report of Unitarianism, they endeavour to deter their

\* Apology for the Danger of the Church, 1719.

from proceeding to investigate it for themselves; knowing that if they were to act impartially, and exhibit to their congregations and readers such fair comparative statements of their and our respective doctrines, as are exhibited to ours, truth would have fair play, and must then certainly prevail. Whensoever they publish to their readers an Unitarian's account of his conversion from Trinitarianism in so fearless a manner as has been done by you in Mr. Harwood's case, (Mon. Repos. XV. 388 and XVII. 327,) then I shall imbibe a better opinion of the firmness of their belief in the truth of their own doctrines than I now entertain. Indeed, I am now more than ever convinced that those Trinitarian rulers not only dare not direct their readers to the perusal of any Unitarian publications, but, on the contrary, must, for the sake of their systems, act by such publications according to the mode in which the Pope and his Church have acted towards the Bible and its distributors. I freely admit that the *Cursory Remarks* were too hastily written, and expressed in stronger language than I should have deemed proper to use, if at the time I had entertained any idea of their being likely to meet the public eye; but although incautiously drawn up, I do not allow that they are inaccurate on any essential point. I am, indeed, sorry that they have afforded a handle for the very uncandid attack on the Unitarians at large, which I am now exposing. But I have the consolation to believe that Unitarians are not only accustomed to such illiberal and unjust attacks, but that they also do and will consider the *Remarks* in no other light than as those of an obscure individual, whose zeal is perhaps greater than his learning, and not as in any way binding on any other person; which, also, all well-informed Trinitarians know to be the case with us, how much soever it may suit the views of the bigots among their party, who cannot divest their minds of their pre-conceived ideas of the necessity of definite creeds, or of ignorant persons who take up their notions of Unitarianism from its enemies at second-hand, or of concealed infidels who strive to misrepresent and calumniate pure Christianity in order to serve

their own particular purposes, to represent to their deluded and unsuspecting followers, that whatever obnoxious opinions any solitary individual among Unitarians may think fit to avow, is really the creed of the whole. Returning to the Editors of the *soi-disant* Evangelical Magazine, I must repeat, that they are bound, in honour and justice, to admit into that work temperate defences of any party on whom they have previously inserted an attack. Their sentiments, if truly evangelical, should lead them either to reject every thing controversial or having a tendency thereto, or else to allow both sides a fair hearing. Since, however, they have not done either the one or the other, and refuse to do it, I must beg of you to insert the following copy of the paper sent to them by me, to the end that the Unitarian Christian public may judge between us.

J. C. ROSS.

*"To the Editors of the Evangelical Magazine.*

"I find in your Number for June a communication headed, 'On Unitarian Views of Christian Missions,' signed *Humanus*, and containing observations and strictures on a paper written by me, and inserted in the *Monthly Repository*, under the title of 'Cursory Remarks on Borneo.' Believing that *Humanus* has misunderstood and mistaken the meaning of some of my statements, and, perhaps, in consequence of such misunderstanding been, in my humble opinion, rather illiberal in his observations and strictures thereon, I now appeal to your candour and justice in requesting your insertion of the following explanations in my own and my fellow-Christians' defence and vindication. 1. When I used the expression, to 'follow the example of St. Paul,' I had in my mind the ninth and tenth chapters of his first Epistle to the Corinthians, and, in particular, the 21st and 22d verses of the ninth chapter, and the 29th verse of the tenth chapter; and I must confess myself unable to comprehend the scope and design of the apostle's argument therein, if it be not that of maintaining the sinless nature of compliance with the

harmless customs of men among whom we may sojourn; and I am confident that compliance with such customs will not be construed by the people alluded to, nor any others, as indicating an approval of it, or as forming a tacit guarantee for its continuance among them in the event of their becoming Christians. St. Paul says, 'All things are lawful for me, but all things are not expedient:' this sentence is the best explanation I can wish to give of the *principle* on which I distinguished between propriety and expediency; and I trust *Humanus* has a more just conception of the holy religion which he professes, than to think the employment of carping verbal criticism on such subjects can be at all consistent therewith. Moreover, the phrase, 'drinking human blood,' appears much stronger than the circumstances of the case, as stated by me, will fairly warrant; a single drop of blood put into a draught of palm wine, being in truth nothing more than a literal or visible sign of their uniting the stranger to their blood or race. 2. It rather appears inconsistent with Christian candour to think so much evil of our neighbour as to characterize any ceremony of his as idolatrous, which has no reference to any idol, and more especially among a people who do not worship idols, at least in the common acceptation of the term; and I do aver, on my own knowledge, that the invocations used at the ceremony in question were directed to the Supreme (though by them unknown) God. I did not expect to be understood as meaning that I believed 'any part of St. Paul's writings implied the lawfulness of worshiping idols;' nor do I think that any expression I used can be brought forward to make out the relevancy of the paragraph (from which I have taken the above-quoted sentence) to any thing contained in the Remark. 3. *Humanus* either grossly mistakes my meaning, or otherwise confounds the establishment of Christianity with the promulgation thereof, two periods which, in my opinion, were very dissimilar indeed, and the former is very justly described in the *Evangelical Magazine*, as having been brought about, 'Not by the apostolic sword of the Spirit, but by the Emperor

Constantine's sword of steel.' It is also, I presume, well known to all Protestants that the foundations were then deeply laid of that horrible structure of tyrannical superstition and idolatry, from which, under the title of Church of Rome, those doctrines and mandates were issued, which imposed on the credulity of mankind, and kept them fettered in the chains of ignorance and mental darkness during so many ages, even until the good providence of God directed the invention of printing as the appointed means for rescuing and relieving them from spiritual bondage. 4. I am very reluctantly led to suppose that *Humanus* is not sufficiently well informed respecting the tenets held by Unitarian Christians, if he mean to designate them under the appellation, 'Modern Socinians.' The Unitarians disclaim persecution under any and every shape. Socinus persecuted *David* for refusing to worship Christ, which fact alone ought in every honest mind to be admitted as decisive testimony to the inconvertibility of the terms. It is neither just nor politic in a Protestant writer to assert that Christians who acknowledge the truth and divine authority of the Bible, and particularly the New Testament, allow only 'a minute fragment of Christianity.' Such statements are evidently prejudicial to Christianity in general, and to Protestantism in particular; and since in the way of interpretation, it is, or at least ought to be, acknowledged that we all have need to exert our best abilities when endeavouring to find the true direction, we ought not to expend those abilities in mischievous quarrels with each other by the way. *Humanus* ought not to be ignorant of that which we all know, or at least those of us who have had opportunity of attending to or observing on missionary affairs in Mahomedan countries particularly, and Heathen countries generally, viz. that the doctrine of the Trinity and its concomitants are the principal impediments to the conversion of the inhabitants, and that putting out of view the question of their importance, and of their truth or falsehood, it deserves serious consideration whether it be not certain that the apostles did *not* begin their teaching or preaching by plainly and unequivocally

ally inculcating those doctrines on the attention of their bearers, as forming the essentials of Christianity. I cannot help thinking, that missionaries can hardly do better even in the present age than to imitate the apostles in that respect as well as in others. If indeed the assertions of some distinguished Trinitarians be correct, that the unscriptural terms now used by them have become necessary for self-defence against philosophy and metaphysics, it would appear at first sight quite unnecessary to use those terms when preaching the Gospel to unlearned and isolated nations. I do not think that any thing I have stated myself to have taught the Borneots, can be justly characterized as 'an attempt to impose on the well-disposed natives in what concerns their everlasting salvation;' and if I were to admit that Unitarians do not, generally speaking, exhibit so much zeal in the propagation of their sentiments of Christianity, as certain descriptions of Trinitarians display; yet I cannot help regarding the assertion that Trinitarianism is 'the only form of Christianity ever likely to be introduced into Borneo,' as being of a very temerarious complexion. I became an Unitarian in consequence of my own unassisted scrutiny into the truth of Christianity and of Trinitarianism. It cannot, therefore, be confidently affirmed, that no other person of greater talents and more ample information than I possess, may not do so likewise; nor how far it may please Divine Providence to afford them opportunities for spreading their sentiments is beyond our ken at this moment. 5. *Humans* would seem to imply, from the mode of expression employed by him, that I voluntarily quitted Borneo, without waiting for the return of the native chief and his sons. But if he will peruse the Remarks, he will find it mentioned therein that I was compelled to quit the coast by the change of the monsoon occurring in their absence. However, I did bring one of the chiefs of the Aborigines to England, and have conveyed him back again to his own country, in possession of (at all events) better impressions of Christendom than he would have received from his Mahometan neighbours.

"In conclusion, I have to assure *Humans*, that I do most cordially join

in the evangelical hope expressed by him that the Borneots may soon have the advantage of being instructed by 'persons better qualified' than I am 'to demonstrate that God is Love and a loving Father over all his works;' and differing from him in believing, as I do most decidedly, that any form of Protestant Christianity at all events is immensely better than Heathenism, I will always gladly render every assistance in my power, either by information or otherwise, to facilitate the sending missionaries of any Christian denomination to Borneo. Nor ought such a measure to be long delayed, because Mahometanism is by means of force or fraud rapidly extending itself in that country, and it is always found extremely difficult to convert persons from that religion.

"J. C. R.

"London, Aug. 1822."

SIR,\*

I SEND you a short account of the Old Presbyterian Meeting House at Alcester, Warwickshire, and a list of ministers, as far as I could make it out.

Mr. Samuel Tickner, after being ejected by the Act of Uniformity from the parish church, "continued with his people, who were some of the most wealthy in the parish, preaching constantly to them, but rarely in time of public service."† By his ministry, doubtless, the foundation was laid of the congregation of Presbyterian Dissenters established in the place. The Rev. Joseph Porter is the next minister whose name I meet with. How long he was at Alcester, where he brought up young men to the ministry, as well as officiated as pastor to the congregation, does not appear. He died in the year 1721, aged 62. The present meeting-house was built in that year, and Mr. Porter was expected to preach upon the opening of their new place of worship, but alas! death disappointed their hopes, and removed the venerable man from the scene of

\* This communication was sent to us in May 1820; but was mislaid at the time. Our correspondent will, we trust, accept this apology for its late appearance. Ed.

† See Noncon. Mem.

his labours. On the right hand of the pulpit, on a neat marble monument, is the following inscription to his memory:

M. S.  
Clariss. viri Josephi Porter, V. D. M.  
Qui magnâ virtutis et scientiæ laude  
Singulari pariter, animi modestiâ  
Inclaruit.

Auditores fidei suæ commissos  
Literarum cognitione auxit,  
Integris moribus imbuit,  
S. S. scripturæ preceptis  
Sedulo instituit.

Et Ipse ita moratus, ut illa postulant  
Disciplinam etenim suam  
Non ostentationem Ingenii sed legem vitæ  
Putavit.

Summæ fuit Pictatis in Deum,  
Suavitatis in suos,  
Fidelitatis in amicos,  
Humanitatis in omnes.

In Christo obdormuit Aug. 24<sup>o</sup>.

A. D. 1721. Ætatis 62<sup>o</sup>.

Thess. iv. 14, (in Greek).

Mr. Porter was succeeded by Mr. Richard Rogerson, from Coventry, in the year 1723, who continued at Alcester till he removed to Newcastle, about the year 1733, to succeed Dr. Lawrence.—(*Mon. Repos.* Vol. VI. pp. 587, 723.)

The next name I meet with is the Rev. George Broadhurst, who probably succeeded Mr. Rogerson. He died at Alcester in August 1775, having resigned the ministry a year or two before, through ill health. He was the son of the Rev. Edward Broadhurst, of Birmingham, a posthumous volume of whose sermons was published in the year 1733. Mr. Broadhurst's place was filled by the Rev. Benjamin Evans in the year 1774, who removed to Stockton; in Durham, in 1785, where he still resides; and though he has resigned the ministry some years, he is enabled to give temporary assistance to his old congregation, who have been lately relieved, by the decision of a court of justice, from the apprehension of being deprived of their meeting-house by the same illiberal spirit which was exhibited in the Wolverhampton case. Mr. Evans was born on the beautiful banks of the river Tivy, near Newcastle Emlyn, of a very respectable Dissenting family, much esteemed in that neighbourhood; and was educated at Carmarthen under Dr. Jenkins. He was succeeded at Alcester, in 1785,

by the Rev. Benjamin Maurice, who died in the year 1814, of whom see some account in *Mon. Repos.* Vol. IX. p. 144.

The congregation, during the latter part of Mr. Maurice's time, through deaths and other causes, had become very small. The place was shut up for a few years, but about two years ago, Mr. John Hancock, a young man an inhabitant of the town, engaged to conduct a religious service on the Lord's Day with the few that attended, which he has continued ever since; and from July in the last year, Timothy Davies, from Evesham, has regularly supplied in the evening at Alcester, after two regular services in his own place, the distance being ten miles. The congregation is considerably increased, and the prospect is promising. A Sunday School has been lately established. The debt incurred in making new deeds and repairing the place, about two years ago, is almost paid off through the aid of the Unitarian and Fellowship Funds. What might not be done if these funds were to become general! A few donations more would relieve from the debt, and render the interests of Unitarianism at Alcester essential service.

T. D.

SIR,

Feb. 1823.

THE remarks of your respected correspondent, Mr. Cogan, (vide *Monthly Repository* for January, p. 8,) on the evident inconsistency of the language employed by Calvinists and Trinitarians with the general style of the New Testament, are highly important, and well deserve the consideration of every inquirer after truth. It is, as he states, "well known," that the Received Version of the last verse in the fourth chapter of Paul's Epistles to the Ephesians is incorrect. What consistency or common sense is there in this Version, which represents the apostles as enforcing the culture of amiable affection and the exercise of a forgiving spirit, not by reference to the *free, unpurchased mercy* of God, but as a duty founded on the scheme of satisfaction? It is most evident that if God forgive us only for the sake of Christ, (in consideration of his having suffered the punishment of human transgression,) and if we are to forgive one another,



if forgives us," there can be left for the exercise of mutual intercourse, and notation of forgiveness on is a mere contradiction

however, one passage of ament, to which the satisfaction appeal with more plausibility, as it appears to this, must be examined in accordance with the of scripture, before warranted in asserting that no passage in the scriptures in which God is as any blessing on man-*the of Christ.*" I refer to 12. This is rendered in version, "I write unto you, because your sins are for his name's sake;" in Version, "because your sins are on account of his name." The apostle, I presume, refers to Christ, and as he employs *dia* with the accusative ("dia to onoma autou,") commonly indicates the seems to me but fair to a common rendering and may be correct. I have however, that Mr. Cogan has difficulty in shewing to one of the candid inquirer, my instance of apparent with the uniform tenor of language is capable of being rendered, without violence to the in accordance with the New Testament. It appears to be justified in renderings of John as expressive of equality, by several clear instances which *dia* with the accusative so understood. See "I live by the Father, whosoever shall live by me shall live by the Father." Rev. xii. 11: "I will come to him by the blood of the Lamb, and by the word of their testimony." These instances (even diligent search should discover more than these) will warrant the apostle's words "sins are forgiven you, by the name;" and the passage is in strict harmony

with the language of Jesus, recorded by Luke xxiv. 47, "that repentance and remission of sins should be preached in his name through all nations;" of Peter, Acts x. 43, "To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins;" and of Paul, 1 Cor. vi. 11, "Ye are justified in (or by) the name of the Lord Jesus."

G. B. W.

### Errors in the various Editions of the English Bible.

ALL monopolies are evils, and literary monopolies are the worst of all. This is exemplified in our English Bibles, which are allowed to be printed only by the King's Printers (Eyre and Strahan) and the two Universities. The consequence of the monopoly is an utter and incredible carelessness with regard to the correctness of the editions forced upon the public. And the evil appears to have increased since the invention of stereotype printing. There are now three stereotyped editions of the Bible lying before the writer, in which by a very cursory and partial collation of some of the Psalms, he has discovered the following errors:

In the Oxford edition of 1811, 8vo. Psalm lxxvii. 6, the word "own" interpolated, "our own God shall bless us."

Psalm xcii. 4, "hands" for *hand*. cxliv. 13, "garments" for *garners*—"that our garments may be full, affording all manner of store!"

In the London edition of 1818, 8vo. Psalm xviii. 16, "grew" for *drew*. xxxiv. 5, and omitted before "their faces."

Psalm xlv. 11, "apointed" for *appointed*.

Psalm lxxiii. 21, "veins" for *reins*. cxxxviii. 6, "holy" for *lowly*.

In the London edition of 1819, 8vo. All the errors specified in the edition of 1818, with the addition, Psalm cxviii. 18, of "out" for *but*.

If in the Psalms only these errors are found, how many may be expected in all the other books?

This corrupt state of the English



Scriptures is disgraceful to the heads of the church, who ought surely to see that the King's Printer (though called printers on the title-page, they are but one firm, and it is presumed that the patent runs in the singular number) and the delegates of Oxford and Cambridge, who enjoy with him a concurrent monopoly, do their duty, and do not palm a spurious Bible upon the country. The hardship is great to the public, since the patentees absolutely prevent any other Bible being printed, under very heavy penalties. Even the Bible Society must take the copies, however corrupt, provided by the monopoly-printers.

From a trial in the Court of Session at Edinburgh, on the 7th of March last, (The King's Printer for Scotland v. Manners and Miller, and others, Booksellers in Edinburgh and Glasgow,) it appears that an individual has a like monopoly in Scotland, and that the operation of his patent commenced so lately as 1798. The appeal to the Court of Session was to decide whether he could keep the English patentees out of the Scottish market; and the judgment of the Court interdicts the sale and importation of Bibles or the other standards of the Church printed in England, without the sanction of the Scottish patentees.

The monopoly rests, as we learn from the argument in the Court of Session, on the Royal Prerogative; and the plea for it is, that it is necessary that the King should have this exclusive right in order to secure to his people the Scriptures in a correct and pure text. But if the monopoly instead of securing, defeats this end, as it certainly does, the argument is void; and the King cannot be supposed to wish for a prerogative that is a hindrance to sacred literature and an annoyance to the people.

Our opinion decidedly is, that this is a fit matter to come before Parliament by petition. The managers of the Bible Society would perhaps be the most suitable persons to take up the question; but if they hesitate, on the ground of prudence, there would be great propriety in the ministers of

religion of various denominations suing the object. A committee might be appointed to draw up a tale of errors in the various editions, on which to found a complaint. It cannot be that, with this before their eyes, the legislature would quietly allow evil to remain.

For obvious reasons, the question should not, in the first instance at least, be made one of profit and loss, though the booksellers would probably be able to shew that the monopoly is injurious to trade, and a burden upon the public who are the purchasers.

(The reader is referred for other errata in various editions of the English Bible, to a paper in our volume, XVII. 692.)

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GLEANINGS; OR, SELECTIONS  
REFLECTIONS MADE IN A COURSE  
OF GENERAL READING.

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No. CCCVII.

*Whig and Tory done into Latin.*

IN Dr. Adam Littleton's "Latin Dictionary," there are, in the "Erasmi Latine" part, the words *Whig* and *Tory*, with their corresponding terms. The witty lexicographer here shews wit at least in his selection, which evinces that in Charles the Second's days, a court-chaplain had a profound abhorrence of a *Whig*, though he was not yet instructed to praise our *Tory*.

"*A Whig.* Homo fanaticus et iracundus."

"*Whiggism.* Enthusiasmus duellio (high treason!)"

"*A Tory, hog-trotter or Irishman.* Prædo Hibernicus."

"*A Tory, opposed to Whig.* Partium assertor."

The edition here quoted is the fourth (4to.) 1703, said in the title-page to be improved from "a large number of three volumes of Mr. John Milton." *Whig* and *Tory* had come up in the days of the poet, but we may imagine him of turning them into the Latin.

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## REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

—*Memoirs of the Life of the Mrs. Catharine Cappe. Written by Herself. 8vo. pp. 484. Long & Co. 1822.*

Ever late Mrs. Cappe was well known to our readers by her frequent interesting communications to *Gazette*, and the principal events of her life are familiar to them, being in a measure disclosed in her lively relation of the critical scenes of the life of Mr. and Mrs. Lindsey, (III. and VII. 109,) and more fully methodically related in the biographical sketch of her, (XVI. 494—496,) supplied up by a valuable correspondent after her decease. It is not our intention, therefore, to follow her example, step by step, but merely to select a few extracts, and to make them then a remark suggested by the subject.

Her qualifications for writing one's own life are self-knowledge, the result of examination and watchfulness; the courage to expose one's own secret faults and failings; and such a degree of imagination as shall suffice to connect oneself intimately with particular scenes and passing events. These qualifications will appear to advantage in relation to the number and importance of what are called incidents in her life described. Elegance of style is the only thing further wanted in her auto-biography perfect. The worthy Mrs. Cappe's *Memoirs* scarcely said to possess, but written with a simplicity and directness which are near akin to eloquence and which operate upon the mind of the reader as an indescribable charm.

In the earlier chapters, at least the history is full of variety. The imagination of the writer is seen in relating events and working them into readable stories. There is no pretence of any feeling or design. A candid analysis of her sentiments on the very important occurrence of her marriage shews that she was accustomed to look upon herself habitually, and to relate even her thoughts and feelings by a fixed standard of morals. Her standard was Christianity. She

was a practical disciple of Christ, and eminently pious and devotional. In her *Memoirs*, she recurs perpetually to the agency of the Divine Providence, and if we should concede to a somewhat stern critic in a recently published number of a respectable periodical work, (*The Inquirer*), that her religious feelings are sometimes obtruded upon trivial occasions, we must yet, knowing as we do her sincerity and guilelessness, contend that her habit of turning every event to a moral and spiritual account was the natural result of her strong and lively faith in the universal and perpetual government of the Almighty. In one respect, the excess (if such it must be reckoned) of her religious phraseology is a great advantage, as it proves that no error can be greater or more unjust to the persons to whom it refers, than the popular one of the incompatibility of a rational creed with warm devotional sentiments. Nay, in this instance, we see there religion of the heart in exercise, not in spite of the Unitarian faith, but in consequence of it; and we cannot but reckon this volume, remote as it is from the spirit and style and form of controversy, as directly calculated to subdue prejudice, to awaken inquiry, and eventually to make proselytes to the faith of the writer.

Mrs. Cappe was the daughter of the Rev. Jeremiah Harrison, and was born on the 3rd of June, O. S. 1744, at Long Preston, in Craven, Yorkshire, the living of which her father held, together with that of Skipton, in the neighbourhood; both having been presented to him by the College of Christ Church, Oxford, in which he had been educated. She thus describes the district in which was the place of her nativity:

“ This part of Yorkshire, at the time of which I am speaking, was insulated from the rest of the kingdom; not so much by its high mountains as by its almost impassable roads. No wheel-carriage could ascend its rocky steep; the carriers from Richmond to Kendal conveyed their goods in packs upon horses; and I well remember that one of my earliest pleasures was to listen to the

sound of the bells hung round the neck of their leader, followed with solemn step by a long train of his compeers, as they passed stately along the shady lane by my father's garden; all of them seeming to enjoy, equally with myself, this simple music. If this noble animal could compose and write, what petitions and remonstrances should we not daily receive against the unfeeling speed of flying diligences, hackney post-chaises and mail coaches!

"The native inhabitants of this hilly country were then as uncivilized as their mountains were rude and uncultivated. When my father first went there, (about the year 1729,) almost all the country was divided among a number of small freeholders, or lease-holders, holding grants of nine hundred or a thousand years, made over in feudal times by the great barons in exchange for military service. The ground almost every where remained in its primitive state, wholly uninclosed; and notwithstanding every man knew his own, yet their property being so intermingled, various subjects for endless debate and litigation were continually arising among them; and being proud from independence, and obstinate from extreme ignorance, it was almost impossible to arbitrate or to compose their differences. This herculean labour, however, my father courageously attempted; and, that he might do it with greater success, he took upon himself the office of a justice of peace, which he exercised among them many years with the happiest effects."—Pp. 5, 6.

"In the township of Long Preston, the greater part of the inhabitants who did not earn their living by daily labour, or by some little trade, were, as we have already observed, the small proprietors of land, possessing property from generation to generation, to the amount, perhaps, of from ten to one hundred pounds per annum. These are denominated *statesmen*, and are divided into two classes, great and little statesmen; the former of whom consider themselves as among the first personages in the world. The usual etiquette on calling upon the lady of a great statesman is as follows: after inviting her guests to come in 'and make free,' she dusts the chairs with the corner of her apron. desiring them to be

where George goes to school—how fast he takes his learning, &c. &c. Her dress being finished, she offers each of her visitors a glass of brandy, assuring them that 'they are as welcome as if they were at home;' and this being done, she fetches a chair and seats herself by them. I do not recollect a single instance in which any part of this ceremony was omitted, even so late as the year 1787."—Pp. 13, 14.

The mother of Mrs. Cappe was the daughter of the younger son of Sir Rowland Winn, Baronet of Nostel, of large property and of great influence. The eldest son, the baronet in possession at the time to which the *Memoirs* refer, was much connected with Sir Robert Walpole, the prime minister, through whom he obtained for Mr. Harrison the living of Catterick, in the gift of the crown. Hither the family removed in the year 1748. Mr. Harrison was a respectable clergyman and of a liberal mind. His freedom from bigotry appears in an incident, related with others by Mrs. Cappe, to shew the effect produced upon her mind by accidental circumstances:

"When my brother was eight years old, he was sent to a public school at Scorton, of which my father was one of the governors. There were many children there, whose parents were members of the Kirk of Scotland, one of whom, who came from Dumfries, happened to be my brother's bed-fellow. 'I charge you,' said my father to him, 'if you ever hear any of your companions laugh at little Wilson for not saying the same prayers or repeating the same catechism which you have been taught, that you do not join them; Presbyterians, if they are virtuous and pious, ought to be as much esteemed as if they were church people.' I knew not what the term meant, but I set it down in my mind that Presbyterians were not to be despised for being such; and afterwards, when I became able to generalize my ideas, I thence derived an important lesson of candour respecting those who might differ from myself in religious opinions. This circumstance, together with the following

ages, by whom he made the worlds, and who repeatedly appeared to Abraham, Isaac and Jacob.' I instantly and eagerly imbibed this sentiment; this, I thought, is the very truth, I will trouble myself no more about understanding the meaning of a Trinity in Unity, (about which my mind had really been perplexed,) and from that moment, without knowing the meaning of the word, I became what is called an high Arian."—Pp. 31, 32.

At ten years of age, Mrs. Cappe was sent to York for the purpose of acquiring the female accomplishments then in vogue. In this period of her narrative she introduces to the reader her maternal grandmother, who had lately resigned the family mansion to her son, just returned from the continent, and with her two maiden daughters had come to reside in that city.

"I had never seen her, but I had pleased myself with anticipating how well I would behave, and how delighted she would be to receive me. She was a very staid old lady, between seventy and eighty years of age, a complete aristocrat of the last century. When I entered the room, she was sitting on a great chair as on a little throne, her two daughters happening to be standing near her, as if they were ladies in waiting. When she saw me, not a muscle of her face relaxed. 'Is this her?' she haughtily inquired; 'Well child, how do your father and your mother do?' I was probably restrained at the moment by fear from bursting into tears, but when I returned to my lodging, excessive disappointment and sorrow brought on a violent headache. York, I told Mrs. D. (the person with whom I boarded,) did not agree with me, and that I must return home immediately. My elder aunt was sent for, who being both kind and judicious, succeeded perfectly in composing my spirits. My grandmother, she said, would love me when we were better acquainted, and in the mean time I should be disgraced for ever if I returned home without accomplishing the purposes for which I had been sent. This last argument was decisive, and although I continued silently to count days and weeks, I never sorrowed very deeply any more.

"This old lady had but two criterions for estimating character—rank and beauty: she did not consider the daughter of a country clergyman as possessing the one, and the small-pox had deprived me of all pretensions to the other. She was herself a woman of rank; and her family had risen, from the circumstances of the times, into great consideration.

Sir Patience Warde, her paternal uncle, was the intimate friend of the virtuous Lord Russel, who was beheaded in the reign of the second Charles, and he had himself narrowly escaped the like fate. He was afterwards one of those who had the happiness of conducting King William to this kingdom; and my grandmother, then a girl, having money given her on that occasion to throw among the populace in London, considered herself as entitled to be a partaker in her uncle's triumphs. With what majesty and importance, when I had afterwards obtained a small portion of favour, by listening to her stories and flying to obey her commands, did she detail to me these histories! adding many an anecdote of the exemplary conduct of Queen Mary, of the fortitude of Lady Rachael Russel, of the disinterested patriotism of her virtuous lord, and of the piety of Archbishop Tillotson, contrasting with these the infamous character of the licentious Charles and his equally licentious and still more tyrannical and bigoted brother. She had the offer, she said, of being one of Queen Mary's maids of honour:—I durst not ask her why she refused, but I remember thinking that I would not have done so. She died the following year."—Pp. 38—40.

Mr. Harrison, the father of Mrs. Cappe, died at 57 years of age, July 22, 1763; and this event broke up and dispersed the family. Mrs. Cappe was sent to Nostel, the seat of her mother's first cousin, Sir Rowland Winn, whose baronial hospitality is pictured by her with all the liveliness with which we recollect the principal scenes of our youth.

"Sir Rowland, the second of the family who had borne that name, was at that time between fifty and sixty years of age, and had been a widower many years. His manner of living was not wholly dissimilar to that of an English baron in ancient times, and was at once impressive of awe by its magnificence, and of respect, by the general happiness it appeared to diffuse. The splendid mansion, situated in an extensive park, approached by a long avenue of trees and sheltered on the north-east by a wood of stately oaks, which had firmly withstood the winter blasts of successive centuries, had all the grandeur, without the terrific gloom, of the ancient Gothic castle. The family consisted of not fewer than sixty or seventy persons, among whom were many workmen and artificers, who were constantly employed in it and dined regularly in the servants' hall. A pack of

fox-hounds was kept, not so much for the amusement of their master, although he was himself partial to the exercise of hunting, as for a sort of rallying point that should draw around it the neighbouring gentlemen. But it was at Christmas that the resemblance to the seat of the ancient baron was most striking. At this cheerful season, open house was kept for three days; all the farmers and cottagers upon the estate were invited along with their wives to dine in the great hall, precisely at two o'clock; where the worthy master of the whole family (for they all appeared as his children) presided at one long table with the men, and his amiable daughters at a second table with the women.

“The venerable boar’s head, decorated with evergreens and an orange in his mouth, according to ancient custom, was the centre dish at each table. A band of music played during dinner; after which, the particular circumstances of every farmer and cottager were carefully inquired into, and many little plans formed for the alleviation or relief of their various anxieties or distresses. In the afternoon, some of the daughters of the most respectable farmers were invited to partake of tea, coffee, cakes and sweetmeats; and the evening concluded with a dance, in which they were permitted to join with the young ladies of the family and their other visitors, of whom there were several from Wakefield, Pontefract and the surrounding neighbourhood. At nine, the dancing ceased; the farmers’ wives and daughters returned home, and the family and their guests adjourned into another apartment to supper.

“The broken meat was regularly distributed three times a week, and milk given every day to the poor inhabitants of two large villages, which adjoined the west side of the park. I do not affirm that this mode of charity was, of all others, the most useful or enlightened, but to a passing observer it was strikingly impressive; and the whole effect on a young mind was greatly increased by the other appendages of a large establishment, such for instance as the number of orderly attendants, all arranged in their proper ranks, and the respectful manner of the neighbouring gentry. The fascination, however, would not have been complete, or at least it would have continued but a very short time, had not the appearance, character, manners and occupations of the possessor himself supplied the finishing charm. His person was singularly graceful, his countenance beamed with benevolence, and in his address there was all the politeness, without the formality, of what is called the old school.

He had been early left a minor, under the guardianship of his uncle, my mother’s father, and of Dr. Trimmell, Bishop of Winchester, who had married one of his aunts; his father and mother having both died at Bristol, within a week of each other, when he was very young. He was sent by his guardians to Geneva, where he principally received his education, and where he imbibed those principles of civil and religious liberty which afterwards united him in close friendship with the late highly revered Lord Rockingham, and the upright, virtuous Sir George Savile. Before their day, however, (about the year 1732,) he stood a contested election for the county of York, on the Whig interest, against Sir Miles Stapleton; but losing his election, and not choosing to represent a borough, he never had a seat in parliament: but as a magistrate, he was active, judicious and indefatigable, regular in his hours of doing business, exact in the distribution of justice, and very careful of his time. It was his constant custom to rise early in a morning; in winter, long before day-light, and to kindle his own fire. His letters were usually written before the family breakfast, which was always exactly at nine o’clock; and he afterwards gave audience to a crowd of various descriptions of persons, in succession, who were generally in waiting for his assistance or advice. He was not possessed of shining talents, or eminent for literary attainments; but his judgment was accurate and discriminating; and although he was uniformly cheerful and condescending, yet there was an air of dignity about him which forbade every approach to undue familiarity. No one ever thought of asking him an improper question or of making him an impertinent reply: and he possessed a certain readiness and point in his manner which seldom failed of producing the desired effect. I shall give the following specimen related to me by one of his daughters.

“Being in want of a servant to attend upon his person, one, who he thought would suit him, declined the place, because he could not submit to clean his master’s shoes. ‘If that be the whole of your objection,’ returned the baronet, ‘it may be easily removed; you can fetch the brushes and the blacking and I can clean the shoes myself.’ The difficulty was instantly overcome; the man ashamed of his folly, requested that he might be engaged on any terms his future master might think proper, and he lived with him afterwards above thirty years, until the time of his death.

“Sir Rowland attached himself with great earnestness to the Foundling Hos-



pital at Ackworth, three miles distant from Nostel, for the reception of deserted young children, which was at that time an appendage to the Foundling Hospital in London. It was his delight to visit these children, which he generally did two or three times in the week; examining their diet, inquiring into their health and respective improvements and investigating the conduct of the matron, master and other assistants. Many of the children, and especially the boys, he knew and distinguished individually, and had great pleasure in observing whatever appeared promising in their disposition and talents: never shall I forget the animation and fine expression of his countenance, when, on his return, he delighted to detail the various little occurrences which had interested him, to an attentive and affectionate group of family auditors."—Pp. 80—84.

Besides the writer of these Memoirs, Mr. Harrison left a son, who was educated for the church, but who was of too unsettled a turn to distinguish himself in his profession, and who died, in consequence of a fall from his horse, Sept. 2, 1787. To him the following interesting extract refers:

"Such was the state of the family at Nostel, when I became an inmate in November 1763. I was received by Sir Rowland in the kindest manner: 'Assure yourself, my dear, and tell your mother,' said the honoured invalid, as he lay upon a couch in his library, on my first entrance, 'that I will take care of the interests of your brother;' and he lost no time in endeavouring to fulfil his promise. As soon as he was able to sit up, he wrote a long letter to Archbishop Drummond, who then filled the see of York, and with whom he was in habits of great intimacy, requesting his advice respecting the course of study which a young man intended for the church ought especially to pursue; adding, that he made the request in behalf of a near relation about whose welfare he was very solicitous. The Archbishop returned an answer at great length; filling many sheets of paper with a detail of the authors that should be studied, and the books consulted; adding, that he had copied it from a plan he had lately sketched out for the use of a near relation of his own."—P. 87.

\* "This very sketch of a course of study for the ministry was published in 1804 by his son, the Rev. Hay Drummond, Prebendary of this Cathedral, together with a selection from the Sermons of the Archbishop."

Sir Rowland died in the year 1765:

"The fatal disease was a pestilential carbuncle, which was not understood by the surgeon who attended, and a mortification came on very rapidly. In the delirium which preceded death, the worthy patriot repeatedly desired his attendants to 'take away that man from before the king,' meaning Lord Bute, whose maxims of government he wholly disapproved. So strikingly in him was exemplified the elegant compliment of one of our most popular poets to Lord Cobham:—

"Such in those moments, as in all the past,  
'O! save my country, Heav'n,' shall be your last."

Pp. 94, 95.

(To be continued.)

ART. II.—*Details of the Arrest, Imprisonment and Liberation of an Englishman by the Bourbon Government of France.* 8vo. pp. 160. Hunter and E. Wilson. 1823. 4s.

THIS is the case of Mr. Bowring, stated by himself. Our opinion of it, already freely expressed, is fully justified by the "Details" here presented, which are authenticated by official documents. The pamphlet proves beyond dispute, that the French government had not even the shadow of a reason for their oppressive and cruel conduct towards our enlightened and virtuous countryman. His imprisonment was the result of some dark intrigue; the wanton act of a faction which has for some time swayed the Bourbon counsels, and which has put the very existence of the dynasty in jeopardy.

The British minister conducted himself in the affair with an appearance, at least, of decent regard to the honour of the country. Had he shewn more sympathy with the injured individual, and a greater indignation against the lawless proceedings of the Court of France, he might not merely have avoided blame, but have earned a title to praise, and have conferred a new and noble character upon our own government in the eyes of Europe. As it is, Mr. Bowring is left to enjoy his liberation and to obtain indemnity (if he chooses to seek it) by a suit against Louis the XVIIIth. or his ministers, in his own courts of justice!

We must refer the reader for an account of this memorable achieve-



ment of the Bourbons to Mr. Bowring's own pages, which his ingenious pen could not fail to render interesting, but in which he has, by a sacrifice of his feelings, confined himself for the most part to a narrative of events, and to a statement of the alleged reasons in justification of his persecutors. We cannot, however, forbear giving an extract or two describing the interior of a French prison, and shewing what it is for an Englishman to become the victim of French *espionage*.

"I was conducted then to prison" (at Boulogne), "and kept for some time in the outer apartment. The jailor, who, though sufficiently rapacious, was on the whole benevolent, seemed disposed to exact what he could for the use of the only tolerable apartment in the prison, which was his own bed-room; but I was told I could, in no case, have it at night, and must share the common fate of the prisoners, and be locked up in their apartments. All complaint was of course unavailing, and I was glad to get, on any terms, and for any part of the day, an abode less wretched than that to which those who surrounded me were condemned. Within the prison at Boulogne, as in the majority of prisons in France, all crimes are blended without distinction, and the alleviations of imprisonment depend wholly on the pecuniary resources of the prisoner. There the debtor and the maniac are confounded with the felon and the murderer—the youngest pilferer with the most practised thief—the innocent mendicant with the hardened ruffian. No employment, but gambling; no habits, but drunkenness. For spirituous liquors, sold by the jailor for his own profit, I have seen the wretched inmates pawn the most necessary articles of dress. There were nakedness, and misery, and profligacy—and daily masses, and great concern for the *spiritual* interests of the prisoners. It were well if those who built a chapel there, (as was lately done,) had given half its cost for the purchase of soup or straw."—Pp. 17, 18.

"The crowded state of the prison prevented the orders for my seclusion from being absolutely obeyed, except by day; for at night I was shut up as usual with the other prisoners, that is, with those who could afford to pay to the jailor ten sous (five-pence) per night, for the accommodation of a bed; the rest, without any distinction of crime, being allowed only straw, and that in insufficient quantity. My apartment was in a state of terrible dilapidation; and from the grease and other materials belonging to a shoe-

maker who was confined there, and from a collection of stale butter, apples and fragments of food, was often exceedingly offensive. A carpenter, a mild and amiable man, who had been imprisoned for some smuggling transaction, fixed some pegs, on which I was enabled to hang up my clothes. The same man had, at the instigation of an old ecclesiastic, erected a neat and commodious chapel for the unfortunate worshippers, within the walls of the prison, as mentioned before; and there I was accustomed to attend sometimes, to listen to the feats of the saints and martyrs of old time,—to drink in sound *legitimate* doctrines, delivered no doubt with great ardour, and for aught I know, resulting from strong conviction. On one occasion the preacher narrated the miraculous conversion of Clovis—a ferocious, perjured man-destroyer he, by the way—and explained to his hearers that he was a most valiant fighter, who 'covered himself with glory,' and who led on the Frenchmen of old times to gather (as they always gathered) the laurels of victory: but once, when he was about to be beaten back, and finding his prayers to his own gods most unpropitious, he exclaimed, 'I'll try a new God—the God of the Christians—the God of my wife Clothilda.' On a sudden a bright cross appeared in the heavens (*that* was a plagiarism—but the prisoners were no professors of history,)—he dashed among the foe; they fled at the strokes of his mighty arm; they were scattered like dust in his presence. 'And so, my beloved hearers, (said the priest,) Christianity became the religion of the Franks, and travelled down even to you.' The prisoners are not compelled to attend the celebration of mass. I observed that the young and the old were habitual worshippers. The middle-aged seldom crossed the threshold of the chapel, and dealt liberally the appellations of *bigots* and *hypocrites* upon their companions. In the prison the state of the women is incredibly bad. There was among them one, a poor maniac, who was in the habit of tearing off her clothes till she was naked; she sat through the day on a dunghill, which she had collected from the filth of the prison, dashing her head constantly against the prison wall: her body was covered with sores and bruises, so as to be intolerable and inapproachable, from its stench. Her gestures were horrible beyond any thing I had ever witnessed; and she sat, rotting, upon the rottenness beneath her, the subject of all the jests and ridicule of the wretches who surrounded her. There was another woman,—driven to insanity.

by a love affair, whose beauty, wild and frenzied as it was, could not but instantly arrest and fix the attention,—who had dressed herself in fantastic finery, and who dealt out her measure of scorn and contempt on the criminals who laughed at and tormented her. They were all mingled together—maniacs and prostitutes, female thieves and debtors. There is a Prison Society at Paris; the Bourbons are its patrons, and they receive from time to time its laudatory *homages*.”—Pp. 22—25.

ART. III.—*Omnipresence an Attribute of the Father only: a Sermon, preached at Leicester, on Wednesday, July 26, 1821, before the Unitarian Tract Society, established at Birmingham, for Warwickshire and the neighbouring Counties.* By Robert Wallace. Birmingham: printed and sold by Belcher and Son; and sold by Hunter, in London. 1822. 12mo. pp. 33.

CHRISTIAN truth will be most effectually taught and vindicated by men, whose knowledge of it is derived from the Scriptures, in the original languages. An acquaintance with the productions of its ablest uninspired advocates, is, no doubt, beneficial, but should not be generally substituted for the critical study of the volume of Revelation. It was the opinion of a late excellent man and distinguished scholar,\* that “the New Testament should be read, as if the book were newly published in the world, and, if possible, every interference of any sentiments professed among different sects of Christians most scrupulously shut out. Let the student,” he adds, “thoroughly understand the *diction* and *style* of his author’s composition, and deduce his own creed accordingly.” The same writer then condemns that superficial and ill-considered mode of education, “whence springs, with other evil fruit, a harvest of *theological coxcombs*, devoted to a system, and puffed up with a vain conceit of profound knowledge not worth possessing: the building may look fair and stately to the eye of an unskilful or inaccurate observer, but its *foundation* is on the sand.”

Mr. Wallace has been trained in a better school. Of his attachment to scriptural studies, and of his proficiency in them, he has given undoubted proof in a former publication.\* The sermon now to be reviewed, contains some ingenious criticism; and, whether we invariably agree with its author or not, we must commend his attempt, and thank him for his labours.

His text is Exod. xx. 24, “In all places where I record my name, I will come unto thee, and I will bless thee;” which promise, he well observes, “was virtually fulfilled, whenever any token of the Divine favour appeared, although God himself was not visibly present.” (7, 8.) This preacher then makes a transition to Matt. xviii. 20, “Where two or three, &c.,” an assurance which he considers as allusive to a proverb found under a variety of forms in the sacred writings of the Jews. That the declaration is *personally* applicable to Jesus, and that it constitutes an irrefragable demonstration of his omnipresence, are very current, but, as Mr. W. justly reasons, very erroneous opinions. Our Lord’s parting address to his apostles, in John xiv. 26, is conclusive against the supposition of his literal presence with them after his ascension. “Admit,” says the author before us, “that this passage† establishes the doctrine of Christ’s omnipresence, and by the same rule you may prove in a manner equally satisfactory the omnipresence of Moses.”‡ “Be strong and of a good courage, for thou shalt bring the children of Israel into the land which I swear unto them, and I will be with thee.” He argues this point with great force and success,§ and appeals further to Dent. xi. 13, 16, xxix. 5, 6, as containing examples of similar phraseology. “What language,” he asks, “can be bolder and more figurative than this? Yet no one ever hinted or even conjectured that such language afforded any ground for the supposition that Moses was invested with the

\* Mon. Repos. XV. 44, &c.

† Matt. xviii. 20.

‡ Deut. xxxi. 23.

§ We say, *with great force and success*, because a mere identity of words and sound is insufficient.

\* Memoirs of the Life of Gilbert Wakefield, (1804.) Vol. I. 341, &c.

attributes of Deity. No Jewish or Christian critic was ever presumptuous enough to hazard an opinion so derogatory to the honour and dignity of the true Jehovah. Why not suppose then that Jesus, in the passage under consideration, speaks in the name of his Father, or alludes, under another form, to the proverbial saying founded upon our text, which was invariably applied by the descendants of Abraham to Jehovah alone?"\*

Citations of such proverbial sayings, may certainly be discerned in the Christian Scriptures, even where no regular forms of quotation are perceived.† We think, nevertheless, that there is a material difference between the text of Mr. Wallace's discourse and the memorable words of our Saviour, "Where two or three," &c. In Exod. xx. 24, the Deity speaks of places used, whether statedly or occasionally, for divine worship: the language of Jesus, on the contrary, does not appear to describe an act of social praise or prayer, but rather the exercise of Christian discipline. We conjecture that Matt. xviii. 19, should be read in a parenthesis, and that the sense of ver. 20, is elucidated by that of verses 15, 16, 17, and especially of the eighteenth. Our Lord's subject, is the proper method of endeavouring to reclaim an offending brother. A private interview must first be sought; a private remonstrance be employed. Should an attempt of this nature have no success, *two or three* persons are to be taken as *witnesses* of the conversation which may pass between the complainant and the individual accused. When these overtures fail, the case must be submitted to public investigation. If the decision of the church, of the religious community of which the party is a member, be unheeded, excommunication must ensue. Jesus delegated to his immediate followers the authority which he himself possessed; and both *his* prerogatives and *theirs* were derived from his Father. The *two or three gathered together in his name*, are no other than the *two or three witnesses*, of whom

he had previously spoken. On some occasions beside, the reason which I assign for a specific precept or statement, is placed at the interval of verse, or a few verses, from the command or the proposition.\* The phraseology and the sentiment of the Apostle Paul in 1 Cor. v. 3, 4, 5, throw further and strong light on our exposition which we submit to Mr. W. and to other readers, not as indubitably, but as probably correct. If our view of these words of Christ be deemed erroneous, we confess that we would rather interpret them by John xiv. 16, 17, than in the manner suggested by our author; and this, because evidence seems wanting, that the clauses "in my name," and "I am in the midst of them," have any reference to the Supreme Being.† Throughout the remainder of his discourse, Mr. W. excellently illustrates Matt. xxviii. 20, and Ephes. i. 17, 20, 22, 23, gives a concise yet clear representation of the ground on which "the omnipresence of the Father" rests, deduces from the doctrine some valuable devotional and moral lessons, and applies it very pertinently and impressively to the occasion upon which his sermon was delivered.

When, in p. 23, he says, "the omnipresence of God must remain forever inseparable from his omnipotence," he uses, we humbly suggest an incorrect expression: for the word *his omnipotence*, we would read, "his universal agency." In the peroration the preacher speaks of certain buildings at Geneva as resounding with the doctrines "in the profession of which Servetus suffered." That city, indeed, does not appear to be any longer the head-quarters of Trinitarian and Calvinistic tenets: whether *Christian Unitarianism* (1 Tim. ii. 5,) be taught there, we are somewhat doubtful.

Mr. W. inscribes his discourse "to the Rev. James Hews Bransby, the affectionate tutor of his youth, and the kind friend of his maturer years." We lament that we were not sooner able to make it an article of our Review.

N.

\* P. 13.

† See Marsh's *Michaelis*, &c. (1793,) l. 200—246. But the subject seems to require still more attention than has hitherto been bestowed upon it.

\* Compare Matt. xx. 16 with the 14th verse of that chapter, and Matt. vi. 12, 14, 15.

† Let the scriptural inquirer consult Matt. xvi. 19; 2 Cor. xiii. 1.

*Reasons for Praise and Living to God. A Sermon on the Opening of the Chapel at Diss, in Norfolk 22, 1822.* By Thomas 8vo. pp. 40. Hunter.

nitarian congregation for- assembling in the village ;, in Suffolk, have built a in the neighbouring town Norfolk. A pretty litho- raving of this commodious iven as a frontispiece to g Sermon.

ermon Mr. Madge expa- much feeling and energy reasons for praise which to creatures, to Christians, tarian Dissenters. His dis- ires not to novelty, but n a common topic is ex- teresting. A vein of Chris- uns through it which im- idly warmth to the reader, in the delivery could not ating every hearer.

acher pronounces a panc- such elders of our congre- upon occasion listen to the ir brethren and become eachers; and pursuing the a note (which we extract approbation), says,

is an inconceivable prejudice ur congregations against what ay-preachers. Why, what is g minister but a lay-man? what title, what pretensions ie character of a priest? Or tion has he, but the choice o elect him to conduct their rvices? Why, then, should of the congregation of good nd respectable talents, and city of reading distinctly, be iciently qualified for the occa- arge of this duty? Is it be- s not received an academical and does not wear a black s time to put away from us h things, and to act a more consistent part. We ought to have out-grown this non- o have laid it aside. If it be o see a Dissenting minister the airs of one of the esta- thood, it is no less ridiculous ongregation in a Dissenting se aping the manner and athedral assembly. Decayed, rejudices, like ivy on an an-

cient building, may, without incongruity, hang about old corrupt establishments; but they can excite only a feeling of indignation or contempt when we see them attached to reformed institutions,—institutions which look only to ‘the law and the testimony,’ the *quid utile, quid non.*” —Pp. 36, 37.

ART. V.—*An Apology for Christmas-Day; a Sermon delivered at George's Meeting, Exeter.* By James Manning. 8vo. pp. 18. Besley, jun. Exeter. 1822.

IN this Sermon, Mr. Manning, the much-esteemed minister of the respectable congregation of George's Meeting, Exeter, delivers his pastoral counsels with regard to the observation of Church Festivals. He speaks as a nonconformist, but also as a Christian of a catholic spirit. He maintains the indifference in a religious point of view, of what are called holy-days; asserts boldly the right of private judgment and of peaceable resistance to human authority in the church of Christ; pleads for unity of spirit and affection, as distinguished from, and superior to, uniformity of faith and worship; and gives it as his opinion, that though the keeping of Christmas and other ecclesiastical festivals, is not an incumbent duty, the observation is innocent, may be expedient, and may even be rendered a means of Christian improvement. We agree entirely with the enlightened and liberal preacher, and have felt a persuasion as we have perused his discourse, that if all religious questions were conducted with the amiable temper that he manifests, the differences of the Christian world would soon become less, and none would remain that would interfere with brotherly love.

ART. VI.—*Memoirs and Select Remains of an only Son, who died November 27, 1821, in his Nineteenth Year, while a Student in the University of Glasgow.* By Thomas Durant, Poole, Dorset. 2 vols. 12mo. pp. 226 and 278. Poole, printed by Iankester, and sold by Longman & Co. London. 1822.

THE youth to whom these volumes relate was one of the numerous instances of precocious talents marking out their possessors for a prema-

ture grave. We expressed our unfeigned concern at his decease, (Vol. XVI. p. 735,) and we have perused his short but instructive and interesting story with the liveliest sympathy. He was indeed an amiable and excellent young man, and gave the promise of high distinction in the profession, that of the law, to which he had resolved to devote himself. His moral character was assiduously and judiciously formed by his parents, whose principles and methods of education are here explained. The late Mrs. Durant was a woman of strong intellect and lively imagination, and all her powers were called forth by the interest which she felt in the mind and morals of an only child. No case is upon record in which success was more answerable to well-planned endeavours. The deceased youth was an universal favourite: his casual acquaintances, his fellow-students, his tutors, and a wide circle of friends, not to mention his own family, looked to him with respect, affection and confidence. It is amongst the mysteries of Providence that such a mind and heart should be suddenly overtaken by the night of death, and nothing but the promises of religion can relieve the anxiety and astonishment that such a spectacle excites.

We are little disposed to assume the office of critics on Memoirs such as these. The paternal biographer needed not to have wasted one thought upon the judgment that would be passed upon his composition. Had he been less afraid of the public eye he would have written still better, though the work, as it is, does credit to his understanding and feelings. Some things might have been prudently suppressed in the extracts from his son's papers, and perhaps they are left out in the new edition of the Memoirs which we see advertised. However this may be, we do not hesitate, notwithstanding our difference in opinion from the writer on some essential points, to recommend his volumes as containing a picture of a mind and character, which none can behold without deep interest, and which young persons, and especially young men, may study with unspeakable advantage.

ART. VII.—*The Reciprocal Duties of Preachers and Hearers of the Gospel. A Discourse, (from 2 Cor. 1, 2,) delivered at Maidstone August 18, 1822, on entering Pastoral Charge of the United Church in that place. By Kenrick. 8vo.*

FOR a Christian minister to delineate the duties which he owes to his people, and likewise those which it is equally incumbent on them to practise towards him, and especially when this delineation is intended for the people themselves, must be of considerable difficulty and demand. The duties of ministers are both numerous and important in the highest degree; and it is not less necessary that the people should be sensible of their own obligations as hearers of the Gospel. But to accomplish this without any appearance of humble self-esteem, or the second, seeming to indulge unreasonable expectations, is a task from which, even the most talented and ordinary exhorter might be tempted to shrink.

Mr. G. Kenrick seems to be fully aware of the difficulties which he is to encounter, and this has probably made him much more concise than he would otherwise have been. His discourse, however, is both animated and judicious. It seems to have proceeded from a deep sense of the responsibility attached to his situation, and a determination to discharge its duties in the most effectual manner; and to be calculated to animate the audience and to lead them to the proper discharge of their most important obligations. The following extract may serve as an example to men:

“Duly considering from whom we have received his ministry, the faithful service of God and Christ ‘suits not.’ Our prayers nor labours must be spared, though all the exertions he can make have been bestowed, he spreads the net before his hearers before God. Again he returns to the task, again he lifts up his voice as the Blessing-Giver. His efforts, though best directed are sometimes unsuccessful. His schemes for the promotion of virtue and happiness of the people, though charge, although laboured on throughout a succession of years, with unwearied patience, sometimes abortive. The young, in spite of the most sectionate warnings, will walk in the lustre of their hearts and the sigh



edless of the tremendous consequences of the progress of the human mind: and we rejoice that, determined by this test, the standard of intellect in the present day must be placed higher than at any preceding period in the history of the human race. Many of the evils of society spring from ignorance, and for these, of course, the only cure is knowledge. The Lecturer shews sufficiently that a social and liberal spirit naturally accompanies mental improvement; and no one can survey his instructive and entertaining sketch of the associations formed in this and other countries for the advancement of knowledge, without feeling a lively interest in these schemes for bettering the human race, or without becoming more attached to his own country, in which such examples of a communion of intelligence are most abundant, and carried to the highest degree of perfection.

A—N.

III.—*A Lecture on the History and Utility of Literary Institutions, delivered at the Surrey Institution, London, on Friday, Nov. 1, and again at the Russell Institution, on Tuesday, Dec. 20, 1822. By James Jennings. 8vo. pp. 138. 6s. Wood and Co.*

Entirely agree with Mr. Jennings that the multiplication and improvement of Literary Institu-

tions is one of the most decisive proofs of the progress of the human mind: and we rejoice that, determined by this test, the standard of intellect in the present day must be placed higher than at any preceding period in the history of the human race. Many of the evils of society spring from ignorance, and for these, of course, the only cure is knowledge. The Lecturer shews sufficiently that a social and liberal spirit naturally accompanies mental improvement; and no one can survey his instructive and entertaining sketch of the associations formed in this and other countries for the advancement of knowledge, without feeling a lively interest in these schemes for bettering the human race, or without becoming more attached to his own country, in which such examples of a communion of intelligence are most abundant, and carried to the highest degree of perfection.

## POETRY.

### DEVOTIONAL POEM,

By the late MRS. MARY ROGERS.

Feb. 28, 1823.

kindness of some of the relations of the late Mrs. Mary Rogers, enables me to send one of her Devotional Poems\* for insertion in *The Monthly Repository*; nor can I doubt, that the ardour of piety, the delicacy of taste, and correctness of religious feeling, which these lines express, will recommend them to yourself, and to many congenial readers.

N.

[Written in 1795.]

- 1 Why should I murmur or repine  
At what may be my Father's will?  
Wisdom and Power and Love are thine:  
Thy grace is all-sufficient still.
- 2 Thy plans, beyond the bounds of Time,  
Eternal ages comprehend;  
To form the soul to joys sublime,  
In that bless'd world, which ne'er shall end.
- 3 The trials that I here sustain,  
Are needful to correct the heart:  
'Tis but a momentary pain;  
Eternal bliss rewards the smart.
- 4 Jesus, my Saviour and my Lord,  
A pattern eminently bright!  
Ere he received his great reward,  
Thro' suff'rings rose to Virtue's height.†

on. Repos. XVII. 745, 1st col. note \*.

Philipp. ii. 8, 9, "That very Son himself, went up to the throne of his Father in the steps of sorrow."—ODDEN.

N.



5 Bow then, my soul, submissive, bow,  
And trust thy gracious Father's love :  
His kind design, in bringing low,  
Is to prepare for joys above.

6 This transient scene will soon be o'er,  
Its joys, its sorrows, pass away !  
This night of gloom returns no more,  
But ushers in a glorious day.

7 Then shall the Goodness of my God  
In full, resplendent lustre shine ;  
Diffusing thro' the bless'd abode  
A joy unspeakably Divine.

*Translation of a Song of Exhortation and Consolation to the Albigenses.*

BY TOMIERS, A TROUBADOUR POET.

The following is an imperfect translation of a Song of Exhortation and Consolation, by Tomiers, a Troubadour poet, written during the crusade against his countrymen, the Albigenses. It is curious, as a specimen of the light in which some of his contemporaries viewed that bigoted and cruel monster who was dignified by the name of St. Louis, and whose God is now invoked to support the hypocrisy of another sort of crusade against the liberties of mankind.

The Song notices, in the first instance, the long-deferred promises to employ in the Holy Land the arms which it was found more easy and profitable to devote to plundering the wealthy and prosperous heretical towns of the Counts of Toulouse. It refers the dispirited knights of Provence to the protection of Providence, and anticipates (as the event proved, too securely,) the triumph of truth and justice. The Emperor of Germany is referred to as one who ought to extend protection to his fief, and the King of England, (the weak Henry III.,) it is expected, would not tamely see the conquest of possessions adjoining his own. The Bishops are glanced at as preferring the plunder of Belcaire to the toils attendant on a pilgrimage to the Holy Land ; and Cardinal Bertrand, the Pope's legate, who joined them in the spoils of the unfortunate Counts' territory, comes in for his share of the odium. The poet concludes by a confident appeal to the courage and zeal of the inhabitants of Avignon.

This very ancient protest against the bigoted hypocrisy of the defenders of the faith will, perhaps, be thought interesting at this moment, and, we may add, that it is pleasing to see some of the earliest efforts of European poetry employed in the cause of humanity and resistance to oppression.

T.

I'll make a song shall body forth  
My full and free complaint,  
To see the heavy hours pass on  
And witness still the feint  
Of Coward souls, whose vows were made  
In falsehood,—and are yet unpaid ;  
Yet, noble Sirs, we will not fear,  
Strong in the hope of succours near.

Yes ! full and ample help for us  
Shall come, so trusts my heart ;  
God fights for us, and these our foes,  
The Frenchmen, must depart,  
For on the souls that fear not God  
Soon, soon, shall fall the vengeful rod ;  
Then, noble Sirs, we will not fear,  
Strong in the hope of succours near.

And hither they expect to come,  
(The treacherous, false crusaders,)  
But e'en as quickly as they come  
We'll chase these base invaders ;  
Without a shelter they shall fly  
Before our valiant chivalry,  
So, noble Sirs, we will not fear,  
Strong in the hope of succours near.

And e'en if Frederic on the throne  
Of powerful Germany,  
Submits the cruel ravages  
Of Louis here to see,  
Yet in the breast of England's king,  
Wrath deep and vengeful shall upspring ;  
Then, noble Sirs, we will not fear,  
Strong in the hope of succours near.

Not much those meek and holy men,  
The traitorous bishops, mourn,  
~~Tho'~~ from our hands the sepulchre  
Of our dear Lord be torn ;  
More tender far their anxious care  
For the ~~rich~~ plunder of Belesaire ;  
Yet, noble Sirs, we will not fear,  
Strong in the hope of succours near.

And look at yon ~~proud~~ Cardinal !  
Whose hours in ~~peace~~ are pass'd ;  
Look at his splendid dwelling-place,  
(Pray heaven it may not last !)  
He heeds not while he lives in state  
What ills on Damietta wait ;  
Yet, noble Sirs, we will not fear,  
Strong in the hope of succours near.

It cannot be that Avignon  
Will lose her holy zeal,  
In this our cause so ardently  
Her citizens can feel :  
Then shame to him who will not bear  
In this our glorious cause his share !  
And, noble Sirs, we will not fear,  
Strong in the hope of succours near.

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TRANSLATION,

*From the Hippolytus of Euripides.*

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Πᾶς οδυνηρὸς βίος ἀνθρώπων,  
Κέκ ἐστι πόνων ἀνακαυσίς· &c.

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All grievous is the state of men, who find  
No rest from labour in this world of care ;  
While lovelier realms of heaven, that sooth the mind,  
By clouds lie buried in the deep of air.

Enamour'd of the charms of life, we deem  
Peerless its beauties, present to the sight ;  
And Faith appears a fable, Hope a dream,  
To souls unconscious of eternal light.

W. EVANS.

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## OBITUARY.

1822. Sept. 3, at *Benares*, of debility, Lieutenant-Col. WILFORD. This eminent scholar has been long celebrated as a most learned and indefatigable cultivator of the Asiatic History and Literature. He was one of the earliest members of the Asiatic Society, and soon distinguished himself by his contributions to their researches; his extensive erudition and unwearied diligence received the highest encomiums from Sir William Jones, and secured the favourable notice of Warren Hastings, by whose encouragement Lieutenant Wilford was induced to address his whole attention to those studies, to which, with a perseverance superior to all selfish considerations, he devoted the rest of his life. His zeal has reaped its reward; his labours have been the theme of praise in all the leading languages of Europe, and his authority has become the basis on which the ablest scholars of the West repose their speculations. The name of Wilford is, in short, identified with the reputation of Great Britain, and is one of the many proofs she may adduce that her Indian empire has not been exercised in vain.

— 4, at *Calcutta*, the venerable HENRY LLOYD LORING, D.D. Archdeacon of Calcutta, in consequence of a violent attack of cholera morbus, which baffled all medical skill. He appears to have been highly and deservedly esteemed, and is sincerely lamented.

1823. Jan. 10, at *Portsmouth*, aged 45, the Rev. JOHN EYTON, M.A., twenty years vicar of Wellington and Eyton-on-Wildmore, county of Salop, being presented in 1802, by T. Eyton, Esq. He was of St. John's College, Cambridge, where he took the degrees of B.A. 1799; M.A., 1800. He was a man whose character was marked by independence of mind and suavity of manners. As a minister, he was eloquent, impressive and persuasive; and his labours have been attended with great success, in that very populous neighbourhood, where his death is now and will be long lamented. He was the author of several religious and moral tracts, and of the following sermons, &c. "On the Victory of Trafalgar," 8vo. 1805. "Christ's Sermon on the Mount, with a Course of Questions and Answers, explaining that Portion of Scripture," 12mo. 1805. "Two Sermons, at Birmingham, for the Benefit of

the Blue Coat School," 8vo. 1807. "A Sermon preached at St. Chad's, Shrewsbury, for the Benefit of the Boys' Sunday School in that Parish," 8vo. 1810.—(*Gent. Mag.*)

Mr. Eyton also published "Sermons, on Various Subjects," in 2 vols. 8vo.

Feb. 5, aged 72, RICHARD GREAVES TOWNLEY, Esq., of *Fulbourn*, one of the Deputy Lieutenants and Magistrates of the county of Cambridge. Mr. Townley was not, in the common acceptance of the term, "an active magistrate," but he was an upright one. In his political life, he was a Whig of the old school; and such was his nice sense of the high degree of liberty the people ought to enjoy, that, although possessed of extensive property, he would never even ask a tenant, or a tradesman with whom he dealt, for a vote in the support of that interest to which he himself was attached. He is succeeded in his principal estates by his eldest son, Greaves Townley, Esq.—(*Gent. Mag.*)

— 15, at his residence at *Bishop's Hull*, near *Taunton*, in the 64th year of his age, the Rev. SAMUEL GREATHEED, F.S.A., formerly minister of the Independent congregation at Newport Pagnell, and for some time editor of the *Eclectic Review*; a man of considerable learning, and of great activity and influence in his own religious denomination.

— 21, at *Tavistock*, in his 71st year, Mr. SAMUEL LANG, a member of the society at the Abbey Chapel. It may be observed that this good and worthy man is entitled to the character of a Christian, which he was most zealous to attain, as a devout disciple of Jesus. Inured from his youth to the vicissitudes of an infirm and delicate state of health, he was blessed by Divine Providence with resources, arising from the valuable endowments of his own heart and mind, and from the unfailing solace, afforded him in his sufferings, by the endearments of a sister, "born for adversity;" and unwearied in ministering to relieve her afflicted brother, as "the restorer of life, the nourisher of old age." In his last illness, his tranquil spirit was exhilarated by animadverting on the Letters, recently published, of the transatlantic veterans, Jefferson and Adams, delineating an exquisite por-

venerable age." He perused his favourite miscellany, the repository. His regard was slumbering; more especially for the welfare of the young children, by whose smiles he was daily amused. He exhorted the gradual amelioration of mankind, with respect to the institutions of law and liberty, the peace of true religion; and the prospect revealed in the triumph over the grave. "What is the prelife in the flesh, compared to the second life? The soul now in a decaying body, necessarily conducting and preserving it. This small vessel, it steers it through the stream of time, amidst rocks and tempests. There are days, but there are more that are stormy."\* The example of a pious and amiable man, used as furnishing an addition, from experience, to the efficacy of his religious principles in living and in dying. The tendency of the views entertained by conscientious advocates of the Supremacy of the Divine Word and Father of Jesus, cannot be overestimated, as it is supported by irrefragable facts. But if their truth and neither integrity of life in death be deemed a sufficient validity; by what other means their final result be ascertained, until the Judge shall pronounce from the throne of his glory, "Thou good and faithful servant, thou into the joy of thy well-deserved reward, for ever and ever loved! The poor recompense thee, strewed with the flowers of sorrow: tribute of unavailing sighs and thy virtue, thy praise, are con- sidered as friendship, and survive in the bosom of the heart.†

W. E.

March 10, 1823.

ut, gratâ semper quem mente  
lor,  
que sator, sic vitâ exhibat, ut  
r!  
none de Animi Immortalitate.  
lexis and Virgil personify  
sleep as brothers, the offspring  
Christ and his Apostles have  
gentler appellation of Sleep  
II. 2 A

Feb. 26, at Lausanne, in Switzerland, in the 66th year of his age, JOHN P. KEMBLE, Esq., the celebrated tragedian. He was attacked on the 24th with a paralytic seizure, and this was followed almost immediately by another, and on the 26th by a third, which, after a short struggle, carried him off. He was the eldest son of Mr. Roger Kemble, and was born, in 1757, at Prescott, in Lancashire. He received the first part of his education at the Roman Catholic Seminary at Sedgeley Park, in Staffordshire, and was afterwards sent to the University of Douay to be qualified for one of the learned professions. Here he soon became distinguished for that talent for elocution which afterwards raised him to such eminence. Having finished his academical studies, he returned to England, and preferring the stage to either of the professions for which he had been intended, he performed at Liverpool, York, Edinburgh and Dublin, and then at London, where he made his first appearance, in the character of Hamlet, Sept. 30, 1783. His subsequent history is well known. He published about the year 1780 a small collection of verses, under the title of *Fugitive Pieces*, but was so dissatisfied with his own performance, that he soon stopped the sale and afterwards destroyed every copy that he could procure. The few copies that escaped have fetched high prices. When he was at Edinburgh, in early life, Mr. Kemble delivered a Lecture of his own composition on Sacred and Profane Oratory, which, from the talent and sound criticism it displayed, gained him the reputation of refined taste among

instead of Death. "Our friend Lazarus sleepeth. They that sleep in the dust of the earth shall awake; and them that sleep in Jesus, shall God bring with him."

"Attulit et nobis aliquando optantibus  
ætas  
Auxilium adventumque Dei,"\*—qui Solis  
ut ortus,  
Discuteret tenebras animi, et per cæca  
viarum  
Duceret, ipse regens certo vestigia filo.

"Fuit" was the idiom of the politer Romans, for the departed, to avoid the harshness of "mortuus est." Instead of perimus, it is, "fulmus Troes, fuit Ilium:—" Venit summa dies:—"not— mors vel letum:—

"Εσσεῖται ἡμεῖς, ὅτ' αὖ ποτ' ὀλώλη"Ιλῶ.  
ἰρή.  
(Iliad. vi.)

\* Virg. Æn. viii. 200.

men of letters. He had the reputation of a scholar, and was curious in the formation of his library. His manners are said to have been courteous and polished.

Feb. 27, the Rev. CHARLES TALBOT, Dean of Salisbury, youngest son of the late Hon. and Rev. Dr. Talbot. After amusing himself in his garden on the preceding Thursday, he retired to his drawing-room, and seated himself on a sofa, when one of his children inquired of him whether he had finished. "Yes," replied the Dean, "I have done my work," and immediately fell back in a fit of apoplexy, from which he never sufficiently recovered to speak again. He has left a widow, the Lady Elizabeth Talbot, sister to the Duke of Beaufort, with eleven children.

— 27, the Rev. J. BARTLAM, of *Alceston, Warwickshire*, in a fit of apoplexy. He had entered Lloyd's Reading Room in Harley Street and taken up a newspaper, and in about two minutes afterwards fell lifeless on the floor.

March 13, at his seat at *Rochetts, near Brentwood, in Essex*, in the 89th year of his age, the Earl of ST. VINCENT, G. C. B. His extreme old age, and the very infirm state of his health for some time previous to his death, in some degree prepared the public for the announcement of that event. The distinctive merits of this great man, and the services which he rendered to his country, are happily seized in the following character which we transcribe from one of our contemporaries:—"Perhaps no public man of the present age has rendered such important services to his country as the Earl St. Vincent. By his great victory over the Spanish fleet in 1797, he saved the British empire. But for that victory a French army would have been thrown into Ireland, at a moment when the inveterate system of misrule, which has so long created misery and excited disaffection, had driven the population of that ill-fated country into open rebellion against England. The discipline which he infused into the naval service contributed in an eminent degree to subsequent triumphs, which conferred immortality on Nelson. The economical reforms which, as First Lord of the Admiralty, he introduced into the civil administration of the navy, stemmed for a time that tide of lavish and corrupt expenditure which, under the influence of the Pitt

system, bore down the resources of the country. The characteristics of the Earl St. Vincent's mind were vigilance, promptitude, energy, and a penetration which 'looked through the very souls of men.' His elevated love of fame was superior to the jealousy which depresses congenial excellence, and 'bears like the Turk, a brother near the throne.' Instead of endeavouring to keep Nelson in the shade, he selected him for command. He was the Bayard of the British service not only without fear and without reproach, but without fear and without envy. His politics were liberal. Take him for all in all, he was the greatest commander that England has produced in the present age." The following particulars have been communicated to us by a gentleman long honoured with the confidence of his Lordship:—He always prided himself more on the discipline which he introduced, his success in the preservation of the health of seamen, and putting down mutiny, than in the battle which he fought, though a victory of more importance to the country never was achieved than that which, at a most momentous crisis, he gained over the Spanish fleet. So delicate, indeed, were his feelings, with respect to his achievements in battle, that whenever an allusion was made to them in his presence, he always endeavoured to change the conversation. But on the subject of the discipline of the navy and the correction of abuses, he was warm and communicative. The merits of his services in these respects are, by universal confession, inestimable. That excellent corps, the Marines, whose value he so well knew, has lost in him a most devoted friend. His first request of his late Majesty, when offered the highest seat at the Admiralty, was, that he should be freed from sitting in the Cabinet, in order to devote his whole attention to the affairs of the navy. This request was not acceded to. When every effort to conclude a peace with Bonaparte failed, his language was always "Economise and go on." His love of liberty and independence continued unabated throughout his long life, and even within a few hours of his death he expressed a warm attachment to the cause of the Spaniards and his wishes for their independence. It is remarkable that Lord Keith, who entered the navy as a midshipman under Lord St. Vincent, when he commanded the *Alarm*, should have died on the same day. Lord Keith was always anxious to acknowledge the pride he felt at having received the rudiments of his education under Lord St. Vincent, a feeling which, we believe, he

I in common with all who have had the advantage of serving under, in that great man; and it may only be said, that every naval officer has not had this advantage, views remembrance in the light of a mis-  
 He was deeply affected with the proceedings at Paris, and peculiarly with the noble conduct of Mannel, drew from him the exclamation of "my many fellow!" It will, we are assured our readers much gratification learn that an account of his life and services is to be written by a gentleman of high character, intimately acquainted with the departed hero.—Earl Macartney was made a Post Captain, 10, 1766; Rear Admiral of the Fleet, December 3, 1790; Vice Admiral, 12, 1794; Admiral, February 14, 1800; and Admiral of the Fleet, July 19,

1821. His Lordship was also appointed General of the Royal Marines, May 7, 1814.—*Morn. Chron.*

March 14, at *Turville Park*, near Henley-upon-Thames, aged 84, General DUMOURIEZ, who led the army of the French at the commencement of the Revolution. He was regarded in the circle of his friends as the unchanged friend of freedom, and his character will be soon set in its proper light, and justice be done to his memory. He has left behind him many valuable papers which are to be published. He died poor, which is the best refutation of many of the charges against him; having subsisted, in fact, upon a pension allowed him by the British Government. General Stevenson and Mr. Bowring attended his remains to Henley Church on the 21st inst.

### *Additions to Obituary.*

DR. VICESIMUS KNOX.

(See Vol. XVI. p. 561.)

The following inscription has been put upon a handsome monument in the chancel of the church at Tunbridge, to the memory of this distinguished scholar and benevolent philanthropist.]

To the Memory of  
 VICESIMUS KNOX, D.D.  
 Master of Tunbridge School,  
 And Rector of Runwell and Ramsden-Crays, in Essex.  
 Born Dec. 8, 1752: Died Sept. 6, 1821.  
 A sound Divine,  
 A polished and powerful Writer,  
 An elegant and profound Scholar,  
 A zealous, eloquent and persuasive Preacher of the Gospel;  
 He employed his high Endowments,  
 To THE GLORY OF GOD,  
 And the Moral and Intellectual Improvement of MAN.  
 Anxious ever to advance the happiness  
 Of his Fellow Creatures,  
 Upon the purest principles of Christian Philanthropy,  
 With a lofty spirit of Independence,  
 And a rare Disinterestedness in Conduct,  
 He disregarded the ordinary Objects of worldly Ambition,  
 And shewed himself on all Occasions  
 The Enemy of Public Abuses,  
 The Friend of Civil and Religious Liberty,  
 The Opponent of offensive War,  
 The Promoter of Peace,  
 And the Advocate of all the Claims of Humanity.  
 "He being dead,—yet speaketh."

DR. EDWARDS.

(See p. 58.)

was a man of much eccentricity of character; and, as one proof of it, we mention, that he dedicated one of his sermons in these words, "To the Only God."

REV. ISAAC ASPLAND. M. A.

(See p. 116.)

He died Jan. 30, at the *Glebe House*, *East Stowham, Suffolk*, in his 44th year. He was a native of *Soham*, in *Cambridgeshire*, where his father, Mr. John Asp-



land, kept for many years, and till the present year, the free-school of that town. He received the rudiments of education under his father, and was prepared for college at the Cathedral Grammar School of Ely. From hence he was removed to Pembroke Hall, Cambridge, where he proceeded to the degree of B. A. in 1798, (being the 13th Wrangler on the Tripos,) and to that of M. A. in 1801. He was elected a Fellow of his Society; and in 1810 served the office of Senior Proctor

in the University; and in 1817 was presented by his College to the above Rectory. He was a man of mild and amiable manners, and his society was much courted on account of his musical talents and science. In his religious views, accorded very much with Mr. Simeon, Cambridge; though he does not appear to have taken any very decided part in what is called the Evangelical party in the church. He has left a widow, whom he married on quitting college.

## INTELLIGENCE.

### DOMESTIC.

#### *The Deputies of the Three Denominations.*

A SPECIAL General Meeting of the Deputation was held on Friday the 14th of March, to receive the Report of the Committee, on the instructions given to them to take active measures towards an application to Parliament on the Test and Corporation Acts.

The Committee reported that they had prepared an Address (which was read, and of which we hope to give a copy in our next Number,) to be sent (with a copy of the last Petition to Parliament on the subject) to the Ministers of Dissenting Congregations throughout the kingdom, requesting the co-operation of their connexions and congregations, and especially inviting them to correspondence, in order to ascertain the state of general feeling on the subject.

Other measures, with a view to the same object, were in contemplation, and, in the mean time, the Meeting passed a Resolution approving of what had been done.

#### *Unitarian Association.*

THE Committee had despaired of any effectual measures being taken during the present session, in prosecution of their claims, owing to the unsettled state of the general law of the country. It was thought that considerable alterations would be made by Parliament, and that it would be necessary for the Dissenters to wait to see what would be the permanent law of the country before they could frame the proper regulations to meet their peculiar object. Unexpectedly, however, a Committee was appointed by the House of Lords to review the whole frame of the law, and propose a new and combined code. This, therefore, appeared to be a proper moment for stating at once the objections

to the very basis of the Marriage-Act, that at any rate it might not be said that the Dissenters remained quiet while the Legislature was employed in re-enacting the law which operates to create a compulsive conformity. Petitions were therefore sent in, and referred by the House to the Committee, and we are happy to announce that the Committee is understood generally to recognize most fully the principle of the Dissenting objection, and that it is proposed to endeavour to meet them fairly. We also learn that it is intended to make a similar provision in favour of the Catholics.

#### *Mr. Gisburne's Subscription.*

At a Congregational Meeting held at the Unitarian Chapel, Trowbridge, on Sunday, March the 16th, 1823, the following Resolutions were passed unanimously:

Resolved, 1. That the thanks of this Meeting be given to the Unitarian Ministers and other gentlemen, in different parts of the kingdom, who exerted themselves most liberally to obtain subscriptions towards a Fund for the support of our late worthy Minister, the Rev. Mr. Gisburne, and his numerous family, under the overwhelming affliction which pleased Almighty God to lay upon him.

2. That the thanks of this Meeting be given to the Unitarian congregations and to all those persons who contributed so liberally and promptly, by their subscriptions, on the above distressing occasion, towards raising a Fund for the above-mentioned purpose.

3. That the thanks of this Meeting be given to the gentlemen in London who have kindly undertaken to act as a Committee for the management of the Fund raised for Mr. Gisburne and his family for their liberal and judicious conduct in the business.

4. That the thanks of this Meeting be given to John Waldron, Esq., for his great exertions to serve Mr. Gisburne.

and his family, under their severe affliction.

5. That the thanks of this Meeting be given to the Editor of the Monthly Repository, for the ready admission given to the appeal to the Unitarian public, on behalf of Mr. Osborne and his family, in that work, and for the insertion of the list of Subscribers to his Case, either in the work itself or on its covers; and that the said Editor be respectfully requested to permit these Resolutions to be inserted in the Monthly Repository.

Signed on behalf and by order of the Meeting,

R. WRIGHT.

After I had left the Chair, the following Resolution was also passed, which I am desired by the Meeting to add to the preceding ones.

R. W.

"Resolved, That the thanks of this Meeting be given to the Rev. R. Wright, for his exertions in promoting the raising a Fund for Mr. Osborne and his family; to whose unwearied endeavours we think the success which attended the application to the Unitarian public may in a great measure be ascribed."

#### *Laying the Stone of the New Unitarian Chapel, Edinburgh.*

Sir,

It is due to the individuals and Fellowship Funds in England who have contributed, and are still contributing, so liberally towards the erection of an Unitarian Chapel in this place, to give them the earliest intelligence of the measures which are taken from time to time for the completion of that object. I have, therefore, much pleasure in informing them, through the medium of your pages, that the foundation-stone was laid on the morning of Thursday the 6th of March, in presence of a number of the members of the congregation and of some strangers attracted by curiosity to the spot. On this occasion an appropriate prayer was delivered, in a very impressive manner, by the Rev. John Omer Squier, minister of the congregation. The site is in a retired, quiet street, nearly in the centre of the richest part of the New Town of Edinburgh, and every day becoming more central in consequence of a large piece of ground belonging to the Earl of Moray having been recently opened up for building. A number of papers were lodged in a sealed bulk, and deposited in the foundation-stone, one of which contained the following inscription:

This Chapel,  
dedicated by

The Edinburgh Unitarian Church  
to the worship of

One God in One Person, "even the  
God and Father of our Lord Jesus  
Christ,"

(being the first erected for this purpose  
in this city.)

was founded

the 6th day of March, 1823.

The Rev. John Omer Squier

Minister of the Congregation.

Messrs. Patterson and Son, Architects.

In the evening a number of the members supped together, and congratulated each other on the commencement of an undertaking which all of them felt to be likely to give a great impulse to the cause of Unitarianism in Edinburgh, and which, together with the union and good understanding universally prevailing among the members, and the well-merited respect and attachment which they entertain towards their minister, will give permanency, it is hoped, to that cause in this great city.

I have the honour to subscribe myself,  
Sir,

Your most obedient humble servant,  
THOMAS GAIRDNER,  
Treasurer.

P. S. A list of the additional subscriptions will be found in the form of an advertisement on the cover of the Repository. It is hoped that the building may be opened for public worship in the month of September next.

#### *Ecclesiastical Preferments.*

It was erroneously stated in our last Number, p. 124, that Dr. WELLESLEY has been appointed Bishop of Meath. Two removes are the consequence of the death of Dr. O'BRIEN, and Dr. ARBUTHNOT is to be the new bishop. On this subject we insert two paragraphs from the newspapers.

Dr. ARBUTHNOT, the Dean of Cloyne, is to be the new Irish Bishop; he succeeds Dr. MANT in the see of Killaloe. Dr. MANT goes to Down, and the Bishop of Down\* becomes Bishop of Meath. This latter piece of preferment is, we understand, one of the richest in the Irish Church Establishment. It was formerly an archbishopric, and the Prelate is still addressed by the title of "Most Reverend," instead of the inferior distinction of "Right Reverend," and his

\* Dr. Nathaniel Alexander.

...unfavorably exceed those of the most lucrative Archdeaconry in England.—*Eccl. Times*.

...withstanding the concession to ... of the late discussion upon the ... of the Church establishment in ... that they had recently made one or two nominations to bishoprics upon the grounds of personal character, it is observable that it is the smaller sees alone that are thus rarely permitted to fall to the share of individuals who are only recommended by professional reputation. The rich dioceses are still reserved for their Parliamentary supporters, as exclusively as before the public voice had been raised upon this subject. A few weeks since they gave Clough to the see of the Marquess of Ely, and now Meath is bestowed upon a relation of the Earl of ...—*Donor ALEXANDER*—a name well known in all the lists of the interested majority, the two Members for Old Sarum never being absent from their posts. The exact number of votes that have commanded Clough and Meath we cannot undertake to specify—but the reward is enormous—more than £20,000 a year, and a patronage of nearly 500 lucrative benefices.—*Morn. Chron.*

Dr. Pearson (the Brighton Chaplain to the King) has been appointed by his Majesty Dean of Salisbury, in the room of Mr. Talbot. This is a very lucrative gift indeed, for in addition to its vast emolument, Dr. Pearson enters upon a mansion at Salisbury, formerly erected at the expense of Dr. Douglas. We believe this appointment was procured by the recommendation of the Marquis of Conyngham.—*Morn. Chron.* (Brighton letter)

By the Court of Aldermen of London, the Rev. Dr. PEARSON, to the Rectory of St. James's, Duke's Place, vice the late Rev. T. Moore.

#### NOTICES.

The next Meeting of the Somerset and Dorset Unitarian Association will be held at Bridgewater, on Easter Tuesday, April 1st. The Rev. Mr. Hughes, of Yeovil, has undertaken to preach on the occasion.

(I. B. W.)

The Anniversary Meetings of the Southern Unitarian Tract and Unitarian Fund Societies, for this year, will be held on the same day, Wednesday the 2d of April, at Exetermouth. The Rev. Wm. Hirston (who is about to leave the congregation at Newport) will preach the Anniversary Sermon by the Unitarian Tract Society, in the morning, at the Central

Chapel, St. Thomas Street South—service to commence at 10 o'clock. The Rev. SAMUEL TRIPP, B.A., late of Queen's University, Cambridge, is preacher for the Unitarian Tract Society, will lecture in the evening, at the Chapel, High Street—service to commence at seven.

*Society for the Relief of the Poor and Children of Protestant Foreign Ministers.*

The Annual Sermon will be by the Rev. JENKINS THOMAS, of the Old Jewry Chapel, rector, Jewry Street, Aldersgate Street, Tuesday the 2d of April. Service to commence at twelve o'clock. After a general meeting of the Society held there, in order to choose a new Treasurer and Secretary for the year ensuing, and on other affairs.

#### MISCELLANEOUS.

The Presbyterian Church of BENGAL is in future to be on a much more creditable and satisfactory footing than hitherto. The Court of Directors have extended their patronage to it, and have appointed a permanent stipend to the Rev. Dr. BRYCE, with salaries for both. Any repairs, to St. Andrew's Church may require to be defrayed at the expense of the Honourable Company.

Miss AIKIN is preparing a Memoir of her father, the late John Aikin together with a selection of his Critical Essays and Miscellaneous Writings as have not been before printed in collected form.

The Geography, History and Statistics of America and the West India, originally published in the America of Messrs. Cary and Lea, of Philadelphia are reprinting in this country, volume 8vo., with much additional matter relative to the New States of America, and accompanied with Maps, Charts and Views, so as to concentrate, under the above heads, a fund of information respecting the Western Hemisphere than has hitherto appeared.

Mrs. HOLDERNESS has a volume in press, entitled New Russia, being an Account of the Colonization of the country, and of the Manners and Customs.

To which is added, a journey over land, from sea, by way of Kleo, in Notes on the Crime

surgeon, has in the press, in April, "Popular Ob-Muscular Contraction," of treatment of diseases occluded therewith. He illustrate his System of in particular cases, of ratur by graphical de-particularly where the ankle joints are af-

#### *State of Affairs on the Continent.*

the Continent is wholly in preparing in earnest of Spain, and the Spaniards upon such a rescue freemen. The issue won. The internal state little encouragement to Chamber of Deputies called M. MANUEL, one of the most eloquent of the members of the Government, in the consequences of the Spanish war, on this occasion, a striking exhibition of the feeling of the people. A party of the National Assembly called in to take away the duty, but the sergeant on duty, whose name deserves to be recorded, refused to act. The conduct committed by the officer Mercier has been since received universal testimony and gratitude, from the people. In consequence of the outrage on M. Manuel, a number of the Chamber, that have seceded; and the Chamber are left to carry on their business undisturbed, while the Government goes on with a sullen indignation, ominous of a fearful future. The French soldiers, and the French, have passed through the way to Spain, where it is that another French legion. But if all in the world is uncertainty and apprehension, the East the prospect of the Greeks are gaining conquest over the Barbarians, and victory and conquest serves to spirits and consolidate the Empire. Russia still threatens the vengeance, but it is the fact that the Northern bear, his growling, has not

the immediate power of biting. His brute force will not now be moved by the lever of English gold; should it be by any means propelled on the fair provinces of France, it may be found that thirty millions of people, eminently an armed nation, will not tamely behold a second deluge of Tartars upon their land; let in upon them too, by their own unpopular Government, in order to overwhelm the free constitutions of the Peninsula, and to extinguish the last lights of freedom on the continent of Europe.

#### PARLIAMENTARY.

VARIOUS important matters have come before the two Houses during the month. A Committee of the Lords are considering the *Marriage-Act*, and, as will be seen by an article of Intelligence in the present number, are inquiring whether in the new measure provision may not be made for the relief of *Protestant Dissenters*. The increase of *Jesuits* in Ireland has been discussed in the House of Commons, and the result has been, that these formidable persons are found to exist only in the fears of some worthy members. The Government measure for the *Commutation of Tithes* in Ireland has been proposed, and is to be debated after the Easter Recess.—Lord ARCHIBALD HAMILTON has brought forward Mr. BOWRING's case, ably supported by Mr. HUTCHINSON and Sir R. WILSON. Ministers did not attempt to justify the conduct of the French Government, and they concurred in the eulogiums passed on the character and conduct of Mr. BOWRING. They contended only that they had done all that the case admitted of, for the protection of the individual and the honour of the country. Their arguments are to us quite unsatisfactory: but we think that the Opposition are more to blame in this debate than the Ministers, for their leaders were silent, and thus lost a fine opportunity of exposing the abominable Bourbon policy.—A most interesting debate has taken place in the Commons upon a petition presented by Mr. HUME from MARY ANN CARLILE, whose term of imprisonment for selling the "Age of Reason" has expired, but who is detained in gaol in consequence of her inability to pay the fine of 500*l.* imposed upon her. On this occasion the whole question of prosecutions for opinions was discussed. Mr. HUME was ably supported by Mr. RICARDO and Sir FRANCIS BURDETT, and feebly opposed by Sir T. D. ACLAND, the ATTORNEY-GENERAL, Mr. PEEL, Mr. WILBERFORCE and Mr. C. WYNN. The substance of the several speeches shall be given in the next or a future Number.

## HOUSE OF COMMONS.

MARCH 5.

*Substance of the Debate on the Church Establishment of Ireland.*

## IRISH TITHES.

Mr. HUME said he rose under a full impression of the importance of the question. He felt *in limine* how impossible it would be to obtain an agreement on any one of his propositions, unless they came to a defined understanding what the term "Church" meant. Men were disposed to define that term more in conformity with their own prepossessions, than under the authority of Scripture, law or constitutional analogy. There were three acceptations under which the term was understood. He would not lay any stress on that which meant only the material of the building, the roof and walls. Some, however, understood by the Church the Clergy—and the Clergy only. While another class of persons comprehended within that term the communion of persons belonging to that persuasion or establishment. He was at a loss to discover any arguments in support of any other acceptation. The Apostle Paul, the oldest and the most undoubted authority, understood the Church to be a communion of persons holding the same belief.—Now, acknowledging that acceptation, the Church in Ireland had this distinctive exception, that it was a communion of persons professing a belief in opposition to that of the great body of the population. (Hear, hear.) There was no authority in Scripture for any other interpretation to be put on the word Church. It was the creature of the law, and was to be dealt with by the law.—He denied that there was any similarity between Church property and private property. A private proprietor of land held it without any condition by the violation of which it would be forfeited, for his own, to descend to his heirs for ever. Church property was held on the condition of the performance of certain duties. If those duties were neglected, the individuals holding the property might be deprived of it. Why was the Bishop of Clogher deprived of his property? If the duties were not performed, the clergy ought not to receive any of the pay or remuneration appropriated to them. What were the facts with respect to the Catholic Church? At the time of the Reformation there was scarcely an individual in the kingdom holding a benefice, who did not do his duty on the spot. It was only since the days of purity in religion had commenced that abuses in the Church had taken place. Instead of the clergy

now attending to the cure of souls, the were to be found at Bath, at Cheltenham in Rome, all over the world. Would the House continue to sanction this desertion of a sacred duty, and abstain from visiting those by whom it was practised with the forfeiture which they had incurred? But he had been told the Church property was wholly inalienable. Did not Parliament alter the laws respecting all other kinds of property? What was there in Church property that prohibited Parliament from legislating with regard to it? Had there not, from the time of Henry the Eighth downwards been frequent interferences of that nature? Was there not in the case of the Land Tax Bill an interference on the part of the legislature, authorizing the sale of a part of the Church property for purpose of state? Had not Parliament already changed the religion of the country from Catholicism to Protestantism? Had they not, therefore, established by law all the existing bishops, deans, chapters and their paraphernalia? Having had the power to do that, they had unquestionably the power to change the present religion if they thought proper so to do. Having exercised their power twice in that respect what was there to prevent their exercising it a third time? Suppose, on a proposition made to Parliament, it should determine that the established religion of the land should be no longer Protestantism, but Quakerism—suppose that House were to become a House of Quakers—suppose that, right or wrong, they were to declare that Quakerism should be the prevailing religion of the state, what must be the consequence? The Quakers had no clergy—the Quakers had no bishops, deans, or chapters. In the event of the establishment of Quakerism, what then would become of the freeholds which the clergy now possessed? Those who had them at the time might be allowed (looking at them as a kind of vested rights) to hold them during their lives; but as it was the principle of the religion which he had described, that no individual should be paid for his pious or religious labours, he should be glad to know what would become of the great mass of Church property? Would it be allowed to fall to the ground? Or would not government reserve it, and apply it to any purpose to which Parliament might think it proper to devote it? Let the present establishment remain, but let the House examine first, whether they performed the duties fairly to be expected from them; and secondly, whether the remuneration which individuals received was justly proportionate to their deserts. It was the opinion, not of one, but of many distin-

that the remuneration in some cases, and especially Bishop Watson was deplorable, and his argument remained unanswered. Watson's proposal, that to meet the needs of the poor clergy, so it should have less than a third of the value of land be appropriated as such; and he expressed his opinion that the end would be much better by that means than of Queen Anne's Bounty. No answer had ever been given. Mr. Hume believed, that when the bishopric had fallen vacant had led to the repairs of a church it was undoubted that other instances of interference with property for similar purposes were no fewer than Acts in the Statute Book, the effect of which was to prevent the Church from robbing the Church. In Selden, that in his opinion no means uncommon to sell tithes and other property to laymen for ever. Had the Church establishment appear to be at present in the opinion of various persons who had travelled over Ireland, inquired very closely into it if the whole of the population, which, according to the last census, amounted to 6,800,000, of fourteenth, the membership of the Protestant Church to be only about one-fourth of the population, 1,700,000. The Protestant Dissenters amounted to one-fifth of the remainder; and at 5,900,000 who were left let the House consider the money paid to the establishment in Ireland, and the Establishment itself. Had been able to ascertain the establishment of the Irish as follows:—

and Bishops	-	22
"	-	33
"	-	108
"	-	178
"	-	107
"	-	52
"	-	20
Prebendaries	-	14
		—
		534
		—

the Consistorial  
- - - 175

It may be necessary to have  
2

two and twenty bishops, and so many deans, dignitaries, prebendaries, &c., for the purpose of superintending only 1,289 benefices—the number in Ireland, according to the return of 1819? Whether they looked to England, or to any other country, they would not find any thing like the same proportion. The House were bound in duty to consider whether or not the establishment was great; and if they found that it was too great, they were bound in duty to reduce it. Why had they reduced the army? Because it was more numerous than was requisite, and required more money to keep up than the country could afford to bestow. Why keep up so many bishops and deans and other dignitaries? If it were necessary to have so many cathedrals, (and that was a point upon which he did not pretend to be informed,) why would not one clergyman, with his curate, be sufficient for each of them? Why maintain five hundred useless individuals, living in idleness, and living on the public? These were no times for drones. We wanted an active community. Every man, of whatever station and condition, ought to exert himself for the benefit of the country. Under those circumstances, was it fitting that the public property should be wasted in the support of a useless Church Establishment? He had no hesitation in declaring, on the maturest consideration of all the duties performed by these deans and chapters in Ireland, that their services might be immediately and entirely dispensed with. With regard to the exact amount of Church property in Ireland, it was a subject on which it was impossible to speak with perfect accuracy. On the whole he thought he could shew pretty nearly how the fact stood. If the whole surface of Ireland were estimated at fourteen millions of Irish, or eighteen millions of English acres, there was reason to believe that the bishops, deans, and chapters possessed a proportion equal to nearly two-elevenths of the whole, cultivated and wild. If the whole rental of Ireland were taken at the amount at which it had been estimated by Mr. Wakefield, averaging the rental of one county with the rental of another; an estimate which several Irishmen to whom he had submitted it had declared to be in their opinion as fair as it was possible to make without a particular survey—it would appear to be about 14,000,000*l.* Two-elevenths of that sum would be equal to about 2,500,000*l.* If the tithes of the 1289 benefices were valued at only 500*l.* each, (although in some cases they amounted to 1000*l.* 2000*l.* 3000*l.* and even 4000*l.* and in none less than 500*l.*) that would give an additional sum of about



700,000. The two sums together made about 2,200,000 or 2,300,000, which was the annual revenue in the hands of the Protestant Church Establishment of Ireland. Now he would ask the House, whether it was consistent, that individuals who had so little to do should be allowed to enjoy so large a share of the public property? Were those three millions divided among the labourers in the vineyard? Were they made a fund of remuneration for the pious and industrious teachers of moral and religious instruction? No such thing; and he believed he would be able to bring this matter home to the feeling of gentlemen, by saying on the table, whenever the House allowed him, a return of the names and numbers of the curates in Ireland, with the amount of years they served, and the portion of salary allotted to them. He could shew that it was a rare occurrence, indeed, that curates were promoted. It was certain that this apportionment of this money was most unequally made, but there was a difficulty in ascertaining the real value. For instance, the Primate, who was Archbishop of Armagh, was stated to derive between 15 and 20,000 a year from his see; but there was besides a great deal of land leased out to individuals, and thus many persons were largely enjoying the property of the church. It was very much the practice with the bishops to re-let land, at the small and antiquated rent, to their immediate connexions and friends. Some, indeed, he was aware, by running their lives against the holders, had got possession of vast tracts of land. As to the practice of the bishops in providing for their connexions and friends, at the expense of the church, he did not blame them, for that they had the right, it appeared, to do. It was the system that was to be blamed; no man should be placed in a situation so tempting, and a system that did so, was the worst plan of legislation that could be. But it was not to be expected that bishops would neglect this opportunity while they had the power. But beyond this, there was another and a most serious mischief which ought to be corrected. Such was the effect of licenses and certain Acts of Parliament, together with the very indulgent feeling shown towards the clergy on all occasions by the government, that a considerable portion of them had alienated themselves from their benefices, and left the duty to be performed by resident curates at a mere pittance, while they who enjoyed the vast salaries were to be found every where but where duty was to be done. It might be satisfactory to the House to know the number of residents, compared with the whole number.

The Honourable Member then Parliamentary Return of 1813, and it appeared that the total of incumbents in 1813 was 1800; of those 1813 they were 1200; of those 1813 resident 700, and non-resident 1100. By assumption, 814 by tithe, 943; without stipend, 157; for various reasons, 157; altogether 524 non-residents still in Dublin, there were thirty of and pretence besides the above places of residence. The Bishops the Curates were in the habit of much about their anxiety to resign; he gave them credit for provisions as salaries; but if they how could they reconcile things with their position, when they stop to remove such an abundance had pointed out. He would give an example of the effect of a resident clergy in the moral state of Scotland. He would ask gentlemen to look to the moral state of that 100 years ago. They would find present condition of Ireland was then that of Scotland had had the establishment of schools, independent clergy. With this painful example of Ireland, no longer before eyes, it was really unpardonable to allow such an abuse to exist. No country, indeed, of Ireland in a condition so truly barbarous perhaps, Poland; and he doubted Poland made an exception. That was thus debased and degraded neglect of Government; the state of the country was greatly attributable condition of the Church Establishment. He now called upon the House such steps as would compel the resignation of the clergy, and in the next place should make an arrangement, instead of clergymen having 1000 or 3000 a year, and living as they pleased, while others had miserable pittance that scarcely existed; where the real duty was performed, there should be more income was below 150 a year, as Church of Scotland, and that now have above 500 or 600 a year. The Church in Ireland was to be considered a lottery in which benefices and livings were prizes, and some families were fortunate enough to draw a great number of such prizes. He understood the Bishop of Clogher, he did not in late Bishop of Clogher, had left Ireland without a shilling, and course of his apostolic mission amassed about 300,000 or 400,000. The amount was very large, but it was not notorious. It might not be up

one of the disproportion-  
 churchmen in Ireland,  
 property of the Arch-  
 h, if let out on the  
 laws could provide,  
 10,000*l.* a year. This  
 ality, and many Ger-  
 ad no such revenue.  
 te further, why he  
 a committee. In the  
 of Bedford required  
 ops of the value of  
 y large volume was  
 perfect, that little use  
 as to church or state.  
 ards the government  
 arms; they were laid  
 ; questions were put  
 state of the parishes,  
 ; but the inquiry  
 important point, for  
 it asked the amount  
 of the 1200 or 1300  
 y 400 were complied  
 say whether a com-  
 been then appointed,  
 & he could not now  
 of the clergy, and  
 t advantage might be  
 pointment of a com-  
 He then referred to a  
 bishop of Armagh in  
 sh that prelate stated  
 of churches in ruins,  
 bee, or the appropri-  
 hands of individuals,  
 and not now be re-  
 te of circumstances,  
 sufficient ground for  
 committee, and that  
 ny on account of the  
 turns of 1819, when  
 alred, only 400 made  
 me to a very impor-  
 he had to propose.  
 hat no sees which  
 id be filled up until  
 to one archbishopric  
 In this he was guid-  
 of the Union, which  
 mber of Irish Spiri-  
 tual of Lords, and  
 he was safe in taking  
 r criterion. He was  
 of bishops would be  
 a charge of between  
 10 people; and that  
 in to the population  
 is greater than in any  
 t perhaps recently in  
 was quite enough to  
 t 100,000 souls, with  
 lar clergy. He now  
 point of the  
 completed, and is  
 at and chapters had

no duty to perform, they should be allowed  
 to die off. He knew a difficulty presented  
 itself with respect to the equalization of  
 the benefices in Ireland. But that diffi-  
 culty was not so great as it at first ap-  
 peared. The patronage was no doubt by  
 many considered as a vested right, but  
 perhaps a better understanding of the  
 subject might cause the difficulty to be  
 considerably diminished. The Honour-  
 able Member then read a statement of  
 the patronage of the parishes in Ireland  
 as follows:—

In the gift of the Bishops . . .	1,391
Do. of the Crown . . . . .	293

Total in the Crown and Bishops	1,684
In lay hands . . . . .	367
In the University . . . . .	21
Inappropriate and vacant, and without Churches or Incumbents . . . . .	95

Total number of parishes in Ireland 2,248  
 Total number of Benefices in 1818 1,289  
 By this statement it appeared that the  
 Crown had the patronage of 1684 parishes.  
 He contended that the case was virtually  
 so, for if the Crown did not appoint the  
 bishops, the bishops could not make the  
 nomination, and if the bishops did not  
 make the nomination, the Crown would  
 of course appoint, so that the patronage  
 was really vested in the Crown, which  
 materially lessened the difficulty as to the  
 equalization of benefices by Parliament.  
 There was one subject remaining, and  
 that was with regard to tithes. In his  
 view of a commutation of tithes, he did  
 not think that an individual who had no  
 duty to perform, should be in the receipt  
 of 1000*l.*, 2000*l.* or 3000*l.* a year, but  
 what he wished was, that the profits of  
 the superfluous bishoprics and of the  
 deans and chapters should form a fund at  
 the direction of Parliament for the pro-  
 portionate remuneration of the clergy.  
 Also that the holders should commute  
 their tithes at twelve or fourteen years'  
 purchase, instead of twenty-five, which  
 would be giving a fund to the landholders,  
 while there were ample funds for the sup-  
 port of the Establishment. As to the  
 lay impropiators, of whom there were  
 several hundreds, their interests should  
 be as good as if they were sold in public  
 market or by private contract. If no  
 actual interest were infringed upon, what  
 injustice could be done? If an ample  
 property could be realized to the Church  
 to defray the expenses of its establish-  
 ment, why should there be any severe  
 pressure upon the landed interest? He  
 wished here to allude to an observation  
 which had been often set forth, and  
 which had even been urged by some of

the clergy themselves, namely, that they were determined to resist any interference with Church property. Indeed, he understood that the Archbishop of Tuam and some other church dignitaries had held meetings, in which they expressed themselves decidedly hostile to any such interference. Now he contended, that those Right Reverend prelates had no right whatever to concern themselves about such matters; they were entirely for the consideration of the State. But then the clergy and their supporters—it would be degrading, it would destroy the independence of the Church to change a territorial recompense for a money payment. He confessed that he could hardly refrain from smiling when he heard of such an argument—the independence of the clergy! Why, he would ask, whether for the last two hundred years there had ever been in this or any other country, a body of men more subservient to Government than the clergy of the Established Church of that country; and for them to have the assurance to talk of independence, and of resisting any interference with Church property, was astonishing. But while he was anxious to do away with large church livings, he wished to continue an efficient clergy, who would perform the sacred functions of their office with respectability to themselves, with benefit to the community, in short, in a manner to promote religion, morality and Christian knowledge. He did not wish to see them princes of the land, and acting and looked up to as a body independent of the State. He contended that the Church formed a part of the State, and ought to be in every instance subject to such regulations and improvements as should from time to time be deemed necessary. From what he had already stated, it appeared to him, that the best mode of proceeding would be by appointing a select Committee of that House to inquire into the subject. The Honourable Member then moved the following Resolutions:—

“Resolved, That the property of the Church of Ireland at present in possession of the Bishops, the Deans and Chapters of Ireland, is public property, under the controul, and at the disposal of the Legislature, for the support of religion and for such other purposes as Parliament in its wisdom may deem beneficial to the community, due attention being paid to the rights of every person now enjoying any part of that property.

“That it is expedient to inquire whether the present Church Establishment of Ireland be not more than sufficient to the services to be performed as regards the number

played, and the incomes they if so, whether a reduction should not take place with all existing interests.

“That the peace and best interest of Ireland would be promoted by a reduction of all tithes on such should be considered just as towards the present peasant lay or clerical.

“That a Select Committee be appointed to consider in what objects stated in these Resolutions should be carried into effect.”

(To be continued)

MARCH 18.

### Royal Library.

THE CHANCELLOR OF THE (Mr. Robinson) called the the House to the magnum into King's Library, which Majesty had caused it to be Parliament that he presided nation. He made some observations on the intimate connexion between literature and the morals of a nation. He spoke of the love of literature and of freedom. He said the library now presented to be collected by the late King whole course of his long reign the more honourable to his stances in his early life by applying himself to literature. (Mr. Robinson's) opinion was that no amendment could not do better than the library to the British Museum. It was due to his Majesty's library himself, that it should be kept separate and all other books. The library the most valuable ever as individual; and if it be placed in the Museum, which already an excellent library, and will receive the attention of the late Sir Joseph Banks, then it will beyond all question be the library under one roof in the will, therefore, be an object country may well be proud to form regulations as to its preservation and above all, as to the free access of the public to the benefits from it, he moved that it be referred to a Select Committee. Lord Londonderry seconded the motion. The donation was of the country, but the more the more

rection of Dr. Johnson, who on the plan for its formation, was subsequently followed as usual. He was perfectly sure of this library with that of Museum, and the library of Joseph Banks, which although perfect in one branch of literature constitute as fine a library in Europe. He had the gratification to say, that it was his Motion to add to the donation of that of a most interesting collection of medals, formed under the superintendence of his late Majesty. The motion was agreed to, and a Committee appointed.

*Profane Swearing.*

MR. HUME moved for and obtained the insertion in a Bill to repeal that part of the Act against Profane Swearing, which made it imperative on the clergy to swear four times a year, under a penalty of 5*l*. The reading this Act of during divine service was deemed inconvenient and improper, and deservedly into disrepute. He was acquainted with several instances in which clergymen had been obliged to pay the penalty by parish-

ioners, who had taken this step from malicious motives.

MARCH 19.

*Abolition of Slavery.*

MR. WILBERFORCE presented a petition from the Society of Friends for the abolition of Slavery in our West India colonies; making at the same time an excellent speech upon the inhumanity and impolicy of the slave-system. He represented the abolition of Slavery as the premeditated consequence of the abolition of the Slave Trade. After the petition had been read, Mr. F. BUXTON gave notice of a motion, on the 22d of April, relative to the abolition of Slavery.

*Prosecutions for Blasphemy.*

MR. HUME made a motion, which was carried, for an "Account of the number of individuals prosecuted in England, Scotland and Wales, either by indictment, *ex officio* information or otherwise, for either public Libel, Blasphemy or Sedition." He stated that soon after the returns were made, he should submit a motion on the subject.

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Communications have been received from Mrs. Mary Hughes; J. N.; I. D.; and Hellenistes.

The poem sent us some time ago, transcribed from a Bristol Journal, is a translation by Mr. Bowring from the Russian of Derzhavin, and is extracted in our Review of the first volume of "Specimens of the Russian Poets," XVI. 175, 176.

The paper of *Bereus* (J. T.) is not altogether suited to our purpose, and is therefore left for him at the publishers'.

We cannot give any opinion of the papers referred to by *A Constant Reader*—Cheahire; but he may satisfy himself by looking into almost any number of our work that we do not reject communications, otherwise eligible, because they contain opinions not in unison with our own.

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## ERRATUM.

Page 95, column 1, line 19, for "seems implicitly," read *seems not implicitly*.

# THE Monthly Repository.

[

APRIL, 1823.

[Vol. XVIII.

*Notes of Richard Baxter, William Penn and Dr. (afterwards Archbishop) Tillotson.*

printed in our last (pp. 1) the "Three Original William Penn's to Richard" in the MSS. in Dr. Wil- ry, we have found in the man two more letters be- as correspondence, which at we did not discover in ; into their proper places . Baxter's Letter is an m's, which we have num- was written on the same m's Letter is a reply to r's. Both letters, there- some in before the Letter which is numbered II. il a break in the corre- which, perhaps, research we may supply. It will ; the passage quoted by a is part of Penn's letter re recovered, and that the we wrong (as we ourselves i supposing that this was utter at the close of the

We regret to add, that sent paid by Penn's bio- the "spirit" towards Ri- r, appears from this do- be merited. Both these ood men were infected mical temper of the age, and words must not be pented, or understood to ask as the same language e present day, when the in in knowledge have soft- mition of theological con-

*and Baxter to William Penn.*

stand to the offer which I uther day's conference, (!) but not at your ap- s nor at your rates. I need not tell you that it ordinary case with me to hold out seven hours and do you think seriously do the like to-morrow? 1.

An hour in a day is as much as I can expect to be able to speak, or two at the most (though rarely it fall out otherwise); besides, that my nights and days being usually spent in pain, little do I know beforehand which will be my day of ease (though I have had more in this place than usual). I told you, I think to remove speedily, and hope to preach the next Lord's-day, and dare not disable myself by ano- thar day's talk with you before it; but after, I shall be ready at the first opportunity (which is not at my com- mand). Where I shall be, I know not; perhaps in the common goal, where one now lyeth for preaching for me. I am driven to part with house, goods and books, and am going naked out of the world, as I came naked into it; and if you and the prelates con- junct could have satisfied me that I might leave this calling, you would greatly accommodate my flesh. When I meet you, I must tell you it will be with less hope of candour from you, or benefit to you than yesterday I did, for I perceive in you a designing, per- secuting spirit, and that you know not what manner of spirit you are of. Was it not like a mere design to choose to meet so near to dinner- time, as thinking I could not have held out fasting till night, that you might have the last word, and take that for a victory, and say, as some did to the Anabaptists, *they run?* Is it any better now to call me to another bout to-morrow, that my disability to speak as long as you might seem to be your victory? And what hope can I have of that man that will say and unsay as you did, and of that man that hath within him a spirit which judgeth the ministry, which laboured twenty years ago, to be the most cor- rupt and persecuting in the world, (not excepting the Papists, Inqui- tors, nor, I think, the Alahometans,) and who so oft pronounceth them no ministers of Christ that take tithes or hire, which is almost all the Christian

world, not only of this, but of all former ages these 1300 years, and from the apostles' day also they took a constant maintenance till then, though not constrained by magistrates (because none were Christians): he that hath a spirit which would rid Christ of almost all his church and ministers, and say that they are none of his, and would have all people think as odiously of them as you by calumny described them: he that would have all men take all those as so bad, that is as hateful, and then say that he speaketh for love, (when there is no way to preach down love and preach up hatred, but by persuading men of the hateful evil of the persons): he that will so far justify that spirit, that at the rise of Quakery so barbarously railed at the best of God's servants that ever I knew in the land, yea, that will so far justify James Nayler, whose tongue was bored for blasphemy, yea, that can find in his heart to wish to draw other men to wish that not only all the ministers of this day that take tithes, but of all former days and places, had been disowned and deserted, and would have not only the 1800 Nonconformists silenced, but all the settled ministry of the land, that there might be none of them to make opposition to ignorance, ungodliness or popery, but the few woeful Quakers might be all the teachers that the land should have: he that could so unjustly run over the late horrid usurpations, rebellious overturnings and flatteries, (of which sectaries, who were much of his own spirit, were the great cause,) and charge that on the clergy as a reason to prove them no ministers of Christ, which not one of ten or twenty of the now Nonconformists, nor one of forty of the Conformists (but such sectaries) had a hand in, yea, that which multitudes of the reviled ministers ventured their estates and lives against: he that can persuade the people of the land to so great thievery as not to pay those tithes which they never had property in, nor paid rent for, but by the law are other men's, as much as their lands and goods, and calls it persecution to constrain men so to pay their debts and give every one his own, yea, and make this requiring of their own to be a proof that they are no ministers of Christ, and a sufficient

cause to degrade and separate from almost all the Christian churches of the world: he that will say that wickedness is more where there is a clergy than where there is none (that is, among cannibals and other heathens): he that can say that the Christian religion is our conformity to the spirit, and not to a catalogue of doctrines (and so, if that spirit be the universal sufficient light within men, that all the heathen and infidels in the world are Christians, and that there are as many Christian religions as there are men of different sizes of the spirit or light): he that can find in his heart thus to reproach even a suffering ministry, when we are stript of all and hunted about for preaching, and to join them with them that preach without tithes or any hire or pay, with the rest reproached, and while he swims himself in wealth, to insult over the poor, and falsely to profess that he will give all that he hath to the needy, if they want it more than he (which the event, I think, will prove hypocrisy and untrue): he that dares join with these that he calleth persecutors, yea, with papists, drunkards and ungodly men in reviling and accusing this same ministry just as they do, and when God is love, and Christ and his Spirit is so much for unity, is himself so much for malice and division, as to separate from almost all the Christian world:—This man is not one that I can have any great hopes of a fair or profitable conference with. But I will once more meet him (if able) only for two hours' conference, but cannot do it to-morrow or this week. It's like enough that for want of a better cause, he will tell his poor followers, that this is a flight, and he might as honestly challenge me to try the strength of our legs in running a race with him to know who is in the right, as to do it by trying the strength of our lungs: but after the next bout, supposing him to continue in his sin, I will obey the Spirit, which saith, 'A man that is an heretic, after the first and second admonition avoid, knowing that he that is such is condemned of himself' (he excommunicateth himself from the church, and need not be condemned by the church's excommunicatory sentence); 'but it must be that heresies arise, that they that are approved may be

made manifest.' I only foretell him, that I greatly doubt that if he repent not speedily, (which is not likely,) he is in great danger of dying a papist or an infidel. As to the reproach used in your letter, it doth but shew that you are so much more impatient of plain truth and of being contradicted, than other ordinary men, that we have little reason to believe that you have more of the spirit of humility, meekness and patience, than those whose communion you renounce, as not being spiritual, and that they call not for an answer but for pity. What you charge my landlord with, debate it with him. I was sorry you began with him, and that with so provoking incivility; but you dream not, sure, that I undertook for any one but myself; though I told you and them what was meet and what was my request. I will say what at our first meeting I said to you, that I suppose you were never acquainted with the persons whom you revile, otherwise I cannot excuse you from downright malignity. My great acquaintance with abundance of the reviled ministers and people did cause me to perceive that they lived in mortification of the flesh, and contempt of such riches as you possess, few of them having more than mean food and raiment, and being therewith content; the greatest adversaries in a way of sobriety, to worldliness, sensuality, lordly pride or laziness in ministers, that ever I knew; frequent and fervent in prayer, watching over the flock with love and diligence, unweariedly labouring in preaching the ancient, simple Christianity, faith, repentance, obedience, love and concord; humbly stooping to the lowest, and doing good to the souls and bodies of all according to their opportunity and talents; and living exemplary in peace among themselves, following peace with all; and abhorring usurpations, rebellions, heresy and schism; and to this day preach for nothing, through sufferings with patience: I say, I know so much of these, that he that would persuade me to hate them, or to believe them to be as odious as you have described them, doth to me seem to be the messenger of Satan; and if I know God's Spirit speaking in the Scripture and in me, it teacheth me to say, 'Get thee behind me, Satan, the accuser of

the brethren, and reviler of the servants of the living God, and the preacher of hatred to the members of Christ.'

"Your Monitor,

"RI: BAXTER.

"Oct. 6th,

"1675.

"I would you would study what is meant in Scripture by the words *heretic* and *διαβολος*, translated *false accuser*."

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*William Penn's Reply to Richard Baxter.*

"I have received a long letter from thee, which I shall answer with what brevity I can. The first part of it contains an evasion of meeting; the last, a repetition of thy old refuted clamours, and both wrapped up in terms only fit for the devil, such is the sweetness of thy nature, and the great charity of thy new-modelled religion. But to the first part: thy words are these, 'I shall stand to the offer I made of another day's conference, but not at your time nor rates.' But who concluded thee? Not I: it is true I offered those things, but so as I left room for exceptions: yet why should not I have the giving the laws of the second, when thou hadst the giving of the laws of the first, conference? It was my turn in equity. But thou art weak and full of pain; if so, God help thee: I cannot say so of thy cause, though its more infirm. Well, but thou canst not meet me this week, because of preaching the next Lord's-day; when, then? After it I shall be ready; what day? The first opportunity; who shall judge of that? 'It is not at my command;' nor mine thou hast told me already; who may I ask for Richard Baxter? Where may I find him? When will he be at leisure to make good his false insinuations against the poor Quakers? In this wood he leaves us, or rather hides from us; and then tells the lamentable story of being driven from books, house, goods, &c. O, Richard Baxter, and is this a time to draw diabolical pictures of the poor Quakers, to render them hateful and their religion accursed, and that in the face of magistracy, whilst thou complainest of persecution for thy dissent from others? Where is sweetness, meekness

and charity now? However, if I were Richard Baxter, no man should go to prison for me, as one, he says, hath done for him; nor should it be a troubled pulpit, but a troubled conscience that should make me fly. Go to London and go to gaol, if that must be the consequence, and learn charity by bonds, and thou wilt, perhaps, practise it better when at liberty. Well, but thou sayest, I have a designing, wrathful, persecuting spirit in me: how am I designing? 'By coming so near to dinner-time, as thinking I could not have held out fasting till night:' what a prodigious design was this to blow up poor R. Baxter! But did he really think I could stand him so long? Doubtless his disciples (especially above other gifts in that of patience) fancied nothing less than that we, like poor self-condemned mortals, should cry out, 'Men and brethren, what shall we do to be saved?' But to help R. Baxter's perception, that is as dim: here as his eyes or his notes were the other night, I will inform him, that I came late from London the night before the conference, and knew no more of the hour than the unborn child; nay, in the letter sent from London about the meeting, no time was so much as mentioned. What a designing man was I, R. B., all this while? Well, but I am wrathful; why? Because I take so much pains, and am so zealous in discovering and reprehending his and his brethren's cruelty to us. And in what persecuting? In writing bolder against it (without vanity I say it) than any man in England; witness my several pieces to the Parliament, and that impartially, while R. Baxter and his brethren are for casting us and others to the dogs by a comprehension, leaving us under the clutches of merciless men. Thus much to the first part of the letter.

"To the second, which contains two sides and a quarter, and all upon this strain, 'what hope can I have of a man that will say and unsay, that hath a spirit that judgeth the ministry that laboured twenty years ago?' &c., I shall, by retortion and inversion, as also by some additional exceptions, give, I hope, a full and convincing return.

"What hope can I have of him that

subscribes a book of foulest charges against a whole people, that I have cause to believe he never read, and yet justifies it: he that authorizes quotations he never compared, and justifies consequences that he never examined: he that says we deny the Holy Scriptures to be any means of good, when we maintain the contrary; that we set them and the Spirit in opposition, who affirm their exact unity in testimony? What shall we say of him, and what is he that makes us to deny Christ, his manhood one while, his godhead another while, and that says we despise, reject and deny his transactions at Jerusalem for man's salvation, when our writings plentifully mention them with honour: he that says we deny the ministry (because we deny theirs); yea, thrice over in the debate, (though I warned him of it as a gross abuse,) instead of proving the ministry of his *us* and *us* the true gospel ministry: he that makes us to deny a gospel church, which we believe: he that renders us to deny heaven and hell, rewards and punishments; and gives these things under his hand, as the doctrines and principles of the Quakers, that are not to be found in any of their writings, nay, that are confessed to be but consequences of his or his friends drawing, never consented, agreed or acknowledged by us, but detested and abominated: he that will recommend them after being confuted, at least answered, without reading our justification; which was either by downright denial, as in some cases, or clear distinctions, as in other places: he that shall maintain another's allegations and citations out of men's books, that are plainly false and forged: again, he that shall begin a dispute between *we* and *you*, and shall require what the *you* are, and refuse to tell what the *we* are: he that shall charge his opposer with studying beforehand, that never thought what to say, whilst himself had writ his matter, and therefore contended for his method, because else he had been at a loss: he that turns disputation into preaching: he that evades answers, and runs all into reflections or perversions: he that counted us no Christians, (though he allowed it to Papists,) yet neither said in what, nor disproved our Confession: he that made us to deny any



but that of the Spirit in us, ourselves individually, though and particularly the contrary, never takes notice of it, but as with dreaming repetitions: made me to say I cared not a for Christ's church, that only of a persecuting, mercenary, led, divorced church: he that led me to cry down Christ's that only denied a persecuting, bloody-minded clergy, full of lying and flattery: he that accuse Marshall, Ward, Burwards, &c., of fawning upon as well, that only mentioned some of those that cried 'with Baal's priests,' &c., on the and that most bitterly with: Independents, &c., as schism on the other; calling upon magistrate to sweep the land, on purpose to give proof of esbyterian charity: he that schism upon us, and is by his meeting, and flying for doing acted Separatist himself: he is us and we, taking in Protestants of all sorts, and Papists too, none Christian qualification, ing us out; that hath abetted ming of those troubles that led with sedition and schism: had the confidence to say he hands had no hand in separation, nor daubing of ens; who writ an 'Holy wealth' to an usurper to and raise his new monarchy id that hath preached up the civil power to restrain con- and countenanced severity omas Goodier, so as he had led, but for Lt. Salsberry; as brethren said, at Manches- us blow up this Quaker,' at us's rising, and cried, 'Banish id for the children do as the : ' nits will be lice, my wit- e near: he that cries up the of 1655, for the best in the d when put close to it, runs off the field, and of above 9000 with 1800: were the 1800 try, and not the 9000? And of those call Oliver, 'Moses,' t of their eyes and breath of strils,' and Richard, 'the hat was to lead them to the id? Did none of these flatter re, persecute Dissenters, and

force their maintenance? He that calls this taking a malicious advantage of the times, when, God knows, I was grieved to mention it, but driven to it by such extravagant praises of them as being of the best, which I think, in a sense, is corruptest; and to shew it must tell their story: he that calls the law, which forces maintenance from people to a ministry they own not, one of those laws of the land, that is the rule of property, and yet denies the law that distrains religious meetings as against property: he that makes us deny any Christianity at all to be in any but ourselves, that infers from our words, that all else are antichristian but ourselves, &c., because we acknowledge this way to be more excellent, as that which has given life to our souls, and in which we have found the redeeming power of Christ in our souls; which we never felt under other ministry and in other ways: he that, from our declining the fashions and customs of the world in pure conscience to God, the only token of our esteeming ourselves Christians,\* and that says we go out of one extreme into another: he that chargeth us with maintaining Popery, and yet counts the Papists Christians, whilst he denies us to be such, at least questions it: he that admits not particular instances to conclude against generals, and himself draws reflections from I. Naylor upon the whole people called Quakers, and their faith: he that chargeth me with believing, and bids me repent of what never was, but what if it were, I told him I utterly detested, and that after he was told so, yet sums up his discourse in the same terms, without proving his accusation or taking any notice of my abhorrence of any such thing as that he charged: and he that can make a people guilty of such fault as I. N. might commit, when they so solemnly, and in print renounce and censure it: he that finds fault with aggravating evil against persons, as a way that tends to destroy love, and yet practises it by a dull and envious repetition of stories thrice over, not at that time to be particularly disproved: he that makes it a

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\* Part of the sentence is evidently omitted. *Ed.*



mark of a false church in us, that we contradict and write one against another, (which is still false, we never did so,) yet justifies the Episcopalians, Presbyterians, Independents and Baptists, that have done the like, and continue to do so: he that pretends they are all his brethren, and the Papists too, for he calls them Christians, (which must be by being born of one stock,) yet says that this spirit of schism, this rending spirit that leads into these perverse ways, began with those that cried 'Down with Baal's priests,' &c., descended thence into the Sectaries, that is, Independents, (for so the Presbyterians called them,) from them to the Anabaptists, so to the Ranters, and then to the Quakers: he that can justify a man in calling the Quakers' light within, a sinful, sordid and corrupt thing, and yet appeal to it in print, and say its but what we have of him and his brethren: he that reproves us for railing, that defend ourselves in Scripture terms, rightly applied, as we offer to prove, to both use it and abet it in others: he that can call a man brother one hour, and devil the next; first extol and hosanna, then debase and crucify, bid me get me behind him, and 'God rebuke me,' as if I were a devil:—he that can do all these things, I hope I may say, is so far neither a good man, a charitable man, nor a fair disputant. And whether R. Baxter be not this very man, I leave it with him seriously to consider, as he will answer the great God at his tribunal. Oh! do not so harshly represent, nor cruelly character a poor people, that are given up to follow the leadings of that Jesus, abundance of you have long told us, has stood even all night at the door of our hearts, knocking that he might come in, whose pure spirit and fear we desire to be subject to, and wait upon God, when together in true silence from all fleshly thoughts, that we may feel our hearts replenished with his divine love and life, in which to forgive our opposers, and those that spitefully use us: in which dear love of God, R. Baxter, I do forgive thee, and desire thy good and felicity: and when I read thy letter, the many severities therein could not divert me from saying, that I could freely give thee an apartment in my house, and thy library therein, that I could visit.

and yet discourse thee in mutual love: notwithstanding this maintenance from thee, I am harder words,

"Thy sincere and loving friend  
"Wm.

(Below, the amanuensis writes)

"My master went to London, and left me this to copy over, have done, I think, exactly as he could."

### Two Original Letters of Tillotson

The first of these is without dress. An indorsement on the envelope, in the hand-writing of Birch, formerly librarian at R. Street, states that it was "said to have been written to Baxter, more probably to Mr. Howe, and to this Library by Mr. Calamy, 28, 1753." It refers to a matter incident in Tillotson's life, the mention of which, in Calamy's account of Howe, would rather lead to the conclusion that it was not addressed to Mr. Howe. The tradition of its having been sent to Baxter is correct. To render it perfectly legible, we think it fit to extract Birch's account of the affair as it relates, in his Life of Tillotson; the extract is long and has been anticipated in our IIIrd Vol. 148; but we had rather run the risk of tediousness or repetition than omit any thing necessary to the elucidation of this valuable relic of so good a man as Tillotson.

Having related the publication of Dr. Burnet's *History of the Reformation*, as a "most seasonable remedy to the nation amidst the prevalence of Popery," Dr. Birch proceeds to the same reason induced to the publication of (Dr. Tillotson, then Dean of Ely), to take all opportunities to oppose the progress of that especially at court, whence the greatest danger of it was then apprehended. Being called upon, therefore, expectedly to preach out of his pulpit before the King at Whitehall, on the 10th of April, 1680, he took for his text Josh. xxiv. 15. and his sermon soon after published by his special command at London under the title of 'The Folly of Religion vindicated from the charge of Singularity and Novelty.'

ugh an excellent and  
the main parts of it,  
some incidental asser-  
ve no small offence to  
the Church and Dis-  
nions, particularly the  
ges: 'I cannot think  
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e never so sure that  
right,) till they have  
ordinary commission  
that purpose, or the  
od make way for it by  
of the magistrate.' \*  
lest† this downright  
tells us, that a witty  
g at the King's elbow,  
vered, said, 'Sir, Sir,  
r. Hobbes in the pul-  
Dr. Gunning, Bishop  
ned of it in the House  
doctrine that would  
of Popery. He cites,  
ollowing extract of a  
on Patrick, afterwards  
o Dr. Samuel Parker,  
n of Canterbury: 'A  
re you, which I and  
ommon acquaintance  
t a great deal of trou-  
t saw it. . . . They  
be well to admonish  
of this error, and to  
onsequences of it to  
his opinion. . . . It  
other passage in that

sermon, that he was not awake, nor  
had his wits about him, as he used to  
have, when he wrote it. The place I  
mean is page 9. There the very ex-  
istence of a God may be thought to  
be called into question by him, and  
to be, in his account, but a politic  
invention. For thus he writes, press-  
ing religion as the strongest band of  
human society: *God is so necessary to  
the welfare and happiness of mankind,  
as \* if the being of God himself had  
been purposely designed and contrived  
for the benefit and advantage of men.*  
In which his meaning is so untowardly  
expressed, that you cannot but think  
he was indisposed when he wrote so  
untowardly. He hath altered this  
passage, I hear, in the second edition;  
but so it is, as I have received it in  
that, which he sent me at its first  
coming out. And, indeed, that pa-  
rentesis, in the first part of the ser-  
mon, (*till I be better informed,*) shews  
he was in too great haste at least,  
when he composed it; else he would  
never have adventured to deliver his  
opinion in a matter of such moment,  
till he had been better informed of its  
truth. . . . I do not write this out  
of any change there is in my mind  
concerning persons or things, having  
the very same thoughts I had, when  
you and I conversed more frequently  
together, but the lamentable case of  
things. . . . I cannot but have a love  
to Dr. Tillotson's person, though I  
have none for his opinion. I, there-  
fore, would gladly have him well  
treated, though he be never so sharply  
reproved.' Dr. Hickes adds, that Dr.  
Patrick confirmed all this to Dr.  
Parker, when he met the latter in  
London, and said, that Dr. Tillotson  
ought to give satisfaction by a retrac-  
tation, or else be exposed. 'If he  
will not,' says he, 'be reduced, he  
ought to have no mercy, but to be  
hunted out of the Christian church,  
when he will not own it.'

"The Dean's doctrine was likewise  
animadverted upon by Mr. Simon  
Lowth, Vicar of Cosmus Blene, in the  
diocese of Canterbury, in his treatise,  
'Of the Subject of Church Power, in  
whom it resides, its Force, Extent and

l, edit. 1680."

ourses, p. 48."

, in his Charge of Soci-  
Tillotson considered, p.  
vas the E. of D."

"\* The words in the first edition are,  
*as he could not have been more, if we could  
suppose the being, &c.*"

Education, that it opposes not Civil Government in any one instance of it," printed at London, 1685, in 8vo. This discourse had been seen in manuscript by the Dean and his friend Dr. Stillingfleet, who was also severely reflected upon in it for his *Ironies*; and the author called upon them by a letter, printed afterwards in the preface to that book, to retract their own opinions, or to confute his. But the Dean of Canterbury did not think proper to take the least public notice of so confused and unintelligible a writer,\* whose style is a mere jargon, though Dr. Hicken† is pleased to style him a *very learned and orthodox divine*, and his book an *excellent one*; and King James II. had so great a regard for him, as to nominate him to the Deanery of Rochester, in the latter end of October 1688, which Mr. Lowth could not obtain possession of, for want of the degree of Doctor of Divinity, before that King's abdication.‡

But it will be now requisite to see how the Dean's position, above-mentioned, was received by the Non-conformists. Dr. Calamy's account is,§ that King Charles II. having slept most part of the time while the sermon was delivered, a certain nobleman stepped up to him, as soon as it was over, and said, 'Be pity your Majesty slept; for we had the sweet piece of *Hobbes* that ever you heard in your life.' Odds that, he shall print it, then, answered the king, and immediately called the Lord-Chamberlain, and gave him his command to the Dean to print his sermon. When it came from the press, the

Dean sent it as a present (as ally did most of the pieces published) to Mr. John Howe, the most learned among the I formist ministers, and who is chaplain to the Protector Oliver well. Mr. Howe immediately it, and was not a little troubled a notion there of so ill a work. Upon this he drew up a long in which he freely exposed the Dean for giving such a to the Reformation, intimating that Luther and Calvin, and of our Reformation, were (thank God) of another mind. The Religion, says he, both as to ccepts and promises, is always directed by miracles: and was repented every time a wickedly thinks fit to establish a false s. Must as one stand up for religion, till he can work a s. He signified to him how much grieved, that, in a serious enquiry, he should plead the Pope against all the Reformers; stood upon it that we had i cable evidence of the miracles; by the apostles, and that we ot to believe them, and take ul be established by them with further expectations. Mr. H ried the letter himself, and d it into the Dean's own hands; taking a general and censorious it, signified his willingness to whole matter freely over; they could not be together wh were without interruption, as fore moved for a little journey the country, that so they sh freedom of discourse. They ingly agreed to go and dine with the Lady Fancenberg, a Court, and Mr. Howe read letter to the Dean, and enlarg the contents of it as they valling along together in his. The Dean at length fell to freely, and said, that it was i unhappy thing that had a h befallen him; and that he as he had offered was not to b tained. But he told him, th not his turn to preach as on t but the person who was to p that office falling sick, the I sent so by the Lord-Chamb supply his place. His edited, had been this notice, and as on

\* Dr. Stillingfleet made some remarks to Mr. Lowth's book in his Epistle Dedicatory, prefixed to his Sermon, preached at a public Ordination at St. Peter's, Cornhill, March 16th, 1684-5. To which Mr. Lowth replied in a letter to him, printed in 1687, in 4to."

† Some Discourses, p. 48."

‡ Wood. Fasti Oxon. Vol. II. col. 130."

§ Memoirs of the Life of Mr. John Howe, pp. 75, 76, edit. London, 1794, in 8vo. Dr. Calamy says, p. 78, that the person from whom he had the story, committed it to writing presently after he had received it from Mr. Howe him-

the general fears of Popery, and his text offering itself, he thought the notion resulted from it. 'And,' said he, 'immediately after preaching, I received a command from the King to print the sermon, and then it was not in my power to alter it.' It was probably one of the Nonconformists, and no inconsiderable writer among them, who, soon after the publication of the Dean's sermon, printed in 4to. 'Short Animadversions upon it, so far as the said Sermon asserteth the power of the Magistrate in things of Religion over his Subjects, the same with that of a Master of a Family over his Family. The Unlawfulness of preaching the true Religion by Ministers, where a false Religion is established by Law, without an extraordinary Commission confirmed by Miracles; and the Hypocrisy of such Ministers as think themselves obliged to preach Christ (though contrary to a law) in their own country, because they do not go and do the same in Turkey or Spain. All which Assertions are shortly examined. The first proved to be uncertainly true. The second condemning the practice of all the first Ministers of the Gospel after the Apostles, and of those that have laboured in Reformation. The third most uncharitable and groundless.' This piece is written with the utmost civility to the Dean, whom the author acquits of any thought of encouraging a persecution of Protestant Dissenters, at a time when it was the most admissible project for the popish design imaginable, 'because,' says the animadverter,\* 'he hath appeared to the world such an eminent assertor of the true religion against Popery; and as he is a man of judgment and learning above thousands of others, so he hath always appeared a man of temper and exceeding great moderation.' He declares† himself likewise far from the base disingenuity of those who can see nothing good in their adversaries, that though he thought himself obliged to enter his dissent to some things said by the Dean concerning the power of the magistrate in matters of religion, and the force of some human laws prohibiting men to preach

the gospel; yet he was so far pleased with the rest of the discourse, that 'I do,' says he, 'for myself, and I dare venture, in the name of all Dissenters, to give him thanks for what he hath said in it in defence of the Protestant religion, (that *hogen-mogen* thing, as a late *dialogist*, who would be thought a Protestant, is pleased to call it,) and to aver, that if there were no more said by any in the world to loath people of that religion, and to make it an abhorrence to all good princes and all good men, than he hath said in thirteen or fourteen lines, p. 31, nor any more said than he hath said to baffle their popish arguments from *universality* and *antiquity*, yet there needed no more; for all the Papists on earth can never either wipe off the first or answer the latter.' The Animadverter then remarks,\* that all that he had to enter his dissent to, lies in five pages, the 9th, 10th, 11th, 12th, 13th, of the Dean's sermon; nor should he have done that, if he had not judged, that by some assertions in them the magistrate is warranted, if not in the slaying, yet in the banishment or severe punishing of his subjects dissenting, not in the essentials of religion, but only in the circumstantial, yet such, as in the doing, or not doing of them aright, the soul may become guilty before God: and also that by those assertions, whosoever succeeded the apostles in the plantation of the gospel, in countries where a false religion was before established by a law; and all those glorious martyrs, who had suffered for publishing the gospel in England, while Popery was here established by law, or in other countries; 'and so,' continues he, all the Reformers are most inconsiderately condemned, as doing that they had no right, no authority to do; and all those divines condemned for *hypocrites*, who take themselves bound in their native country, and to their neighbourhood, under a necessity to preach the gospel, and cannot think that they have an equal obligation upon them to traverse the world, to make the gospel abound from London to Constantinople, Rome or Madrid.' He assents to the main proposition of

\* \* P. 1."

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† Pp. 2, 3."

2 D

\* \* Pp. 4, 5."

the Dean, pp. 9, &c., that, 'to countenance and support the true religion, and to take care that the people be instructed in it, and that none be permitted to debauch and seduce men from it, properly belongs to the civil magistrates:' but then proceeds to his exceptions against some of the subsequent passages in the sermon. And the Dean himself thought proper to review it, and to publish a new edition of it the same year, though without taking notice in the title-page that it was a second edition; in which he made an alteration or two in the passages excepted to; particularly in that, where in the former edition he speaks of religion's being *the strongest bond of human society*, and God *as necessary to the welfare and happiness of mankind*, as he could not have been dead, &c., he changed the word *he* into *it*; and in p. 12, after the word *persecution*, he added, [*or constraint*], *of the magistrates*. These alterations were preserved in all the subsequent editions; and in the first in 1706, in the third volume of his sermons in 1686, Samuel EM. he added a paragraph of about a page after the words *persecution or constraint of the magistrates*, beginning thus: 'Not but that every man hath a right,' &c. and ending with the word *superstitions*.

The *Antidote* above mentioned came to his hands while he was in residence at Canterbury, in July 1680; but they did not seem to him very considerable, as he wrote on the 27th of that month to his friend Robert Nelson, Esq. 'However' added he, 'I am sorry that any thing of mine should occasion so much talk and noise.'"

LEWIS L.

"June 2d, 1680.

"BRYAN'S SIR,

"I received your letter and the papers enclosed, which having perused I do now return. And I cannot think myself to be really much concerned by them, because they grant all along that the obligation of duty ceaseth when there is no probability of suc-

cess; and this principle is ground and bottom of my; so that unless upon the same contrary conclusions can there must be some mistal reasoning of one side. But be really concerned in it or a great reason to think that it rally be believed that this di particularly designed against that the same malice which groundless a clamour against sermon will be very glad to struck at in the offices of Spinoza and Mr. Hobbs, a some Atheistical principles a blow which I least expect for that reason should be surprised to receive from y I could be glad to meet kindness and candour while ever need towards others; I may not be, I must come with the conscience of having ventured to deserve well of all of the Truth itself.

"I am, Sir, with great aff  
I have always been,

"Your affection  
and served,

"JOHN TILLOT

The second of these letters directed to Mr. Sylvester, a and biographer of Baxter, sent by post with the sup that will be found at the signature is only T., but writing is Tillotson's, and the are such as Tillotson would tell upon the occasion, who answer to an application I vester for information concerning, whom the Archbishop is intimately for a great man Tillotson's newly-acquired a cal dignity in the see of O might cause him to feel the envy of not subscribing his length to such a letter, but pleasing to see his Christian for the veteran Nonconform deceased, his catholic spirit the Nonconformists in give his society that the project should be honourable to th of it, and useful to the civil and Kingdom.

\* 1.1a of Tillotson, 2d ed. 1763, pp.

## LETTER II.

*"Wedn. Feb. 3rd, 9½.*

SIR,  
I send you my thanks for yours, and to hear you intend to write and beloved Mr. Baxter's I do it not only or chiefly to ease people's curiosity, nor to show who will live in his works, but glory to God and benefit that shall read it. And, therefore I would not have you make haste in it, (to which many pressing you,) but take time to do it well; and not (as too many in the like cases have done) murder him while you would save your own life. I need not detain you before you the lives that have been written of late more than of Mr. John Bruen, and now Mr. Elliot, and others at home, Scultetus Curriculum, &c. &c. abroad, and of Mr. and Philip Neri, &c., by the Jesuits, which greatly instruct while they are read; and I intend to add any thing material I will scribble something like the pleasure to recollect things in my acquaintance which hath been near forty

years. I heard him relate, that he was at Ludlow in his writing some thoughts of being that Court, there were two of his acquaintance that were very convinced of sin, earnest and profession of religion, away after notoriously; the which were very affecting, got, but that wrought much, and the sense of it abode when he related it to me, as after.

Of the chief things, for which I and always continued to love him, was his profession of good to all that love Christ,

and that if he lived in a place where it was wholly at his liberty, he would worship God sometimes with the Episcopal, sometimes with the Congregational, sometimes with the Anabaptists, if they would permit him, to shew his union with them, but usually in his own way he thought the best.

"Riding with him one day, he told me the fable of an old man and a young boy, that rode to the market on a poor little ass. As they went, the people cried to this old man and boy, 'Are you not ashamed both to ride on the poor ass and kill him?' Then the boy alighted. The next that met them said, 'Thou old fool, art thou not ashamed to ride and let the little boy go on foot?' Then the old man alighted, and set the boy on his back. The next that met them said, 'You young jackanapes, are you not ashamed to ride and let the poor old man go on foot?' Then the boy alighted, and went on foot with the old man and led the ass empty. The next that met them said, 'Thou old fool, dost thou and the child both go on foot, and have an ass unladen with you?' &c. Saying he could never do any thing to purpose till he was got above the censures of people, it being impossible to please all.

"He told me another time, that one discoursing with him, asserted, that besides the Understanding and Will, there must be a third Principle of Action; because we oft cannot perform many inward acts, though we heartily will to do them; which he said he closed with, and was useful to him in his threefold principle, which from the Trinity he insists upon downward very much.

"At Kidderminster he practised the physician amongst the country people, and gave them the physic also freely; some commending him much for that, some others said, though he will take no money, his housekeeper will take as many pigs and hens, &c. as you will; so finding that ill requital, he sent for Dr. Jackson amongst them, and let them pay for their physic and their doctor too.

"They kept many private thanksgiving as well as fast-days; (it were well if we did so;) and then had a good dinner, and only the cold meat that was left at supper. One of the good men (whose name I remember



not) said, they ought to have good hot meat at supper as well as at dinner, for else it was but a fast—and all that he and others could say, could not move him from the conceit.

“I heard him say he would not be willing to have an account to give to God for above a hundred pounds a year for his maintenance in the ministry.

“I have admired his discourse above his writings; for putting him upon any point that was more difficult and intricate, I have observed, he would take his rise a good way off, and by several steps fairly linked together, with much clearness go on to what he asserted.

“You will mention his writings in the order he wrote them, with the occasion and some plain though brief account of them; and especially I would have you clearly and briefly lay down his judgment concerning justification, (which few do clearly and fully understand, which of late some in the city have so opposed,) and shew he really magnifies Christ and faith and grace, and doth not really differ from honest, true Protestants; and that his hypothesis may differ from others, (as many of the astronomers do,) but that he asserts the same realities with them.

“I have oft pressed him to let his books lie by him some time, and to review them again and again, but could never prevail with him, who said, they must come forth so or not at all. And, Sir, as God is pleased in the Holy Scriptures to mention the failings of his greatest saints, so you will take a fit occasion to do it handsomely, and that amongst his great excellencies he was not to be looked on as infallible, nor without some failings; one of the chief of which was, his high and peremptory censuring those he dissented from, the famous writers, synods, &c., with too much magisterialness, and all other Protestant divines in managing the controversies with the Papists, especially concerning the Revelation. It will be to his honour to have a handsome veil drawn here, and that herein he is not alone, but in the same fault with divers of the ancient fathers and modern writers, Hieron, Luther, &c.

~~And the horrid and unchristian~~

on him, you will not forget. This of Calvin, scarce ever any was mabelled and abused than he; so that besides many others, M. Drelincon one of the Protestant ministers Paris, anno 1667, printed a handsome large book in defence of him, which is worth the reading.

“Of his great and many sufferings from the high episcopal party, that he was so much for peace, (with many others of them much dislike to the everlasting shame of such; especially that carriage of my Lord Jeffreys, when before him in his house (Mr. Jacomb, as I remember, was then,) when his lady (yet living) desired him to be more fair; and he used in Westminster Hall; nothing more honourable than when the B. Baxter stood at bay; berogued, abused, despised; never more great than then. Draw this well. (You will say this will not be borne; it may, if well done; and if it will not be borne now it will hereafter, and the time will come when it may and will be known. This is the noblest part of his life, and not that he might have been a bishop. The apostle (2 Cor. xi.) when he would glory, mentions his labours, stripes and bonds and imprisonment his troubles, weariness, dangers, reproaches; not his riches and coach and honours and advantages. God lead us into this spirit, and free us from the worldly one which we are apt to run into.

“And be sure to give a clear account of the transactions at the Savoy (1660), of which he hath told me I had a fuller account amongst his papers than any yet extant, and he truly he foresaw and told what would follow, on the course they took; and take notice of the misrepresented of him by Bishop Morley, and rather because Dr. Turner, (then Bishop of Ely,) in his Animadversion on the Naked Truth, (1676,) licensed by the Bishop of London, p. 14, mentions the notable effect that conferences with the leaders of the Nonconformists might have; which (says) appears in what the Bishop of Winchester (then of Worcester) printed what passed in that short one of Savoy; that so soon as it came writing in syllogism, they were driven to short, that whatsoever may be occasion of sin to any person must

at did they dispute, then, and in writing? I question if he could see a confederators were designed in strict form of the ratiocinators on it have days given them thing had slipped from re might be no lying at should hope by such a to see the church in endour and glory. And but the bishops might a one if they had desired that advantage got Dr. op of Chichester, by Mr. John Corbet? bishop Morley lie at the Baxter?

ie to end. Might it not rint some of Mr. Baxes together, as his nconverted;' 'Now or l they made Light of mon before the House before King Charles II. d his book of 'Catho- or Unity,' (in 8vo.) as it? Dear Sir, I pray ou in this good work; ry fair opportunity to many useful things, grave, savoury style; at first, make not too ough you be pressed to ove a work of many it well; and *sat cito sat bene*. Excuse this

neigned friend and  
servant, "T.

orthy friend  
ylvester, at  
arterhouse-Yard,  
"

*Use of the Greek Language recommended as a bond of Unitarian Christians.*

been regretted, and I without reason, that not cemented together a spirit of union as is rhaps among all the, there is not a more ggling connexion than e old mythologist por-world the power of aint emblem of a bun-

dle of sticks, this important lesson has become almost a truism, and to dilate upon it would be tedious. But if all are ready to acknowledge this truth in theory, all are not so successful in reducing it to practice; and as regards the Unitarian body, while there is much ground for congratulation on the increasing spirit of co-operation that exists among us, there is also much room for regret that this spirit has not attained a still greater degree of strength and perfection. What energy has a well-cemented system given to the Wesleyan Methodists! They move in a mass, and the strength of the whole body is brought to bear on every point of their operations. The *esprit du corps* animates every member, and engenders cordial warmth and indefatigable exertion. In entering into their society, a man expects not only to worship in a manner congenial to his sentiments, but to obtain a numerous band of friends and allies, both in temporal and spiritual concerns. It must be admitted, that this is sometimes carried so far as to give cause of complaint, *τοις ἰξω*, for want of impartiality and good neighbourship; and God forbid that any such sectarian spirit should ever narrow the open-hearted philanthropy of Unitarians. Still something is due to that common cause which unites us together, and without cordial union and systematic co-operation no cause can ever succeed. It is not, however, my present scope to enter at large into this subject. The great sources of union, unanimity of sentiment, Christian love and good church order, might afford much to say, and not unseasonably; but my present work lies in a humbler department. The things which unite bodies of men together are very various; some are intrinsically important, some, on the other hand, are trifles: but, perhaps, the trifles are scarcely less powerful, in this respect, than the more important matters. What unites the Freemasons but some odd twist in shaking hands, and an oath to keep nothing a secret? I think it not unlikely that the Quakers are held together as powerfully by their *tutoy* and broad brims, as by their fancied immediate inspiration. And the quaint plainness of a Methodist's dress may have entered into Wesley's calculation as much as his class-meetings and love-feasts. A fa-

yourite national air is as mighty to rouse the patriotic enthusiasm as the most consummate harangue, or the consideration of the highest personal interests; and the flag of our country appears amidst the battle like its guardian angel. Do not apprehend, Sir, that I am about to propose for the adoption of Unitarians any of those whimsical singularities which make some of our neighbours, with all their excellencies, seem such odd sort of beings as they sometimes do. I am not going to advise any particular directions for the tailor or mantua-maker. Let us, by all means, dress like other people, speak good English, and deal with all our neighbours impartially as men and brethren. But though, I trust, I shall recommend no foolery, yet I am aware that he who suggests any new plan, which deviates a little from the beaten track, must prepare himself for the smile of pity, if not the sneer of contempt. But these are light evils, and no more than many an excellent project has procured for its first proposer. Many little things are great in their effects, and he that will not consider this, is neither a philosopher nor a politician. The features of a friend's face, though in themselves insignificant, are inexpressibly valuable, because they are associated with his mind, and a single glance at them puts us in full possession of his presence. So any thing that, by a ready notice to our senses, distinguishes those brethren, whose sentiments are most congenial to our own, excites our affections very powerfully, and has a strong cementing influence, owing to the ready and rapid play of association.

But, without further proem, I will now come to my plan, and, I trust, it will appear to be one which, while it answers the purpose of a characteristic, involves no singularity of dress, speech or behaviour, in common life; and is not only unobjectionable in all these respects, but has much intrinsic utility, independent of the end for which it is now more especially proposed. It is this: *that Unitarians, as far as can conveniently be done, should, in a peculiar and characteristic manner, adopt the study and use of the Greek language among themselves*, somewhat in the same way as the Jews do the Hebrew. And to give a more characteristic effect, as well

as to secure a common pronunciation in all countries in which Unitarians might adopt the plan, I should propose, that we should follow the ancient mode of utterance, as far as that is pretty well agreed upon by the learned, as, in fact, it is in the main. We should thus have in use throughout our whole body, in all countries, a common and beautiful language, in a considerable measure peculiar to us; a thing which, I conceive, has a more conciliating and cementing efficacy than any external circumstance whatever. While in all common intercourse we should freely use our vernacular dialects, we should still, those at least who were tolerably educated, be sufficiently frequent and familiar in the use of Hellenism, to give it a characteristic effect, and to recognise each other readily by it; especially by the aid of our mode of pronunciation, which, while it would be the genuine and beautiful utterance of ancient Greece, would also be, more or less, peculiar to ourselves, in the present day. I think all the advantages derivable from a characteristic and sensible token of our community, would thus be secured, and that in a way which would produce no singularity observable by our neighbours, though affording a ready distinction to ourselves.

It is almost needless to dwell on the collateral advantages of this plan: they are such, I conceive, as would alone repay all the labour which it requires, which is indeed not very considerable, if well managed. The Greek is not essentially a hard language to acquire. It is regular and perspicuous; natural and easy in its construction; its idiom, as has often been observed, much resembling the English, with which, indeed, it has a kindred origin; the accent is always marked, and the quantity, unlike the Latin, generally self-evident. Nothing is wanting but suitable books and a rational mode of instruction, to render the acquirement of this language far from a formidable undertaking. The Greek language, meanwhile, is not only the most beautiful and perfect which mankind have ever spoken, but in respect to the advantages of being acquainted with it, is the most important of all that we are accustomed to add to the knowledge of our mother tongue. It is the sacred language of Christianity the groundwork of theology, the na

the dialect of freedom, the fountain head of literature, and the key of science. The learned and philosophic have always been enraptured with its purity, and those ingenious men, who have proposed an artificial, philosophical language, should have considered that in the Greek they had one already prepared, infinitely more perfect and beautiful than any they could hope to devise. As far as Christianity extends, this tongue will be revered and studied; as far as science is diffused, its nomenclature will be naturalized; wherever the muses wander, they will bear it with them as their native tongue, and its inimitable bards will be read with delight. The lapse of ages, sweeping less perfect dialects from the earth, will add new honours to this: in short, if true religion and civilization are destined to encircle the globe, and maintain a permanent sway, the knowledge of this sacred and incomparable tongue will do so likewise: it will be the universal language of enlightened education.

To Unitarians a good acquaintance with Greek is peculiarly desirable, as it is connected so closely with the defence of their peculiar tenets. So much is this apprehended to be the case, that I have actually heard the study of Greek disapproved of, as leading to Unitarianism, while that of Hebrew was commended as having a contrary tendency. This Cabballistic antipathy is not, I believe, without some foundation. To some knowledge of this tongue, I can trace my own first persuasion that Unitarianism was truth, and my present satisfaction in this belief is not a little derived from the same source. My case, I presume, may not be singular. Moreover, an extensive cultivation of this language among us would also have the advantage, that it would qualify many for superintending education, and thus would be favourable to the diffusion of our sentiments among the rising generation.

Towards carrying the proposed plan into execution, so far as it shall meet with approbation, it would appear necessary that parents should make the acquisition of Greek an essential part of their children's education, and that the book-keepers; that those adults who have leisure and ability, should think

it no unworthy pursuit to add this interesting branch of knowledge to those they have already acquired, a task which I have known several ladies undertake with much ultimate satisfaction; that where circumstances admit of it, some knowledge of the Greek Testament should be given to the most meritorious and intelligent children in our Sunday-schools; and, lastly, that in every congregation, such as like the plan should form an *Hellenistic association*, for carrying it into effect among themselves. The economy of such an association would be simple and obvious; but I cannot now go into detail.

Such, Sir, is the proposal which, though marked by a little singularity, I have ventured to lay before your readers, deeming it not unworthy of their serious attention.

Εὐχαρις τοῖς ἀγαθοῖς ἑλληστίταις.  
HELLENISTES.

*The Divinity of Christ adopted by the Pagan Philosophers as an artificial device to set aside the truth of Christianity.*

IN my last paper (pp. 33—38) I shewed that the Pagans, to account for the miracles of Christ, supposed him to be a God; I will now shew that they adopted the supposition of his divinity to set aside the claims of his Gospel. The Heathen philosophers thought themselves called upon only to account for the miracles of Christ, and for his appearance after death. If he were a demon or God, the phenomena required no investigation beyond his personal nature. They might say he performed the works ascribed to him by virtue of his own power; he survived death by virtue of his own nature. This was sufficient: further inquiry would be unnecessary, or a mere matter of curiosity. On the other hand, if the dictate of Paganism were discarded, and Jesus considered, as he appeared to be, a mere man, in order to account for his miracles, it was then necessary to receive his doctrine, and the records containing it. And here they would view him held forth as a divine teacher coming from God, the Creator and Governor of the world, with the most important information to mankind.

calling upon them to repent, to mend their lives, and to lead a new course of virtue, as a proper qualification for a higher and nobler state of being, in which vice would be followed by indefinitely great misery, and virtue by indefinitely great happiness. To prove that he announced these glad tidings at the command of God, he did, with the power of God, things which no other power but that of God could do. He voluntarily laid down his life as a proof that he himself believed the doctrine which he brought to light, also, as an example of the happy influence which it produces under trials and suffering; and, lastly, as a step previously requisite to establish the truth of his subsequent resurrection. And here it must be observed, that the simple humanity of Christ is essential to the validity of the whole scheme. Jesus Christ rose from the dead as a pledge of the resurrection of mankind: he must, therefore, be in nature and constitution one of that kind. For if he inherited the divine nature, it most obviously followed, that a being who, by virtue of his superior nature survived death, is no proof of the resurrection of an inferior race, who, by the conditions of their being, are subject to death. This was the argument which the Pagan writers wished to inculcate, and if it be solid, the gospel, which contains the glad tidings of a future state to man, falls to the ground. In proof of the assertion that they proceed on this ground, and with this view, in holding the divine nature of Christ, I briefly cite the following facts.

1. First, the Pharisees, when they could no longer deny the works of Jesus, asserted that he was aided by a demon. "This man could not cast out these demons but through Beelzebub, the prince of the demons," Matt. xii. 23. By this they meant to say, not only that Beelzebub assisted Jesus, but that he resided within him. This is evident from the words of Mark, who represents the Pharisees as saying that he had an unclean spirit, chap. iii. ver. 28. This is an incident of great importance, though the consequence of it has not been sufficiently observed by learned men. It clearly shews that the surest and most plausible way which

Jesus had to undermine his claim was to represent him as a supernatural being, or a supernatural being as united with him.

2. In order to set aside the argument that Jesus Christ was the means of destroying the demons, Plutarch represents him as being himself one of the demons that perished. To be it added, that the object of magicians in the court of Tiberius, proposing to place our Lord among the Pagan gods, could be no other than to destroy his claims as the messenger of heaven, and to assimilate his religion with the religion of Pagans.

3. The Emperor Alexander Severus had the same object, as is thus attested by Ælius Lampridius, a writer whose testimony, as being a Pagan, cannot reasonably be called in question. "He (Alexander) intended to build a temple to Christ, and to receive him among the gods; but Adrian also is reported to have signed; who ordered temples to be erected in all cities, without distinction. But he was hindered by those who consulting the oracle had discovered that if such an event had happened the person desired, all would be forsaken, and other temples would be forsaken." See Lard. VII. 3/

4. Hadrian, in his letter to the Consul Servianus, preserved by Eusebius, (in Saturnino, c. vii.) or VII. 363, asserts that the devotees of Serapis were believers in Christ: *qui Serapim colunt. Christiani et devoti sunt Serapi, qui se esse Christi dicunt.* "They who of Serapis profess Christianity, very bishops of Christ are devotees of Serapis." These devotees were less such believers in Christ as Hadrian himself was, that is, believers in his divinity, than affecting to think, that the deity dwelled in him was the deity of Serapis. Those bishops and worshipers of Serapis were *heretic teachers*, of *Basilides* was of the





with no other view than to obtain, in honour of the Egyptian divinity, the counterpart of a miracle actually performed by Jesus Christ. The supposition that Christ and Serapis were the same, was as natural to the people of Egypt, as it was in the Jews to suppose that he was animated by Beelzebub; or in the magicians at Rome, that he was the son of Mercury and Penelope; or in the people of Lystra, that Paul and Barnabas were Jupiter and Mercury.

5. Those who first believed, or affected to believe, that our Lord was a supernatural being, changed *Christus* into *Chrestus*, an epithet which the Pagans applied to such of the demons as they deemed benign and useful to mankind. In this number seems to have been *Suetonius*, who briefly says that Claudius expelled the Jews for disturbing the city at the instigation of *Chrestus*. *Judæos, impulsore Chresto assidue tumultuantes Roma expulit.* This writer well knew that Jesus had been put to death in the reign of Tiberius; yet his language implies that Christ was still living and instigating the Jews in the time of Claudius. *Suetonius*, therefore, must have adopted the vulgar notion that Christ was a demon, and still in existence, though the man Jesus, in whom he had for a time resided, had been long since put to death.

The philosophers, who flourished in the second century and afterwards, and who formed the celebrated school of Alexandria, had recourse to the same reasoning; and there is reason to believe that they exerted all their talents and reputation to destroy Christianity, upon no other ground than that the founder was himself supposed to be a supernatural being. A passage of *Aurelius*, a disciple of Plotinus, and one of the bitterest enemies of the Gospel, is decisive on this subject. "This truly is the word Logos, by whom, as being eternal, all things were made, as Heraclitus would have acknowledged: and, indeed, the Barbarian, assigning to him the rank and dignity of being in the beginning, asserts that he existed with God and was God; that by him were all things made; and in him every thing that is made has its life and being; that having descended into a body, and

clothed himself with flesh, he appeared a man, and that after he had even then shewn the greatness of his nature, he disengaged himself from the flesh, again resumed his Godhead, and is still a God as he was before he became a man." Euseb. *Præp. Evan.* lib. xi. xix. See Lard. VII. 160.

I need not tell the reader that the Barbarian here meant was John the Evangelist. Here *Aurelius*, an enemy of the Gospel, acknowledges the divinity of Christ, and admits the truth of his miracles, by saying, that while in the flesh he displayed the greatness of his nature. This is a remarkable fact: a Heathen asserts the divinity of Christ to be true, in order to set his Gospel aside as false. For he understood, or affected to understand, the Evangelist as aiming to prove that Christ, who performed the miracles, was the same with the Logos, who made all things. He, moreover, intimates that Heraclitus taught the same doctrine respecting the Logos, and that the Barbarian, John, had advanced nothing but what the Greek philosopher would have advanced had he been then living: which amounts to this, "that Christianity, as far as it is true, is included in the Gentile philosophy; whilst, as far as it is new and peculiar, it is false and unnecessary."

This proposition, when properly investigated and ascertained, cannot fail to have great effect towards deciding the controversy between the advocates of the Orthodox and those of the Unitarian faith. As the views of mankind shall open, the providence of God will appear to furnish wonderful provisions for restoring Christianity to its original purity, and to establish its truth throughout the world. And it will seem, in future times, surprising that, even in the nineteenth century, the great majority of those who profess the Christian religion, hold that doctrine to be essential to it, which its enemies at first adopted as the most specious and effectual means of setting it aside as false; a sure proof that Christianity, as vulgarly received and established, whether by prejudice or power, contains the very essence of Antichrist.

J. JONES.



SIR, *March 18, 1823.*

**A**S it appears to be intended to make some exertions, during the present session of Parliament, to procure the repeal of the Corporation and Test Acts, I will take the liberty, through your publication, if you will allow my communication a place in it, of suggesting to those gentlemen who may engage in the attempt, that there are Dissenting ministers whose salaries will be diminished when those acts are repealed. I am acquainted with one instance, and it is probable that there are others of a similar description, in which a sum of money is paid annually to a Unitarian minister from an estate, from which, according to the will of the person who bequeathed it, it is to cease to be paid when the Corporation and Test Acts are repealed. The salary of the minister in question is but small, and the reduction to which it is liable, though not large, would be severely felt; the case, therefore, seems to be worthy of attention. I have never supposed, even for a moment, that the interests of an individual should be attended to before those of the Dissenters at large; neither do I make this communication with any feeling of opposition to those gentlemen who wish to procure the repeal of those acts. Together with every sincere friend of religious liberty, I approve of their intentions, and join in their wishes, but, at the same time, I am desirous that they may not cause one evil by striving to remove another.

J. N.

*Yarmouth,*

SIR, *March 23, 1823.*

**P**ERMIT me to make a few remarks on a communication from "Bereus," in the Repository for February (p. 95). In the first place, I must entirely acquit the Society of Friends of the charge of attempting to suppress my "Letter." A bookseller, a member of our Society, certainly refused to sell the pamphlet, as he would and has refused to sell other books the contents of which he deems strikingly in opposition to the principles of Friends. Among our ministers and elders a disposition to discourage inquiry and free discussion is, it must be confessed, too obvious;

but as I have heard of nothing that can justify any one in charging the Society with an attempt to suppress my Letter, I could not let such charge pass without notice. I do not like to let the present opportunity slip without an observation on the controversy between Quakers and Unitarians. The pages of the Repository have often contained articles tending to shew a resemblance between the principles of these sects. I think a little reflection will convince any one much acquainted with the religious sentiments of Quakers, that the controversy between them and Unitarians on the Unity of the Deity, is little more than verbal. Friends, not excepting the most orthodox of them, have not generally any Trinitarian ideas: their language sometimes favours the popular notion, and the majority of them disclaim Unitarianism; still, when their minds are uninfluenced by the fear of heterodoxy, their language in private conversation, in their prayers and sermons, and in their epistles will, I think, prove that in their ideas the Unity of the Deity is not divided, and that the Son is not exalted to an equality with the Father. It is only when pressed on a subject, they would otherwise seldom meddle with, that they fly to popular language and ambiguous texts.

The dissent and separation of our predecessors from other professors of Christianity was more on account of conduct than opinions, of internal discipline and church government than articles of belief. Their testimony was borne more against *hiring* the teacher than against the doctrines he taught: it was the making that the privilege and emolument of one which ought to be the duty of all, to which they objected. If others conferred on one the privilege of preaching and praying from his high place at his own discretion, while they not only submitted to hear him without reply, but consented to pray and to praise only in words that were set down for them, our predecessors thought themselves obeying an apostolic command in permitting all to "prophecy, one by one, that all might learn, and all might be comforted." 1 Cor. xiv. 31. If others were yet wrapped up in formal and lifeless ceremonies, *they* believed that

the spiritual religion of Jesus imposed no such burthens, but required instead the greatest circumspection of conduct and purity of heart, the strictest regulation of the affections and government of the thoughts. These considerations may, perhaps, account for the circumstance of their language favouring Unitarianism on some occasions, and the popular notions on others. Having, however, alluded to the grounds of our predecessors' separation from other sects, I cannot leave the subject without noticing the fruits of that spirit which elicited these principles. Among the Dissenters of their day, our early friends stand distinguished by the heroical firmness with which they endured persecution; by their thorough knowledge of their religious principles, and the readiness and intelligence with which they advocated them; and by a boldness of thought and speech and a vigour of mind that bespoke their freedom from priestly dominion and sectarian credulity. Among these honest preachers of righteousness may be found characters, the study and imitation of which may afford the philosopher instruction and the Christian improvement. But what a falling off have we experienced! Notwithstanding our excellent and Christian institutions and principles, we have descended almost to a level with other sects; we have joined the world in its chief pursuit; have

— “flattered its rank breath and bowed

To its idolatries a patient knee;”

and have permitted men to assume the office of ministers among us, who, though they may not possess so largely the indolence and covetousness of the hireling priest, have much of his pride and love of authority: men, who, like all other priests, are the enemies of inquiry and discussion, and of that activity and independence and freedom of mind, that are so necessary to intellectual and Christian improvement. These are things worthy the consideration of all our members, but I would press them particularly on the notice of the young friends of inquiry among us.

Let these reflect, that as much is in our power, our duties are proportionately important. Whatever may be

the result of our inquiries, and the honest convictions of our hearts, we are bound openly and fairly to avow. If we feel apprehensive of the displeasure, or even persecution of our friends, let us take courage and reap instruction from the example of many of our worthy ancestors under similar circumstances: their noble resolutions were uninfluenced by the fear of man. Thus shall we be made the honoured instruments of good in the Divine hand, and partakers of that happiness and intellectual freedom which it has been our most earnest endeavour to promote.

With expressing a hope that neither “Bereus” nor any one else will again trouble themselves to exhibit my name in the useless publication of my private letters, I remain,

C. ELCOCK.

*West Street, Walworth,*

*March 20, 1823.*

SIR,

IN your number for January, (p. 41,) you have inserted some particulars, communicated by my friend Mr. Hart, respecting the friendly intercourse between Dr. Priestley and Mr. Winchester when they met in Philadelphia: the following relation may render his account more interesting.

When Mr. Winchester first came to London he was known to very few. As the congregation at Worship Street was then without a pastor, we invited him to supply for us for a year as morning preacher; here he was much followed and highly approved. Afterwards he preached at Glass-House-Yard and some other places; then settled at Parliament-Court Chapel, and was attended by a large and respectable congregation, until he returned to America. His first introduction to Dr. Priestley was as follows: he wished to see the Doctor, who was in a few months to sail for America. We went together to his house at Clapton; he was not at home; Mrs. Priestley said the Doctor wished much to see Mr. Winchester, and if we would call at the Rev. Mr. Palmer's at Hackney, we should find him there. We went and were introduced to Mr. Palmer, Mr. Belsham and Dr. Priestley, who received Mr. Winchester in a most friendly manner. After an hour's interesting conversation we were

obliged reluctantly to depart, as we had a previous engagement. I was much pleased with the conversation that took place between these gentlemen, and could not help wishing that such friendly meetings were more frequent.

Wm. TITFORD.

### Essay on Truth.

[From "The Newcastle Magazine," for July, A.D. 1822.]

**WHAT** is truth? is a question that has been frequently asked, and to which so many different answers have been given, that some have contended no satisfactory answer can be given to it, while others have asserted that it is a mere name, a sound without a meaning. But that it is something more than a mere unmeaning sound would appear from the importance which the majority of mankind in all ages of the world have attached to it. And that the question does really admit of a satisfactory answer, is rendered something more than barely probable by the single fact, that there is no language with which we are acquainted which has not in it some term or phrase equivalent to our word truth. I therefore propose, in the present paper, not only to investigate what truth is in general, but to point out its most important divisions and subdivisions, to inquire into the nature of the evidence on which we give our assent to each of the different kinds of truths, and lastly to point out some of the advantages which we derive from a knowledge of them.

As soon as mankind had advanced so far in the art of social intercourse as to be able to communicate their ideas to one another by words, it is manifest, that whenever one person conveyed any opinion to another, to which the latter wished to give his assent, he would be desirous of having the means of expressing this assent in as few words as possible; hence the origin of the words true and truth.—Thus we say, that the three angles of every plain triangle are together equal to two right angles, is a true proposition. In this case the proposition manifestly consists in the assertion that every plain triangle is possessed of a certain specific property; and by applying the word true to the pr-

position, or assertion, we denote the circumstance of its agreeing with the fact, for every plain triangle does really possess this property. Again, it is quite a common mode of expression to say that this proposition is a truism, meaning thereby that this is one case in which there is an exact agreement between our ideas of the property of the triangle and the real property of the triangle itself. But it is also quite common to speak of the truth or of the truth of this proposition, which is another abbreviation, denoting the agreement of the idea expressed in the proposition, with the fact, that is, with the real property of the triangle. Here the idea expressed in the proposition is the sign, and the real property of the triangle the thing signified, so that, in this case, the sign consists in the agreement of the idea with the thing signified. And as the circumstances, from which the meaning of the word truth is derived are common to every mathematical proposition, it follows that, in mathematics, the abstract term truth signifies the agreement of the sign with the thing signified.

But this mode of illustration confined to mathematical truth may, with equal facility, be applied to any physical proposition whatsoever. Thus we may take the proposition, This stone will fall to the ground if supported, and say it is a true proposition, or it is a truth; or we might, pleased, talk about its truth in the former example. In this idea raised in the mind by the signification of the proposition is the property or tendency of the stone to approach the earth signified. So that, in this case, the former, truth consists in the agreement of the sign with the thing signified. And as the same reasoning is evidently applicable to any physical proposition, it is when we say a proposition is only use an abbreviation for expressing our belief that the proposition is true, or description, which is contained in the proposition exactly with what nature, so that we may say that this proposition is a truth.

in all physical propositions, consists in the agreement of the sign with the thing signified. Here it is evident that *truth* is opposed to *false* and *true* to *erroneous*.

There is another application of the word *truth*, in which it is used as the opposite of falsehood or intentional error, and where true and false are used in different terms. For instance, suppose a person, in order to sell his goods to advantage, should declare that they were in good condition in every respect, at the same time knowing them to be damaged, would not he, on discovering the fraud, be right to tell him that his declaration was false, or that he had told a falsehood: while, on the other hand, if he sold them as damaged, would we not immediately say that he had honestly told the truth in signing them? In this case words, signs, and the thoughts or intentions of the speaker are things signified. And here again, as in the former cases, truth consists in the agreement of the sign with the thing signified.

In the following examples will, I trust, be seen that it is not difficult to illustrate the original signification of the word *truth*, and to compare it, with Mr. Wollaston, to the following

*Definition.* TRUTH is the AGREEMENT of the sign with the thing signified.

It should not, however, be understood that this, though its original signification, is the only sense in which the word *truth* either is or ought to be used. Like many other words, it has in common language, and in a variety of significations, some of which, however, bear some resemblance to its original meaning. Thus the word is frequently used to signify purity or falsehood; it is sometimes used synonymously with correctness, exactness, fidelity, constancy, honesty, sincerity and perhaps a few others.

It has also been used, by some, to signify all truths or all knowledge, in which sense it is evidently unattainable by man; but this appears to be a misapplication of the term.

From the above definition of truth it would appear that all truths might be divided into two general classes, viz. those whose truth consists in the agreement of our words

with our thoughts, and those whose truth consists in the agreement of our thoughts or ideas of things with the things. But this division having been found too general, mankind have, therefore, proceeded to a farther subdivision; which has mostly, if not entirely, taken place in the latter of these two classes. Indeed, this subdivision could scarcely be avoided, for the things themselves, to which the truths in this class relate, are so very different, that whoever wished to speak or write with any degree of precision, would find it absolutely necessary to point out what kind of things he alluded to. The three following appear to be the most important of these subdivisions, viz. such truths as relate to things which have a *real* existence, as a stone, the sun, man, the Supreme Being, &c.; such as relate to things that exist only in the imagination, as a mathematical point, line, triangle, circle, &c., or cords perfectly flexible, beams without weight, planes completely smooth, &c.; and such as relate to the connexions or relations which subsist among various objects, as, for example, the relations which subsist between man and man, between man and the inferior animals, between man and his Maker, between cause and effect, &c. From what has been said it is quite clear that we have various kinds of truths, as verbal truths, physical truths, mathematical truths, metaphysical truths, moral truths, religious truths, &c.—Now, as our assent to these different kinds of truths rests on very different foundations, it will be proper to examine them more minutely.

1st. Of verbal truths. As verbal truth consists in the agreement of our words with our thoughts, every case wherein this agreement takes place, and where our thoughts or opinions are the only things inquired after, is therefore a verbal truth. Thus the witness who, in a court of justice, was asked whether he believed the prisoner to be an honest man, and who declared that he did, spoke the truth, if he really thought so, whether the fact was so or not. From which it appears that our belief in truths of this kind must always depend on the opinion which we have formed of the speaker, modified by the circumstances in which he is placed. If this be a just descrip-

tion of verbal truth, it follows that it must be as variable as the opinions of the speaker. Thus, when Luther in his youth, declared his belief in the divine origin of the papal authority, his declaration was a verbal truth;—but had he done so in his old age, it is manifest that the same declaration would have been a falsehood or verbal untruth. In all verbal truths, words are the signs, and thoughts the things signified.

3d. Of physical truths. These are evidently of a very different nature from verbal truths. The latter has been shown to be variable, so much so, indeed, that what is a verbal truth in one man to-day, may perhaps be a falsehood, if expressed by the same person to-morrow; whereas, what is a physical truth to-day must be a physical truth to-morrow, and must always remain such, so long as the thing, with which it is connected, is suffered to exist.

If we take a survey of the bodies by which we are every where surrounded, we cannot avoid observing the variety of their appearances; and, on a closer inspection, we discover that each appears to possess many different properties, some of which seem to be peculiar to it, and these serve to distinguish it from all other bodies. Now, if the ideas which we form respecting the properties of any body agree in every respect with the properties which that body does in reality possess, we have formed true or correct notions of it.—Consequently the expression of those properties would form a true physical proposition; and the agreement of our ideas of the properties with the properties themselves would constitute a physical truth. It, therefore, necessarily follows, that so long as the properties remain unaltered, so long must that proposition, which was once true, continue to be true. But it is manifest that the properties of bodies will remain unaltered so long as the great Creator of all things is pleased to continue *this* system in existence. Hence it appears, that physical truths are as fixed and unchangeable as the nature of things, and must be coexistent with the present system. Here our ideas of them are the signs, and the properties of the body themselves the things signified.

If we now consider the direct

stances which precede our assent to any physical truth, we shall find that this assent rests entirely on our *faith* in the testimony of our senses; in our experiments to discover the particles of any body are nothing more than observations made through medium of one or more of our senses and on these observations alone is belief in the existence of such properties founded; and, consequently, belief in any physical truth must be founded on the same authority.

3d. Of mathematical truths. If all men, in all ages, who understand them, should have given their unequivocal assent to truths of this kind, it is a circumstance so remarkable, that it cannot fail to strike every one who pays any attention to the subject; naturally suggests the idea, that evidence which has thus carried a visible conviction to the mind of every one who attended to it, must be very different from that which gains assent, or produces belief in any other cases. I shall, therefore, endeavour to point out wherein this difference consists, and what it is that gives this kind of evidence its peculiar force.

It is manifest that mankind, in the earliest ages, must have been under the necessity of noticing various properties of each body they had occasion to use—they have perceived that the *form* and *magnitude* of many of them were essential to their utility; it is, therefore, evident that *form* and *magnitude* two properties which would, in cases, attract their attention in a pre-eminent degree. It must have been frequently requisite more than one thing of the same kind as that number would then be taken into consideration, as *form* and *magnitude*: hence the origin of mathematics. When any man was thus, by his wants, constrained to pay attention to the possibilities of any particular *form* for example, it is natural that that mere curiosity would lead him to continue his researches; it is evident, that with such perfect circles as he was able to form, he could not but perceive, that he must, therefore, have been led to the discovery of the



would be able to make would not be sufficiently accurate to enable him to discover any of those properties which were not obvious at first sight, yet they might, and would be sufficient to suggest the idea of a perfect circle; for it would be obvious, that there was a point somewhere about the middle, which was *nearly* equi-distant from all parts of the outside. And if, upon this, he should define a perfect circle to be a figure bounded by a line, which he called the circumference, and which is every where equally distant from a point within it, called by him its centre, it is evident that he would now be in possession of a standard to which he might refer in any of his subsequent researches; and from this property of his ideal circle, that all his radii are exactly equal, he might proceed to deduce such other properties as he was able to discover; always comparing his conclusions with the definition, and not with such approximations to a circle as he could make, or might observe in nature. Now this is the very process which mathematicians have adopted. Their senses, in the first instance, presented a variety of figures to them for examination, most of which were rough and irregular, though some among them, upon a superficial view, had the appearance of regularity; yet even these, upon a closer examination, were found to have a great number of small inequalities. The general appearance, however, of any of the latter was, by supposing all these small inequalities removed, sufficient to suggest to the mind the idea of a perfect figure of its kind; which perfect figure would evidently exist only in the imagination—the description of this ideal figure is called a definition of it. A definition of any geometrical figure, if it be a good one, consists in the enunciation of some fundamental property of that figure, from which its other properties may be deduced, and which likewise distinguishes it from all other figures.

The definitions of the various figures being once established, the mathematician no longer has recourse to any form which actually exists in nature, but in all his investigations refers to the definition alone, that is, to the idea, existing in his own mind, from which the definition was taken. By

this means he is certain, that is, he has the evidence of consciousness that he has a complete and correct idea of the figure whose properties he is investigating; and if he takes care to have the same evidence for each step of the reasoning which he employs, it is manifest that he will have the highest evidence of the correctness of his conclusion, which it is possible for man, constituted as he is, to have.

From the above it appears that all mathematical figures are ideal, or exist only in the imagination; hence the mathematician has a complete conception of the figure whose properties he is investigating—it is a creation of his own, and he has the evidence of consciousness that no circumstance respecting it, however trivial, can escape his notice—he has likewise the same evidence for every step of his reasoning; for in every transition which he makes from one property to another, he has the immediate evidence of consciousness whether they agree or disagree, his mind taking cognizance of both at the same instant. Here, then, are the circumstances which give such peculiar force to mathematical evidence or demonstration; we know, by consciousness, that the things themselves are completely comprehended; we have the same evidence for every successive step in the demonstration, and at the conclusion we are conscious that we remember this; but even supposing there should be some part of the demonstration of which we have not a clear and distinct remembrance, we have the power of going over the whole again, and of repeating this re-examination till we are conscious that we do remember every part distinctly, till we are able to make the whole pass in rapid review before the mind. It is therefore clear that we have the evidence of memory and consciousness for the truth of the conclusion. But this is the highest kind of evidence which it is possible for man to have; it not only does, but must always, carry irresistible conviction to the mind, so long as the mind of man has existence.

4th. Of metaphysical truths. If we attentively examine the principles on which our reasoning on most subjects is founded, we cannot fail to observe that there are some of them so





cause may, according to this definition, mean either the agent itself, or that particular exertion of power required to produce or effect that particular thing. This latter signification appears to have been adopted by a very great majority of mankind: and whenever the term is used in this sense, the above propositions admit of as strict demonstrations as any of the theorems in Euclid, and may with the greatest safety be ranked among established metaphysical truths. Some few individuals, however, have understood the word cause to mean the agent itself, and this difference in its application has given rise to much discussion; for although the maxim, that every effect must have a cause, will still be true, yet it by no means follows, that equal causes must produce equal effects, if the word cause be understood to mean the agent only. For if the agent be free, it is impossible for us to determine whether the whole or only a part of its power was exerted in producing any given effect, as this, on the supposition of its being free, depended entirely upon its own will alone. And if to this we add the consideration, that even those persons who sometimes understand the word cause in this sense, most commonly use it to denote the exertion of power made by the agent, it must appear highly improper in any case to make the word cause signify the agent only, as it cannot fail to render our ideas and reasoning on this subject confused and contradictory. But there is yet another signification which has been attached to the word cause by some late writers of very great eminence, as Hume, Leslie, Dugald Stewart, &c.; and although the latter two restrain it to physical causes, yet as the former not only applies it to metaphysical reasonings, but uses the conclusions drawn from it as the principal arguments in his attempts to establish his sceptical opinions, it appears necessary to take some notice of a circumstance that has been so much used by this celebrated writer and his followers, and which is generally considered as inimical to the discovery of truth, either in metaphysics, morals or religion, especially as it appears to me to be incorrect even when applied to physical researches. Dugald Stewart, in his *Elements of the Philosophy of*

the Human Mind, says—"When we speak of one thing being the cause of another, all that we mean is, that the two are constantly *conjoined*, so that when we see the one we may expect the other." And the definitions of the other two writers are the same in substance as this.

To avoid any misapprehension respecting the meaning of this definition, it will be necessary to keep in mind, that the word *conjoined* is used in opposition to *connected*. In the language of these philosophers it denotes that two events take place together, or else immediately after one another, but which are in other respects entirely loose and separate, and have no influence whatever upon one another.—That this was the meaning attached to the term by Hume, seems not to admit of a doubt, since he expressly says—"All events seem entirely loose and separate. One event follows another, but we never can observe any *tye* between them. They *seem* conjoined, but never *connected*." And that D. Stewart uses it in the same sense, is evident from the decided manner in which he expresses his approbation of Hume's opinions on this subject. Professor Leslie's concurrence, also, is too notorious to require to be more particularly mentioned in this place.

Now I would ask any of the advocates of this definition, whether any person ever imagined that the state of the tides is the cause of the changes we observe in the moon: that summer is the cause of winter, or winter the cause of summer: that day is the cause of night, or night the cause of day: and yet it would be very easy to prove any one of these propositions to be true, if by the word cause we meant nothing more than "that the two are constantly conjoined, so that when we see the one we may expect the other." Nay, an expert metaphysician would find no difficulty in clearly proving to a Northumbrian, that the coming of wild geese is the cause of winter, and their departure the cause of summer, if this definition be correct.

The truth seems to be, that this is not the meaning of the word cause, even in physical inquiries; for we never in any instance use it till there arises in the mind a conviction that the two objects are not merely con-

*joined but connected*; that the former object exercises some controuling influence over the latter; though we cannot by our senses perceive in what *manner* this influence is exerted. Who is there that does not feel with D. Stewart, that "the natural bias of the mind is surely to conceive physical events as somehow linked together; and natural substances, as possessed of certain powers and virtues, which fit them to produce particular effects"? —But I for one must beg leave to dissent from this celebrated writer, when he adds, "that we have no reason to believe this to be the case, has been shewn in a very particular manner by Mr. Hume, and by other writers; and must, indeed, appear evident to every person, on a moment's reflection:" for neither Hume nor any other writer has ever yet shewn that physical events are *not* linked together; nor has any one of them proved that the "powers and virtues" which have been bestowed upon "material substances" are not such as to "fit them to produce particular effects." The whole that has been done by these writers amounts to no more than, first, to shew that we can have no knowledge of the properties of material substances, except through the medium of our senses: and, secondly, that our *senses* never give us any information respecting the *connexion* between physical events. —But, on the other hand, it must be observed, that in no case whatever do they afford us any evidence that there is really no connexion, no vinculum whatever. The fact is, they give us no information at all on the subject, either for or against. From which it appears that the vinculum or bond, if there be any, is something which can no more be perceived by our *senses* than the material substance or substratum itself: it, therefore, follows, that we can only come to the knowledge of its existence or non-existence, by examining whether the effects or phenomena observed are such as must proceed from its existence or non-existence.

Now, if we take any two physical events, which to our senses appear to be conjoined, we are absolutely certain that they must either be *connected* or they must not, for there is no other supposition besides these two possible. First, then, let us suppose them to be

really connected: it matters not whether this connexion proceeds from the nature bestowed upon them at the creation, which is the opinion of some, or whether it proceeds from those laws of action which the Supreme Being has imposed upon himself, so long as he shall continue the present system, which appears to be the opinion of others. For in either case, we are certain that the two objects or events, which we have supposed to be really connected, must always remain connected, so long as they retain the same nature, or the same laws are observed; that is, so long as man shall exist as he now is: and, consequently, if we perceive one of these objects or events, at any time or place, we are quite certain, if this supposition be correct, that the other must be along with it. Let us now examine the other supposition, viz. that they are not connected.—Now, whenever there is a very great number of really unconnected objects or events, it admits of mathematical demonstration, that the chances against the junction of any two particular objects or events far exceeds the chances for it when there is only one trial: that the chances for the *same two*, being twice conjoined successively, is still far less: and, in short, that the chances against their being conjoined any considerable number of times successively, is so inconceivably great as to make such a continued conjunction approach as near to an absolute impossibility as any thing can be conceived to be, which is not really so. It therefore follows, that if two objects be really unconnected, we shall always, in a few trials, find them separate or unconjoined: whereas, if they be really connected, they never can be found separate.

But we know, from observation, that there are many physical events which appear always conjoined. For example, if cold, above a certain degree, be applied to pure water, the water is always frozen; if fire be applied to wax, it is always melted. Hence, if we compare these facts with the conclusions deduced from the foregoing suppositions, the only possible ones, it necessarily follows that we cannot avoid believing that the application of cold to water, and of fire to wax, is somehow or other really

and the melting of the latter : then, and not till then, comes the application of cold to wax, is the cause of the one and the other.—From which, it is that so far is it from being that we have no reason to think that physical events are linked together; the fact is, we have no reason to believe it, which it is for us to have, constituted as

the word cause always implying something more than mere consequence, even in physical inquiries; belief that there is a real cause. So that in physics, as well as metaphysics, the word *cause* is allowed to denote *that* which really is supposed to, produce the effect. It therefore follows, that all arguments against the certainty of the general maxims of cause and effect, drawn from a contrary and improper definition of cause, must be altogether inapplicable. From what is said on this subject, it appears that the evidence on which we assent to what have been very emphatically called fundamental metaphysical truths, arises and resolves itself into, the consciousness that the supposition that matter is false, involves in itself fiction.

included in the next Number.]

*the various Editions of the English Bible.*

In our last number appeared, which this subject was handled, the Bible Society has advertised false readings of the English Bible out under the Society's patronage for the patent printers have descended to this institution to produce its name into the title of the copies purchased on its account.

At the head of No. 68 of Monthly Extracts," is the folio notice: "The Committee, anxious to render their Bibles and Testaments correct as possible, request the aid of communications from the friends of the Society, of any errata which may be discovered in reading. In

order to specify the edition in which such errata are found, it will be necessary to mention the *place* in which it was printed; the *date*, and the *type*, as described in the Society's Catalogue."

It is pleasing to see the Society awaking, though late, to its duty; and in order to assist its efforts towards an emendation of the printed copies of the English Bible, (the Stereotype copies in which errors are of most consequence as being most widely diffused and most likely to be permanent,) we subjoin another list of errata that have fallen under our observation.

In the London 8vo. ed., stereotype, 1814.

Numb. xxiii. Chap. xxii. for Chap. xxiii.

Job vi. 4, "thereof" for *whereof*.

xv. 8, "secrets" for *secret*.

xxvii. 21, "carried" for *carried*.

Luke xvii. 14, "priest" for *priests*.

Acts xxiii. 18, "for he" for *who*.

In the Oxford 8vo. ed., stereotype, 1814.

Psalm viii. 8, "sea" for *seas*.

cxliv. 13, "garments" for *garners*, as in ed. 1811.

Prov. xxiv. 12, "knew" for *know*.

Acts xiii. 7, "heard" for *hear*.

In the London 8vo. ed., stereotype, 1819.

Psalm xxxviii. 3, "and" for *any*.

4, "heave" for *heavy*.

*Illustration of John vi. 62.*

*Alnwick.*

THIS language seems to have been used by way of appeal or question to the Jews, who revolted at some of Christ's declarations. The expression, "*where he was before*," must therefore have an allusion to some place where they knew him to have been; otherwise his question or appeal could not have been more plain and intelligible than the language which had given them offence.

But neither the Jews in general nor our Lord's disciples knew any thing of a descent of their Master from heaven. "*Where he was before*," must therefore have a reference to some other place than that to which his disciples afterwards saw him ascend.

Now in the beginning of this chapter we read of Christ's ascent to a mountain, and of his feeding on that mountain five thousand persons with a few loaves and fishes; and it clearly appears that those whom he now addresses, are the very same persons who had on the preceding day followed him up to the mountain, and were fed by his miraculous supply.

It seems, therefore, extremely natural to suppose, that in the words, "*where he was before*," Jesus had an exclusive, and, on the part of his hearers, a well-understood reference to the mountain on which he had wrought the miracle.

By a natural association, his allusion to the mountain would at once suggest the idea of the miracle he had just wrought upon it. The sentence we are naturally led to understand as implying that, after having seen him perform such a mighty and truly miraculous work for the supply of their want and the confirmation of his mission, and nevertheless remaining unconvinced of the truth of his pretensions and his doctrines, they would certainly remain so even though he should again ascend the mountain and perform on it the same astonishing kind of miracle he had done before.

J. S. H.

SIR,

IN the paper with which the Christian Reformer for the present year is introduced, it is observed, that in the present day "high points of doctrine are only here and there asserted," and that "the majority of congregations calling themselves *orthodox* are contented with the name without the reality of ancient *orthodoxy*." In this representation, which I have no doubt is just, I find, as in many other things, an evil blended with a good. That the improved state of theological knowledge should have led the nominal followers of Calvin to moderate their doctrine, so that the human heart should not shrink from it with horror, (in which case, however, it is Calvinism no longer,) must afford satisfaction to every sincere Christian, the *true* Calvinist alone excepted. This state of things may safely be regarded as an omen of still better

days, and portends an important change of opinion which will be experienced at no very distant period. Nor will any one who is acquainted with human nature be surprised that the progress of religious inquiry should, in a certain stage of it, exhibit the phenomenon above described. Though here and there an individual has possessed mental energy enough to pass at once from Calvinism to the simple doctrine of the Unitarian, this is too much to expect from the public mind, which always moves slowly, and is obstinately tenacious of ancient prejudices. But, as I intimated above, the good of which I have been speaking is not unmixed with evil. That an unscriptural system, which, if presented in its real colours, could not now maintain its ground, should be so softened and palliated as to be admitted under a certain modification, when otherwise it would repel belief, is a circumstance which is calculated to prolong the dominion of error, and consequently to retard the progress of truth. And the mischief is the greater because the system (if a system it can be called) which is sometimes substituted for the genuine doctrine of Calvin, assumes no fixed and definite character. A creed which is distinctly laid down, and so far clearly understood, submits itself to examination, so that its truth or falsehood may by impartial inquiry be easily ascertained. But a doctrine (or rather a *phrasology*) which wears an ambiguous and indeterminate form, and, availing itself of popular prejudices, addresses itself to the ear rather than to the understanding, eludes instead of inviting inquiry, and retains possession of the feelings, while it makes no distinct impression on the mind. When the preacher tells his hearers, in so many words, that the blood of Christ has saved the elect from the vindictive justice of the Father, the thoughtful mind may start at the declaration, and may be disposed to ask in what part of the sacred volume this doctrine is to be found. But when, instead of being thus explicit, the orator contents himself with merely haranguing on the great scheme of redemption without explaining what it is, every man is left at liberty to accommodate the description to his preconceived opinions; and as few hearers are so cap-



tious as to quarrel with their instructors for treating them with words instead of ideas, all may agree to admire that which none can justly be said to comprehend. Here I cannot help noticing, as a thing much to be lamented, that preachers who entertain what are called moderate views in religion, should sometimes continue to use a language which they know will be misapprehended by those who hear them. They may say in their defence that the language which they employ is chiefly the language of scripture. But this in my judgment makes the case still worse. He who uses scriptural phraseology to which he is aware that ideas which he deems unscriptural will be attached, wilfully converts the oracles of truth into the means of confirming prejudice and error. If he must encourage the belief of opinions which he does not himself admit, let him adopt language of his own, that the mistaken views of men may rest on the basis of human authority. This authority many might dare to dispute, but what is considered as the authority of the word of God, is to the serious-minded Christian overwhelming and irresistible. And thus when erroneous opinions which have originated in the misinterpretation of scripture phraseology, are cherished by the perpetual application of this phraseology, the evil scarcely admits a remedy. Some Christian teachers endeavour to reconcile their consciences to this abuse of scriptural language by pleading, that were they to speak their whole mind they should injure their usefulness. It is not mine to pronounce a harsh judgment upon their conduct, but I must be allowed to say, that mistaken indeed must be those views of usefulness which shall lead a teacher of Christianity intentionally to refrain from declaring the whole counsel of God. If there is a class of men upon earth in whom simplicity and plain dealing are more eminently important and more peculiarly becoming than in all other men, they are the ministers of the gospel of Christ.

I will conclude this desultory letter by replying to an objection which has sometimes been brought against Unitarian preachers. It has been said, that when treating of certain topics, they are sparing in the use

of scriptural language, as though they were secretly conscious that their doctrine is but feebly supported by the authority of revelation. The fact may be admitted, but the inference is false; they have not the slightest suspicion that their doctrine is unscriptural, but they know that in a mixed congregation there as yet may remain many in whose minds unscriptural notions have been associated with scriptural phraseology; and rather than use a language which, if they did not perpetually explain it when used, would be liable to misconception, they may reasonably prefer to express what they believe to be the truths of the gospel in terms which cannot be misunderstood. Moreover, there is a kind of language in the New Testament, which, in the age of the writers, was perfectly natural, and therefore perfectly proper; but which, if the general views of the Unitarian are just, it is now rather the business of the Christian teacher to explain than to adopt. Of this kind are the sacrificial allusions which the apostles make use of in relation to the death of Christ, allusions which it was scarcely possible for them not to employ; but which, if employed in the present day, unless illustrated by a just interpretation, must infallibly lead to error. I will only add, that if in the study of the New Testament a due attention had always been paid to the times and circumstances of the writers, the tenets of Calvinism would never have been heard of; tenets which ought not to have found an advocate in the world after sufficient time was allowed for the circulation of Dr. Taylor's *Key to the Apostolic Writings*, a work in which these tenets are refuted as fully and unanswerably as any error ever was refuted in any branch of science or of knowledge.

E. COGAN.

P.S. When I wrote the paper of which your correspondent G. B. W. does me the honour to speak so favourably, (p. 160 of your last number,) I was aware of the passage 1 John ii. 12, a passage which I think that your correspondent has explained satisfactorily enough. Had the expression *for Christ's sake* been a scriptural expression, the phrase *δια το ενομα αυτου* might reasonably have been interpreted so as to bear the same



meaning. But as the case now stands, the language of John is to us somewhat ambiguous. Had I been asked what I conceived to be the meaning of the passage in which it is found, I should perhaps have replied, that the general import of it might be expressed as follows: "I write unto you little children, because by your profession of the Christian faith you are redeemed from Heathenism and idolatry, and introduced into a state of moral and religious privilege." That this change of moral condition is what is meant by the forgiveness of sins, as spoken of in connexion with the death of Christ, I feel more and more convinced. I should, however, like to see the subject fully discussed by men (and many such men there are) who are better qualified for such a discussion than myself. From the habit of my mind, and the nature of my occupation and pursuits, I can only throw out hints, leaving to others every thing like minute examination and inquiry.

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*The Nonconformist.*

No. XXVI.

*On the Maxim, that "Christianity is part and parcel of the Law of the Land."*

UNHAPPILY for the honour of our country and the present times, it is too well known that an express Act of Parliament, or rather the unrepealed portion of an Act, (9 and 10 of William and Mary,) still remains in force, by which persons who openly assail the truth of the Christian religion, are made subject to fines and imprisonment. It is remarkable, however, that in the late frequent prosecutions instituted against the publishers and vendors of Deistical books, this statute has seldom been referred to as the principal ground of these legal proceedings. To justify such prosecutions, we hear it asserted by the expounders of the law, that Christianity is an established portion of the common, or unwritten law of the land: and that therefore, independently of any existing statute pointing out the nature of the offence and the specific penalties attached to it, all open endeavours to bring this religion into disrepute, are offences indictable in every competent court of justice. This

circumstance appears to demand the attention of every friend to an unrestrained discussion of opinions; and especially of every Christian, who, besides his abhorrence of persecution for whatever purpose, cannot but feel the deepest interest in such broad declarations concerning the religion which he believes and venerates.

It is proper to be stated, however, before I proceed further, that it is by no means my object to dispute the foundation of this maxim in the recorded decisions of our judges. Such an undertaking, it is to be apprehended, would be hopeless in any hands, and would be particularly presumptuous in one altogether unlearned in books of *cases* and *records*. It appears not to be entirely a novel maxim. And perhaps some persons may be of opinion,\* that its antiquity is its best apology; inasmuch as such a maxim could have become established only in an age when the true nature of Christianity, and the just province of civil government, were but very imperfectly understood. It savours not a little of those past times, when the priest and the ruler were allowed the most extensive power of affording each other mutual assistance, in their endeavours to fetter the freedom of the human mind.

However, it is not necessary, I presume, to overturn the authority of this maxim in law, in order to justify our condemnation of it, should it appear, upon inquiry, to be unreasonable, a violation of the principles of Christianity, injurious to the interests of truth, and conducive to no good purpose in the present state of society. He who commits upon me a manifest act of injustice, or occasions injury to any good cause for which I am concerned, has scarcely a right to demand, that I should confute him by quotations and precedents, before I can be allowed to lift up my voice in reprobation of his conduct.

The following thoughts have been suggested to my mind, by considering

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\* "In the 34th year of Henry VI. Chief Justice Prisot declared in the Court of Common Pleas, *Scripture est common ley, sur quel tous manières de leis sont fondees.*"—Blackstone, B. iv. C. iv. S. 12. Note.

maxim of the law, in connexion with some striking traits in the character of Christianity, and especially the present condition of the Christian world.

It would first remark, then, that so long as this maxim continues to maintain its authority, it appears to afford particularly strong hold for the practice of prosecuting unbelievers. And, needless to say, this circumstance is not looked upon by those who shew so much partiality for this sage portion of the common law. The increasing vitality of the times might lead us to suppose, that the legislature would shortly be induced to repeal all actual statutes which infringe the freedom of discussion on religious subjects. But this, it is feared, would not be sufficient to preserve Christianity against the unwarrantable interference of the civil power on its behalf; for, notwithstanding the repeal, except the legislature, by a positive declaration, should make it unlawful to deny the truth of the Christian religion, attacks of this kind will still be regarded as offences at common law, and prosecuted upon the same grounds. Now it is to be supposed, that many of our most liberal statesmen would think such a declaration too much like holding out an encouragement to the enemies of Christianity: and thus the reign of persecution may be prolonged, and a considerable obstacle opposed to the progress of enlightened legislation upon this subject, through the practice of inflicting religious prosecutions by the civil law under consideration. It is not, indeed, very probable, that our judges will long continue to sanction proceedings which the legislature had manifested a manifest inclination to discontinue, by the repeal of all penal statutes bearing upon the subject. Yet, without some express Act to the contrary, the power would be lodged in the hands of Attorneys-General and others, to display their pure and disinterested zeal for religion, by calling in the arm of the law for its defence.

It is also to be observed, that a maxim so indefinite is highly objectionable and dangerous from its vagueness. An Act of Parliament, in a certain measure, defines the offence against which it is intended to be directed, and prescribes the penalty. It is who shall say what use may not

be made of a maxim, which in itself means little or nothing? and which, therefore, in the mouth of an ingenious Judge or Attorney-General, may be made to mean almost any thing. It is well calculated to serve as a very convenient screen, behind which the hateful spirit of intolerance may lie concealed, and look forth upon suitable occasions, with a greater or less degree of boldness, according as the light of the age shall be found to endure its presence.

These are sufficient reasons why this maxim should be reprobated by every jealous friend to complete freedom of opinion; but, if I mistake not the nature and genius of Christianity, there are yet other reasons to be stated of greater weight. As we see this maxim at present applied to justify the inflicting of penalties on those who assail Christianity, it appears to me wholly at variance with the spirit of our Lord's solemn declaration, that "his kingdom is not of this world." We say, with the *spirit* of this declaration; for we need not insist, that when our Lord uttered these words, he had any particular view to the future patronage of Christianity by the civil power. But he meant, I presume, to deliver a general truth respecting the character of his religion, and the proper means of its being spread and supported in the world, which renders such a maxim as the one before us utterly inadmissible. Men whose High-Church-and-State prejudices teach them to look upon religion principally as an instrument of secular government, and a means of preserving what they are pleased to call "social order" among the people, may not comprehend the whole force of this objection; but every one who rightly estimates the peculiar genius of Christianity, will feel himself bound to protest against its being held forth to the world in a light so degrading, and so foreign from its true character.

Even Church Establishments appear to the Nonconformist, in this point of view, open to very serious objection. For these, however, a kind of apology has been often urged by their most judicious advocates, which cannot be applied to the case in question. It is said, that these establishments are, avowedly, only civil regulations, for

providing the nation with religious instruction and the conveniences of public worship: it is not pretended that they are any part of Christianity, and therefore they cannot be fairly represented as any encroachment of the civil power upon the kingdom of Christ. When, however, not merely a form of worship and an order of teachers, but Christianity itself, as a system of true religion, is identified with the law of the land, and protected from the assaults of its adversaries by temporal penalties, I know not how it would be possible to represent it more completely as a kingdom of this world. Every Christian, by virtue of his discipleship, possesses a right, and a right which he is in duty bound to exercise, to proclaim that such a representation amounts to a libel on the character of Christianity. We ask for the warrant from the lips of the Author of Christianity, for this alliance between his doctrine and systems of human jurisprudence. If the maxim be true in law, it has become so by a gross usurpation of that law, and ought therefore to be abandoned. Its title to authority was vicious from the beginning, and its long standing is therefore no just reason for its being continued. It has, in short, precisely that mark, which a great authority in these cases has laid down as a sufficient reason for its being no longer followed,—it is “clearly contrary to the Divine law.”

But, quitting this positive declaration of the Author of Christianity, let any one compare the nature of this religion with the power and objects of human laws; and they will appear too essentially dissimilar ever to amalgamate. The one can never be justly regarded as part of the other, until the broadest distinctions in nature can be annulled at the will of advocates and judges. Christianity is a system of faith, resting for the evidence of its claims chiefly upon the authenticity and genuineness of certain historical narratives. Its entire authority depends upon its truth, and its authority with every individual upon his belief of its truth. Can the law determine that the Christian histories\* shall be

worthy of credit, and that they shall appear so to all his Majesty's subjects, under pain of imprisonment? Or, can the law justly render it criminal, to deny the truth of that which is true or false, independently of any decisions which the law can make? Histories and doctrines appear, from their very nature, to be placed beyond the sphere of judicial interference. What should we think of being told that the History of Rome, or the latest Theory of Combustion, had been made part of the law of England? Surely, then, this maxim can be nothing more than one of those many amusing *fictions*, with which the law delights to charm away the tediousness of its proceedings. And however useful it may be found, to enable lawyers to effect what they would otherwise have no warrant for, when examined by the tests of reason and common sense, it appears altogether worthy to be classed with the well-known pleasantry of *ci et armis*.

A system of religion which, like the Pagan, or even the Jewish, should partly consist of certain ceremonial observances, essentially belonging to it, might, with some little show of propriety, be incorporated with the laws of a country; for, the interference of the magistrate in such a case would not be wholly absurd and inefficient, though it should be ever so unjust. The religion consisting in external forms and actions, would bear some analogy to the proper objects of civil jurisprudence. But human laws ought, surely, to be bounded in their contemplated operation, by the natural limits of human power: and what can human power effect for a religion, which has nothing in it of a positive and arbi-

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serve the attention of our modern Churchmen, who wish to surround Christianity with penal sanctions: “The true and genuine Christian religion is a plain, and honest, and disinterested thing, full of sweet candour and holy simplicity, hath no tricks in it, no designs upon any man, but only to make him wise and good, and so, happy for ever: and it suits not at all with the noble fine spirit and ingenuousness of it, to pretend or desire to be taken upon trust, or to obtrude itself upon any man without examination.”—Archbishop Sancroft's Address to James, Duke of York.

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\* The following noble sentiments of one of the few Archbishops that ever made sacrifice for conscience' sake, de-

trary nature, which is altogether a religion of the mind, resting upon moral considerations, both for its authority in the first place, and for its influence upon individuals and society? Can the power of the law multiply the evidences of this religion, or exhibit them with greater advantage to the minds of unbelievers? Or can it even counteract the misrepresentations of scoffers and revilers, which may be conveyed in a whisper as well as in a book? The law can only provoke and injure the enemies of our faith, without in any effectual manner checking the progress of infidelity, while all the odium of its unjust proceedings is reflected upon Christianity; for which the enlightened friends of this religion cannot be expected to be very forward in the expression of their gratitude.

I cannot refrain from observing, in this place, that there is one sense in which it seems possible that Christianity may be made a portion of the law of the land; I mean, by infusing its just and benignant spirit into the whole system of our jurisprudence and domestic government. Doubtless, every Christian would rejoice to see our beloved country elevated above the nations of the earth, by the justice and mildness of her criminal code, and by the equitable manner in which all the operations of the law should provide for the liberty and welfare of all classes of the community. And when this system of wisdom and benevolence had been completed, no true disciple of his Master would blush to own it as the work of Christianity. But, can it be true, that Christianity is yet a part of the law in that country where its first injunctions are violated, by fighting against its adversaries with the weapons of oppression, and where the heart of humanity is daily afflicted, with beholding crowds of unhappy beings cut off from existence, almost in boyhood, for a fraud or a robbery? Ye archbishops and bishops, ye chancellors and judges, the joint guardians of our holy religion, make good the maxim of the law; dispense from your learned and right reverend benches a portion of the spirit of the Christian Lawgiver, and move the hearts of our legislators to establish the humane endeavours of Romilly and Mackintosh, and to cleanse the reputation of

our country from one of its foulest stains. Whence is it, we may ask, that the governments of the world have manifested so much readiness to take under their patronage the truth and the doctrines of Christianity, which admit of no beneficial alliance with temporal power, while so little reverence has been paid to its golden lessons of justice and humanity, which might so well be made the basis of legislation? It cannot be thought strange, if this circumstance should excite a suspicion, that when governments display so much zeal in defence of Christianity, they have usually other objects in view than the interests of true religion and the moral welfare of the people.

Little attention seems due to the plea for regarding Christianity as part of the law, drawn from the supposition that it is necessary to support the civil regulations of society, and the validity of judicial oaths. That Christianity is the foundation of all the institutions of the country, as has been asserted, appears to be a very vague and extravagant position. Some of our most valuable institutions, it has been thought, may be traced to a time prior to the introduction of Christianity into the country; and, at least, this religion professes no direct interference with the political relations and establishments of mankind. Yet it may be readily granted, that Christianity, by its tendency to render men upright, peaceable and lovers of truth, adds strength to judicial testimony, and in various ways affects the best interests of society. This, however, is not because it is the law of the land, but because it is the belief of the people: and unless we can be furnished with better evidence than experience has hitherto afforded, that the interference of the law is likely to promote the belief and reverence of Christianity among the people, we cannot admit, that such interference is conducive to the good order of the community.

A general glance at the history of the Christian religion, is not very likely to give its enlightened believers any great partiality for its close alliance with law and temporal authority. In proportion to the extent in which the civil power, in every country of Christendom, has been permitted to

embrace this religion with its false protection, its proper energies of truth and moral excellence have been enfeebled, and it has waned to a mass of pitiful superstitions. It has been the least understood and practised, and has consequently produced the fewest beneficial effects on the improvement and happiness of man, in those countries where it has been made most dangerous to call its truth or its supposed doctrines in question. And where has Christianity at length assumed the most respectable and dignified aspect in the eye of reason, and produced the happiest effects on the religious character and habits of the people? In those countries where its evidences, its doctrines and records, have been exposed to the most unlimited discussion; where the friends of religious liberty have succeeded to the greatest extent in wresting from the hands of the civil authorities the power to injure Christianity by their pretended patronage. These are plain and powerful lessons from experience, which, if governments overlook, reflecting and liberal Christians should keep constantly in mind.

There are also particular circumstances in the present times, which must render any interference of the law in behalf of Christianity altogether injurious. It is no longer possible for the civil power, as in past ages, to shield this religion from the investigation of unbelievers, nor even from their ignorant and malicious misrepresentations. The adversary or the aviler of Christianity cannot now be consumed at the stake. Only a few of the boldest can be chosen to be imprisoned and harassed as examples. By such examples the prejudice of unbelievers may be confirmed, and their passions excited, but their tongues cannot be silenced. "Schism," says an old and sensible writer, "is an ailment in the body politic, not curable but by an utter extirpation of the limbs infected, and a steady cruelty, zealously pursued without pity or remorse. All petty severities, however wholesome they may appear, are only quack medicines, which put the patient to pain, without removing the distemper." \* Such are

the only medicines which the civil power can now administer for the cure of infidelity. The sting of the law, for this purpose, has lost its power; it can only irritate, not destroy its victims.

Many circumstances there undoubtedly are in the present condition of Christianity, calculated to excite a more than ordinary degree of interest in the minds of its serious professors. This religion is now perhaps more than at any former period, except at its first introduction, before the tribunal of the public. The body of the people, who have no learned systems to support, but whom the increased means of education, and the spirit of the times, have awakened to inquiry upon religious subjects, who have no secular interests depending upon their profession or denial of Christianity, but who cannot fail to be sensible, that the truth or falsehood of religion is a question that involves the most momentous consequences to themselves; these are the inquirers to whom Christianity is now appealing for belief and attachment in a more direct and open manner than the circumstances of the Christian world have heretofore admitted. Now there are the class of persons to whose minds it is most desirable that Christianity should be presented free from any association with objects foreign from its nature and spirit. Philosophers and men of habitual reflection cannot be so easily imposed upon, by the accidental association of things which have no proper connexion. But the mass of mankind judge from appearances and from general representations. Since, therefore, the question concerning the truth of Christianity appears to excite increasing attention amongst the people, it becomes daily more necessary, that they who consider this religion to be wholly independent of all human law and government, should vindicate it from every false representation; that they should openly denounce all means of persecution taken for its defence, in other words, that the principles of consistent non-conformity and perfect liberty of opinion and discussion should be earnestly supported.

H. A.

\* Mandeville's Fable Thoughts, Chap. 9.



John viii. 58, &c.

"Abraham was, I am."

John viii. 58.

odox interpretation of a familiar to your reader my design to bear my only against that almost dinage of Athanasian-particular subject; the

I propose is the argument. And one might decide enough with an oversialist. "God the shewing of these inno-scriptural phraseology) challenged by the Jews much upon himself," of words which seemed imply that he was in his "something greater" or the prophets. To

He is prepared, it e to believe these advo-quali-ty with God, cate-oly, and is about to do press and unambiguous

leave no doubt in the disciples of his being not to these Jewish wor-is being their Jehovah postpones, however, for the astonishing disclo-made, where undoubt-uch circumstances he oked for it, *eo instanti*

agement of his person, his incredulous oppo-the rebuke is immedi-y a somewhat different uestionably. "Whom

myself?" is the question Imighty, in the person ing, is catechised as to to rank above Moses ts. What is the reply?

myself, my honour is it possible to repress ie prospective construc-cluding averment? The ut to make the awful ly a moment or two af-to it by the preceding

Respect for the in-common nature arrests d a blush rising on my and spare that which y this time have quite of my opponent.

Upon the *rexata quæstio* of "God the Son" and the Son of God, no incident recorded in the New Testament seems likely to throw more light, or to afford more unequivocal evidence, than that which is commonly entitled the Transfiguration. Whether "the Vision" determine in favour of the orthodox hypothesis, or of the scriptural statement, let a review of it in a prominent point decide.

The supernatural exhibition appears to have been vouchsafed for the purpose of attesting the person of Christ. "We were eye-witnesses of his majesty," says one of the spectators some time afterwards. And the accompanying attestation from heaven was in these words, "This is my beloved Son." What then was this "majesty," and what the precise meaning of this testimonial? We cannot surely ascertain either point better than by referring to the impression made by it on the minds of the parties at the time.

And first, let us put the question to the contemporary witnesses. Peter ("not knowing," indeed, according to the Evangelist, "what he said") remarks, in the agitation of the moment, "Let us make here three Tabernacles: one for *Moses*, and one for *Elias*, and one for ——— God the Son!" Could delirium at its height have suggested such a proposition as this? How well his subsequent conduct and that of his fellow-disciples corresponded with any such notion, is well known. They resume their discourse with this their glorified Master *more suo*: Peter rebukes him, and John is seen lying on his bosom. Let us now make our appeal to the Old Testament saints. They must surely have been well acquainted with "the mystery of godliness," have rightly appreciated "the majesty" of the person with whom they were at the moment brought in contact. Are they then seen prostrating themselves before the second person of the Trinity, veiled in human flesh, in mute, unutterable adoration? "They were talking with Jesus," says one of the reporters of the event, "they were speaking of his decease which he should accomplish at Jerusalem," another.

CLERICUS.





but be wise shall shine  
as of the armament, and  
many to righteousness  
ever and ever.”

GRACE RETURNED THE  
FOLLOWING ANSWER:

I am to assure you, that I  
am flattered by your kind  
words on the commencement  
of my mission with the province of

being so closely attached to the  
Church, I cannot but feel  
a satisfaction in the candid  
response, who as conscientious  
men it.

Our imperfect state of  
knowledge is possible for us to think  
our minds take various  
directions, habits and nu-  
meral as well as internal  
ways subject to our con-  
trolling. It seems almost as un-  
parrelled with each other  
views in our opinions, as  
we in our statures, com-  
plexions.

Division of parties and the  
sectarian zeal—of that  
which would appropriate  
of God's elect to one  
of Christians alone; it  
witness the avowal of  
principles. We are not  
the Church of England,  
members of the Church

I cannot but rejoice to  
find ministers and Congrega-  
tionary Church in  
accord with me in what  
their minds, as well as to  
mutual feelings of Chris-  
tian benevolence.

“ R. CASHEL.”

April 6, 1823.

Received from a much-  
correspondent some in-  
closures respecting Elias  
Hickes, near New  
York long been, and still is,  
a member in the Society of  
Friends, however, I am cre-  
dulous, for the liberality of  
the Society, met with considerable  
opposition from a few formal bi-  
goted brethren for several  
years. He have accused him  
of heresy. Hannah Barnard's doc-

Some months ago the Meeting, of  
which he is a member, nevertheless  
gave him a certificate of full unity  
with his labours as a minister, in order  
to his paying a religious visit to the  
large meetings of Friends at Philadel-  
phia. In the performance of this duty,  
I understand, “ a very insidious at-  
tempt was made by one of his most in-  
veterate opposers to prejudice Friends  
there against him; but that it fell in  
the right place, viz. on its disingenuous  
and unmanly author.”

I am not acquainted with the pre-  
cise difference in opinion on the doc-  
trines in question; but your readers  
may see (with your permission) by  
the following *general* description of  
the effect of this visit, and the dispo-  
sition of certain ecclesiastics among  
the Friends to censure and silence the  
preacher, that it occasioned no slight  
degree of agitation among them. A  
letter from Philadelphia, of a late  
date, says, “ The ancient and venera-  
ble Elias Hickes has paid us a visit  
in gospel love; he has kindled a fire in  
our midst, and it continues to burn on  
the altars of the hearts of many, espe-  
cially the youth of both sexes. Many  
able testimonies have been borne in  
his behalf in our public papers; he  
has stood forth in our meetings, like  
the scholar of Gamaliel, and boldly  
declared the whole counsel of God.  
The two-edged sword of truth cannot  
be borne by pharisaical professors.  
Eleven elders out of fifteen, and about  
nine ministers, of the same grade,  
strove to destroy his mission, silence  
him and send him home. But he,  
like a bold champion in the cause of  
truth, sounded the ram's horn in our  
borders, and the walls of our carnal  
Jericho trembled to their base! And  
thousands flocked to hear the gospel  
preached in primitive simplicity. A  
convention was held every 24 hours, of  
ecclesiastics, during his stay amongst  
us.

“ Ten delegates, sanctioned by the  
Pontiff J—— E——, addressed a let-  
ter to him, (which I have not seen,)  
‘ on the subject of his heterodox doc-  
trines;’ and he answered it in the  
ability which God gave, proving all  
their accusations to be false, and  
founded on bigotry and prejudice.

“ He has cleared his skirts, and left  
us to reflect upon his testimonies.  
But slander, that thousand-tongued

viper, which outvenoms all the worms of the Nile, is still pouring out bitter invectives against him, and striving to blast his character," for reputed orthodoxy I suppose, "to bring him under condemnation' by the Church, and thus cause him to be thrust out of the Synagogue. But this is not in their power. A spirit of inquiry seems to be abroad among us, and the youth appear disposed to search for themselves, and not pin their faith upon *pontiffs*, cardinals, or their privy counsellors, who are nothing but tyrannical, sectarian bigots; and, if sanctioned by law, would soon cause a Smithfield smoke to be raised among us." The letter-writer adds, "I have been informed, the people who call themselves Friends are about to lay a proposal before their ecclesiastical court to publish a new confession of faith to the world, since Elias has jostled their lees, and produced a fermentation, which I hope will purge out all their old leaven. I have long sighed for a Reformation. If it begin in this city, it will spread far and wide. All the meetings seem convulsed!!"

To give you and your readers some farther idea of the warmth with which the attempt to obstruct Elias Hickes in the exercise of the sacred rights of conscience and of free discussion has been met, I send you a copy of some complimentary lines addressed to Elias Hickes during the contest, on hearing him preach a sermon, Dec. 12th last, at Philadelphia.

"Yes, we saw thee stand before us,  
Heard the words thy lips impart,  
Felt that heavenly love was o'er us,  
For each sentence touch'd the heart.

'To the work by heaven appointed,  
'Thou the light of truth hast shed,  
Coming as the Lord's anointed,  
Knowledge of his will to spread.

As on Sinai's holy mountain  
Shone the Prophet's face divine,  
Effulgent thus from heavenly fountain  
Rays of truth illumined thine.

Like some angel sent from heaven,  
'To instruct the human race,  
Were thy admonitions given  
From the source of truth and grace.

'Thou no untaught doctrine teachest,  
But that which was erst received,  
God's eternal truth thou preacheest,  
That his saints have all believed.

From that hour the star of glory  
Shone on Judah's hallow'd ground,  
When the shepherds sang the story  
Where the infant King was found,

Thro' the gloom of darkest ages,  
Truth has shone with piercing ray,  
And the balm that pain assuages  
Shed on hearts that own its sway.

To the light of grace inshining  
Thro' the darkness of our souls,  
We must bow with hearts inclining  
To his will that ours controuls.

Thus we learn by revelation,  
What the will of God makes known;  
Thus we bow in adoration,  
Humbly at the Saviour's throne.

Need we then the long narration  
As the means, our heaven to win?  
No, the source of our salvation,  
Is the light of Christ within.

By the eternal word of power,  
Manifest within the mind,  
Acting in the silent hour,  
On the thoughts of human kind.

For this holy truth professing,  
Long our fathers suffer'd sore,  
Long contended for the blessing,  
Given to the saints before.

Now again the way thou showest,  
That the Apostles ever trod,  
Heaven reward thee as thou goest,  
On the errand of thy God.

Persecutions here attend thee,  
Which the saints have ever known,  
But the Eternal shall defend thee,  
From the shaft that hate has thrown  
And may'st thou, when hence retiring,  
When this tour of love shall cease,  
Feel thy soul to God aspiring,  
And enjoy his holy peace."

From these lines I think we may safely infer that the heresy imputed to Elias Hickes is not a dereliction of the distinguishing tenet of the Quakers, the language of Barclay, the doctrine of "immediate Divine Revelation." But in what comparative estimation Elias Hickes, or his poetical Eulogist holds the authentic records of the primitive Christian faith, once revealed to the saints under special and extraordinary circumstances, is left uncertain. Nor is it clear to me whether the writer means to ascribe "adoration" to the person whom he describes as "the infant King," or to his God and Father whom he addressed in prayer, when the time of his sufferings and death was at hand, as "the only true God."

in testimony differing from, among the most of Friends in the remote on both sides a candid, dispassionate thereby tend to the firmest gospel in its genuine simplicity, I am,

DEAR SIR,

received under-Lines,  
April 12, 1833.

I had to find, by a second edition from your very respectful, *Eusebio*, [p. 1] animadversions [XVII. 677] should to suppose that I felt to his remarks, on what, in your valuable work, and religious instruction Slaves in the West Indies, therefore, beg to assure our imagined he had the notion of wounding my lines of questioning my but it has been a standard, ever since I read of Knowledge, never to without being previously offence was actually in this, I trust, he will that however unhappily pressed myself in a for- I was really gratified, or, with his friendly opinions of the withering Negro-Slavery may possess somewhat peculiar; if ours, my only wish is corrected. The subject has more and more important; and I rejoice it is already under the of individuals of high philanthropic world. hable, it would be im- down discussion, and, and a friend to the na- our species, I am quite suitable, for the advan- tages, any information, controversy, which may in the seat of Slavery require. Let the whole, and judgment given there be no injustice to Planters can have even from the most of the system. But I want positive that

It is their duty to unite with those who wish to effect its gradual emancipation and ultimate abolition. Again let me explain, that, for my own part, I give them the fullest credit, as a body of Slave-holders, for the disposition to render the lot of their unfortunate bondmen and bondwomen as little oppressive as possible; and that it is not them, but their system with which I feel so much dissatisfaction. I think it not impossible but this letter may come under the eye of Mr. Bright, the honourable Member for Bristol, in which case I solicit his attention to a part of its contents, as well as that of *Eusebio*. I learn from the newspapers of the day, that the former has no very high opinion of me, either as a man or as a Christian minister. Indeed, if the *Morning Chronicle*\* may be relied on, he has openly charged me with spiritual pride and neglectful conduct as a Missionary, while I was in Jamaica, besides broadly insinuating that I can be guilty of the contemptible and horrid crime of falsehood. These are grave charges, calculated to ruin my character, blast all my hopes as a public man, and destroy, at one blow, the credit of the statements which some thought I might make to the advantage of the approaching contest, on the subject of Negro-Slavery. Had Mr. B. descended to particulars, it might have been expected that I should have entered on a particular reply; but this, I think, he has not sufficiently done, and, therefore, he is respectfully invited to proceed to the task, or expected, as a man of honour, to retract his very unhandsome and most injurious language. The passage in the petition from Southwark against Negro-Slavery, presented to the House of Commons by Sir R. Wilson, which so much offended Mr. B., was evidently the following, taken from a small work, lately published for Hatchard and Son, Piccadilly, and J. and A. Arch, Cornhill, entitled, "Negro Slavery." "Mr. Cooper never saw a Negro who, when uncovered, did not exhibit marks of violence, that is to say, traces of the whip on his body."

\* I would refer the reader to the No. of the paper containing the Report of Mr. Bright's Speech, but it is not at hand.

Of the petition in question, I, of course, can have no knowledge excepting what is derived from a newspaper, and whatever construction the petitioners may have put upon the quotation, I have only to say, that I never meant any thing more by it than that *I never saw a Negro uncovered* who did not exhibit marks of the whip on his body. This fact I repeat, and will add, (although it may seem still more incredible,) that satisfactory evidence of a Negro's being marked with the whip, may sometimes be obtained without removing the garments; that is, the blood may be seen issuing through them. In confirmation of this, I pledge myself to lay before the public at least two cases, one of which shall be that of my own waiting-boy, John Harden, *who was punished at my own request*. I would here give the particulars, did I not fear that I should thereby swell this letter to a tedious length. When they are known, I expect to be visited with an ample share of blame. Mr. B., no doubt, believes himself to be well acquainted with every thing respecting the character and condition of the Negro Slaves, and will, perhaps, be somewhat surprised when I assure him, on my honour, that one of the blackest accounts of the morals and disposition of these people, which I remember ever to have heard, referred immediately to a large gang belonging to an estate in Westmoreland, well known to him. This I had at first hand, and, if true, will, I must think, afford another reason for investigating the Slave system in all its bearings.

That the exertions of the Missionaries in the West Indies are destitute of beneficial results, I am not aware that I have ever affirmed or insinuated; while I certainly have presumed to question, whether the quantum of good which they have achieved, has not been somewhat overrated. *Exemplar* will bear in mind, that I allude to the exertions of these gentlemen on estates where, with the exception of four or five white men, the whole of the population are slaves, and not to their labours in towns, where the mass of the people are free. In my last I made it appear, that the low estimation in which I hold Missionary labour on estates, is by no means without an example; and, with a view to

throw a little fresh light on the subject, I will now adduce a few facts respecting what has been accomplished by the Moravians. It is well known that on Meade's estate, in Westmoreland, they have long exerted themselves in the cause: indeed, they have gone on for more than half a century of the time to this station; but without producing any very improvement in the spirit of the Slaves. This I state on the authority of one of their missionaries, in addition to the testimony of several white gentlemen acquainted with the case. I state that I visited the estate in 1811, and had an opportunity of conversing with all the Negroes then living who had ever been under the instruction of the Missionaries, and I can assure that I could not perceive the exception of a few religious who they had mastered, the proof of possessing a particular religious or any other knowledge prior to what may be found amongst the common herd. I state that they had ever been taught to read and in morals, I was assured that they must have known the difference between right and wrong, as they were not a whit better than the rest of the gang. After all this, it is surprising that they should begin to regret their situation with a hopeless eye in St. James, is another example in their hands: a Missionary has sided upon it, I believe, for many years, who also attends to the religious concerns of the Slave on four other properties in the neighbourhood. He follows the usual plan of preaching and catechising, but does not teach any one to read. Success is not very dissimilar to which I experienced on George's estate. Negroes will attend on his sermons, with few exceptions, when they have time for the purpose, and a few will occasionally make a call. The good man himself does little arises from his labour, but he is willing to sow in hope, and may always console himself with the idea, that time will work all things. He is an advocate for teaching Slaves to read, and seems to think that it might be done with little dice to the existing order of

possible that Slavery may wear terrific form in that part of Jamaica which I resided than it does Eustatius, the scene of Mr. French's labours. And this, indeed, is the case, if the narrative of the former, in the latter, as given by the gentleman, be sufficiently full to convey a complete idea of the case; and if it occurred in the former, cases of a far more serious nature have been adopted, on the application of the delinquent, than would have been thought of in St. Eustatius. In Jamaica, the crime of a runaway is viewed in a very serious light, as it plainly strikes at the roots of the Slave system. If the offender is brought in a court of justice, and proved an incorrigible runaway, he is transported for life; but should a rebellion be added to his crimes, I cannot imagine that any thing more than hanging would be thought of. Juries and magistrates may, and I believe, do wish to forgive, but they are able to find a tolerable plea; but, in cases like the present, they are compelled to be severe, or to incur the most tremendous consequences. I feel that were I myself an owner on any estate with which I was connected, I should be under the necessity of remonstrating with my overseers, by means of the whip, the stocks and the workhouse, and at times by all these put together, to abandon my profession as a Quaker. I speak of the general rule, but there would, of course, be many exceptions; such, for instance, as that of the above robber, whose conduct was certainly far more commonly iniquitous. It should be remarked, that he not only kept his master's work fourteen hours a day, and became a most notorious slave, but he absolutely acted as the example of others, "whom he got to do as he did." At length, however, he was caught, put into confinement, extended with by his master, and flogged with by Mr. French, which was followed by a "real change of heart and life." Now, to a person more suspicious than myself, the report would convey the idea of the exposure of the master being merely a punishment, and the confinement of an ordinary nature. But in Jamaica the

former would have been administered by the whip, and the latter rendered more than commonly painful, by both feet being put into the stocks. As to a Slave's accounting for his conduct as a runaway, a robber, and a ring-leader of a gang of desperadoes, on the score of no one having "cared for his religious concerns," it is what I have no idea ever happened in Hanover; and if even it did, I am still less inclined to believe that the plea would be admitted. That all these things really took place in St. Eustatius I do not deny, while I must remark, that if Mr. French has told the whole truth, the condition of the Slaves in that island is essentially different from that of those in Jamaica, with which I and my wife were personally acquainted. All the accounts from the Missionaries, which I have seen, are indeed calculated to convey the idea that the Slaves, amongst whom they have been placed, are in circumstances comparatively mild with the government under which the Blacks in Hanover are doomed to groan and cry. Of the benevolence of teaching the Negroes Christianity, while the determination is to hold them for ever in a state of complete bondage, I hope to have an opportunity of treating at large in another place. *Euelpis* knows that I regard Negro-Slavery as a most fertile source of ignorance, pain and vice, and, therefore, he ought not to feel surprised that I suppose that Christianity, if propagated in its purity in the sugar-islands, would effect its ultimate extirpation. I regard Christianity as a pure and holy religion, and have no doubt, but that as the human race submit themselves to its unadulterated influence, they will become pure and holy, and from a sense of duty lay aside all their impure and unholy practices and institutions, and Negro-Slavery amongst the rest. I am fully aware that persons of great repute for theological knowledge and critical skill, have maintained that the gospel not only justifies Slavery in the abstract, but even the conduct of a master who lashes his Slave for having presumed to disobey his commands. I have a wife and several small children who are the pride of my existence and the daily delight of my heart. Now, if



they were seized and sold to the Planters to slave in the sugar-islands, would it be a crime in me, as a Christian, to attempt to effect, without money, their deliverance? Or, in them, to run away the moment the eye of their tyrant was off them? Here I could enlarge, but, Mr. Editor, I am fearful of being thought prolix. In a word, therefore, I will be bold to assert, that while Christianity contemplates mankind in the light of rational beings, Slavery regards them simply in that of *mere* animals.

I should feel a pleasure in completing my series of papers in compliance with the friendly request of your correspondent *Euelpis*, were I not pledged to lay before the public a more detailed account of my late mission to Jamaica, in a pamphlet devoted to the purpose, than has yet appeared. This being the case, I conclude that no one will wish me to occupy any more of your pages with communications on the subject in hand.

THOMAS COOPER.

*Appeal in behalf of the Christian Tract Society.*

**T**HE merits of the Christian Tract Society are so well known, and so universally acknowledged among Unitarian Dissenters, that it might have been hoped nothing more would have been necessary to stimulate us to a cheerful, active and zealous support of an institution, fraught with such incalculable benefit to society, and more particularly to the *young* and the *poor*. Whoever has attentively witnessed the effects of their publications on these descriptions of persons, must have observed that they are calculated to convey religious knowledge in the most easy, interesting and engaging form; and to produce religious impression, and excite to religious practice, by the most powerful of all persuasives, the influence of attractive and interesting examples. The narrative and dialogue form in which most of these publications are written, it is well known, are by far the most effectual methods of conveying instruction to young and uncultivated minds; and the eagerness with which these tracts are sought after, and read by thousands of persons, who, if they

had not these, would scarce read any thing, or nothing but trash, is a striking proof of the value of the institution.

To those of the poor, who are prevented by illness or lameness from following their usual occupations, who are able to read with correctness, these tracts are an able treasure. Few indeed, do we find, are the resources which are available in this situation generally. Their minds uncultivated; their knowledge scanty, with scarcely any amusement or improvement, and scarcely any society which can render them any consolation. Days and nights drag heavily on them; they have nothing to do but to pass away the tedious hours, and wish away the tedious hours. They think, and justly think it to be their duty, in all such cases, to render comfort and assistance to the body; why not then equally to the distressed and vacant mind? A few shillings expended in the purchase of these tracts, to be either given or read on such occasions, would relieve many a dreary hour of idleness, by furnishing the mind with agreeable and profitable employment. And the pious, rational and correct views of the Deity, and of his relations with his creatures, which are so judiciously inculcated in these publications, the fine spirit of habitual piety which pervades and runs through the whole of them, can scarcely be making many valuable impressions, as well as of imparting the purest and the most durable consolation to the wounded and afflicted spirit.

Equally beneficial are these publications to apprentices and servants in the various departments of life. It is a melancholy fact, that the education of these persons seldom pays attention to the manner in which they spend their small portion of time: and, consequently, it is often spent, not only without improvement, but in a way to unfit them for being useful and virtuous members of society in the present life, and to qualify them for the happiness of the future state. But if some judicious Christian friend, who has at heart the real welfare of the rising generation, would take the pains to furnish them with a few

I know from repeated experience that they would of their own free will be induced to spend many in the pursuit of them, which I otherwise be spent in idle or dissipated pursuits. And the good effects thus derived would not only be to themselves, but would be conveyed to their posterity: and by a very trifling expense and labour, we might be conferring the important benefits on future generations, and continue to be doing long after our bones shall have been to ashes.

But the truth compels us to confess that the present state of affairs of this institution bears witness against us of our apathy and neglect in its support. A request some time ago made by the committee through the medium of the *Unitarian Repository*, that Unitarian societies would endeavour to aid by making collections in their aid, but to this just, reasonable request, I fear but little has been paid. I know it is a fact, that there are many persons in the Society, to which I have the honour to belong, who are attached to this institution, and who would exceedingly regret to sink for want of support. If persons would agree to make a national collection in its behalf, I pledge myself to contribute towards the collection, and in this engagement, I will consent for the Editor of the *Unitarian Repository* to expose my name with all the odium which such a charge of perfidy would merit. But in my engagements, I depend on the honour to keep it a profound secret. And if this proposal should mean of inducing only a few societies to make such collections, I shall think this money better employed than any I have ever yet seen.

But this, perhaps, is imprudence too far: yet if our Society has it in view to support this institution, be it ever so humble, of the humblest of the instruments, as well as the most brilliant and splendid, it seems very evident that the same means are adopted, and the same results are produced.

of suffering one of the most useful institutions among us to sink to the ground.

I am aware that Unitarian congregations have many and pressing calls upon their liberality. But this is a way in which so much good may be done at such a trifling expense, that I cannot help strongly hoping it may be thought entitled to some share of their attention. If every Unitarian society throughout the kingdom would average a collection of one pound, it would probably set this excellent institution free from all its difficulties, and place it upon a comfortable and a respectable foundation. Our contributions ought not to be wholly engrossed in endeavouring to make proselytes to our opinions. Let us never forget the paramount obligation of endeavouring to induce Unitarians to act up to their principles, and become ornaments of their profession.

Neither is it necessary that these congregational collections should be gratuitous. On the contrary, I think it highly desirable that every society, sending a collection, should claim tracts, and distribute them in their Sunday-Schools, and among any of their members to whom they may be likely to be most useful. This excellent institution needs not the aid of charity for its support; all that it requires is a sufficient number of active, zealous subscribers, who will industriously distribute their tracts.

#### A FRIEND TO RELIGIOUS INSTRUCTION.\*

Clapton,  
April 19, 1823.

SIR,  
I HAVE too long neglected to gratify my just respect to the memory of the late Mr. Lewis, by offering you an addition to the *Obituary*, p. 57. Those who knew my excellent friend must, I think, have perceived and regretted an extreme diffidence which too often withheld from his associates much of that various knowledge which he had derived from long observation,

\* The name of our correspondent is given to us, and we think it proper to state that the writer is wholly unconnected with the management of the Society in question. Ed.

and a highly rational occupation of leisure in his most valuable library. I have also good reason to believe that Mr. Lewin was equally reserved, as to numerous instances of his benevolent consideration for want and misfortune. But it is his ready attention to the call of friendship, on an occasion which could not fail to interest me, and which cannot easily pass from my recollection, which I would now record in your pages. This I knew my friend's disposition too well, to have attempted, till he was beyond the reach of human approbation.

My intimacy with Mr. Lewin was much advanced by our mutual attachment to Gilbert Wakefield, especially when he became the subject of a Court prosecution. Our friend's trial came on at Westminster, Feb. 21, 1799. The Attorney-General of that day has long ago reached the splendid goal which urges a court-lawyer's progress either through *primrose-paths* or inirry ways, just as the service of his masters may require. He now connected his name with that of one of the first scholars of his age, prevailing with a willing jury, to consign to *the tender mercies* of the King's Bench, (as, according to *legal* calumny, "a false, scandalous and malicious libeller,") an unguarded, because a fearless censor of "wickedness in high places," whose life had been devoted to the investigation of truth and the promotion of virtue. The Court-Prosecutor, however, was in no haste to worry the prey of which he was sufficiently secure. He readily consented to suffer Mr. Wakefield to be at large till called up for judgment.

In this emergency, for which no provision had been made, I was anxious immediately to find a colleague who would publicly appear with me in the Court, as Mr. Wakefield's bail. There was probably in that Court no individual more disposed than Mr. Lewin to shrink from such publicity, and the usual consequent exhibition in the newspapers. He, however, came forward most promptly, and, by such a seasonable assistance, not a little relieved our friend and his family.

To Mr. Lewin I ought, also, to acknowledge my peculiar obligations for the highly gratifying success of the project which I was led to form,

on the result of our friend's trial. This projected subscription (of which there is an account in the *Memoirs*, II. 155) was first mentioned by me in a conversation with Mr. Lewin. His immediate approbation encouraged me to proceed, while his own very liberal contribution to the design afforded an early example, without which I have always doubted whether that tribute of regard to a victim of ministerial vengeance would have become, at length, so worthy of the occasion.

I beg leave to add, that I have acted with Mr. Lewin in various societies, and he was one of those whose silence I peculiarly regretted. Yet this indisposition to publicity I have observed him to overcome on a few very particular occasions, when, by a declaration of his opinion, beyond a silent vote, he would either recommend some liberal proposal, or else bear his testimony against some servile compliance or courtly adulation.

I cannot help regretting that you are yet unfurnished with a few dates, such as are expected from an Obituary, and some notices of Mr. Lewin's family, such as only his immediate connexions can easily supply.

J. T. RUTT.

Wolverhampton,  
April 19, 1823.

SIR,

FROM a perusal of the interesting letters of William Roberts, together with the advertisement of Dr. Thomas Rees, both prefixed to the Monthly Repository of December last, I was led to expect that an active and liberal subscription would have immediately commenced in aid of the cause of Unitarian Christianity in India. It is, however, to be presumed that contributions have been received for this purpose by the different gentlemen named in Dr. Rees's advertisement. But, excepting the solitary instance of your correspondent C. B., [p. 11,] the Unitarian public has yet to learn whether any subscriptions have been received or not. Since this time a most important communication has been made by the Rev. W. Adam, from Calcutta, to the Secretary of the Unitarian Fund, and I fully agree with him, that "all these considerations combined seem imperiously to call on English Unitarians to exert them-

elves, according to their ability, in spreading the gospel in this country." I rejoice to find that the Committee of that Fund "have pledged themselves to bring Mr. Adam's application for assistance before their brethren in this country." I flatter myself the Unitarian body will not suffer themselves to be appealed to in vain, and from their number, consequence, wealth and liberality, an ample fund will be promptly created for carrying on this great work with success. But, independently of the zeal and exertions of the Committee, I think a direct public appeal may be made to advantage, through the medium of the *Monthly Repository* and other channels, and congregations and individuals invited, without any further delay, to furnish contributions. Being fully convinced that the most happy and important results will follow our united endeavours, I very cheerfully enclose you Ten Pounds to be applied exclusively to the promotion of the Unitarian cause in India, and shall be glad to become an annual contributor whenever a plan is properly organized for carrying on this great work.

J. P.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCIII.

*Anecdote of Dr. Ironsides.*

Dr. IRONSIDES was one of the High Churchmen in the time of Charles I., who wrote against the morality of the Sabbath: a zealous Independent, of about the same period, has preserved the following tale relating to him.

"It is storied of Dr. *Ironsides*, that, sitting on the Lord's-Day with a gen-

tleman, he saw some people on the highway before him, with their Bibles under their arms. Said the Doctor to his companion, 'Here are wise Precisians; I do not believe they can tell me how many commandments there are, as zealous as they seem to be.' Up gets he to them: 'You are going, I suppose,' said the Doctor, 'to hear some sermon this afternoon.' 'Yes, we are,' said they. 'You cannot stay at home with your neighbours, to divert yourselves!' 'No, we cannot and will not.' 'Pray,' said he, 'how many Commandments are there?' One that knew him stepped up and said 'Eight.' 'I told you,' said the Doctor to the gentleman, 'how wise these zealous Precisians are.' 'Nay,' said the plain, honest man, 'I know there were Ten Commandments; but the Papists blotted out the Second, *Thou shalt not make to thyself any graven image, &c.*; and one Dr. *Ironsides* blotted out the Fourth, *Remember the Sabbath Day to keep it holy*: and between the Papists and him, they left but Eight.' You may easily imagine how the Doctor looked; and how merry the gentleman was, that he was so caught in trying ignorant, zealous Precisians.—*Vindiciæ Anti-Baxterianæ*. 12mo. 1696, pp. 21, 22.

No. CCCIV.

*Virtuous Earl of Pembroke.*

When Queen Anne ascended the throne, the Earl of Pembroke resigned his post of Lord High Admiral of England, to make way for her consort, Prince George of Denmark. From this circumstance, he was offered a large pension, to which he replied, "That however convenient it might be for his private interest, yet the accepting of it was inconsistent with his principles, and, therefore, since he could not have the honour of serving his country in person, he would endeavour to do it by his example."

\* Seven Questions of the Sabbath. Osm. 1637, 4to. On the Restoration, he was raised to the See of Bristol. He died there, Sept. 19, 1671. Wood. Athen. Osm. 4to. III. 940.

## REVIEW.

" Still pleased to praise, yet not afraid to blame."—*Pope.*

ART. I.—*Memoirs of the Life of the late Mrs. Catherine Cappe.*

(Continued from p. 167.)

NOT the least interesting portion of these "Memoirs" is that which relates to Mr. and Mrs. Lindsey, with whose private life Mrs. Cappe was intimately acquainted. A great part of what she here communicates was given by herself to our readers (*Obit. Repert.* III. 637, and VII. 104); but some further particulars are added. On this subject the writer has felt warmly, and expressed her feelings with considerable energy; but much as she admired Mr. Lindsey, she could not overrate his moral worth. It has been coldly remarked, by a living orthodox divine, that he did no more than his duty in quitting a church whose doctrines he had ceased to believe. True, but though every virtue is a duty, some virtues are of high price, and the highest praise of all belongs to that integrity which, for the sake of a pure conscience and for the glory of God, welcomes the prospect of poverty and degradation in society. Mr. Lindsey, indeed, was not suffered to remain in obscurity or to endure want; but when he made his magnanimous sacrifice of his ecclesiastical rank and emoluments, he went out into the world "not knowing whither he went."

"Mr. Lindsey had no private fortune; his father, who had been proprietor of some salt-works in Cheshire, had been deeply injured in his circumstances by the extravagance of his eldest son, the child of a former marriage; and the remaining property, which would have devolved on him, he had generously given up, on his coming of age, to his only sister, who was married, and had a family in Leicestershire. Mrs. Lindsey's fortune was also at this time very inconsiderable, and they had not saved any part of their income; it being their constant habit to give away in books and medicines, and sometimes in money, whatever they could spare to the sick and needy in the parish. Neither did they attend, thus make any attention in

other benevolent exertions; of which intention now carried into effect, consulting, at their own expense, a small-pox, then very fatal, all the children of Catterick and its vicinity decided proof. This undertaking begun by Mrs. L. during the absence of her excellent husband on the bench the petition, to whom, in soul and mind usefulness, in ability to see it, and in utter disregard of money either for its own sake or as the means of procuring any selfish indulgence, is not inferior."—Pp. 150, 151.

It is well known that the late Clerical Petition, in 1778, decided Lindsey's mind. He was in it attending its presentation, an unreasonable debate to which it

"One characteristic anecdote of Lindsey I must here mention, with the purpose of shewing that he was as much in the smaller as in the larger and more exalted virtues. After the petition was decided, and he was to return, oppressed by pain and harassed by duty, yet took the trouble, on the next day leaving town, of going to the market to purchase a quantity of new hosiery to be given to the poor children who were taking their medicines."—Pp. 151, 152.

Amongst Mr. Lindsey's friends were Mr. Mason, the poet; and this man used all his influence to prevent the conscientious divine plunging himself into worldly ambition by a step which probably opened to him the fanaticism of virtue.

"One of the first persons, I believe, to whom Mr. Lindsey fully communicated his intention of resigning his fellowship was his former college friend, the late Mr. Mason, who was at that time curate in the Cathedral of York, justly celebrated for his fine poetical talents. It happened in the following manner: Sir Marmaduke Wyvill, a friend of Mr. L.'s, being High Sheriff, he requested to preach the anniversary sermon at the Minster, in July, 1773; and invited to lodge in the house of his former intimacy induced Mr. Lindsey to impart to him the resolution he had

Mr. Mason was electrified with astonishment and grief. He really loved his old college friend, thought justly of the soundness of his head, and very highly appreciated the goodness of his heart; he was himself a very worthy, respectable character, but, having devoted his time more to the study of belles lettres than of the Scriptures, mixing much in the world, and viewing the subject through the false medium of its mistaken principles, he could not feel the necessity nor comprehend the duty of making such a sacrifice. Strict integrity, he was ready to admit, in all the transactions of social or commercial life, was an indispensable duty; it had ever been the rule of his own conduct; in respect to these, no mental reserve, however slight, ought on any account to be allowed; but to extend this to the usage of mere forms, by which no one was injured, and which might be considered as being simply official, was, in his mind, to the last degree visionary and absurd. He was indefatigable, therefore, in his endeavours to dissuade his friend from persevering in his resolution: he stated to him the deprivations he must suffer; the difficulties he would have to encounter; the obloquy to which he would subject himself; and, at length, when he found him immovable on every consideration that respected his own sufferings, he changed the mode of attack, and asked him if he had a right to subject Mrs. L. to so many inconveniences and hardships? Here he found that his friend was not invulnerable; his final resolution, indeed, being the calm and deliberate result of many anxious hours, he could not shake, but he could pour into the appointed cup a tenfold portion of bitterness. I was at Caterick when Mr. L. returned thither, and never can I forget his altered looks and depressed countenance:—his very recollection seemed to be impaired, as he answered our anxious inquiries about his health, as he feebly ascended the few steps leading from the garden to the entrance: ‘how is all this,’ he said, ‘can one indispensable duty ever really be incompatible with another?’—We did every thing in our power to sooth and calm his mind; and in a very few days he was enabled to recover his usual serenity.—This was in truth ‘his hour of darkness,’ but it happily soon passed away.”—Pp. 156—158.

Mrs. Cappe has recorded, with due praise, the noble conduct of Lord Huntingdon, whose family had patronized Mr. Lindsey, towards the Christian confessor:

“I must not omit to mention here

the liberality and friendship of the late Earl of Huntingdon upon this occasion. It is, I believe, well known that, revolted probably by the superstition and enthusiasm which mixed with the genuine piety of his otherwise excellent and exemplary mother, he had run into the opposite extreme, and had become a decided unbeliever. It is probable that he considered the foreign appendages unhappily interwoven in the Established Creed, as a part of the religion of the gospel. ‘What became of the universe,’ he was wont exultingly to inquire of Mr. Lindsey, ‘when its great Creator hung lifeless upon a tree in Judea?’—‘I am not concerned, my Lord, to answer that question, the foundation on which it rests not forming any part of my creed.’—‘But the belief of it forms a part of the creed of that church in which you weekly officiate as a minister,’ was the heart-piercing reply. To the honour, however, of Lord Huntingdon, when he heard of Mr. Lindsey’s determination to leave the Church, he wrote him a very handsome letter, saying, that how indifferent soever he might be respecting subjects of mere theology, he greatly honoured the integrity which could lead to such a sacrifice; and he offered Mr. L. to appoint him his Librarian, with a handsome salary, and an apartment entirely to himself, where his time for literary pursuits should be completely at his own disposal.”—Pp. 161, 162.

Our biographer became an inhabitant of York in the year 1782, and became the wife of the late Rev. Newcome Cappe in 1788. Never, perhaps, was a matrimonial connexion entered into from purer or higher motives, and never was conjugal union more sacred or more happy. The reader must consult the volume for the details of this interesting event, which Mrs. Cappe relates with all the ingenuousness and simplicity of a mind conscious only of Christian sentiments. Mr. Cappe would under any circumstances have been respectfully remembered by the denomination of which he was so bright an ornament; but it is chiefly owing to Mrs. Cappe’s affectionate industry that he has established a claim upon the veneration and gratitude of posterity by his eloquent Discourses, and his learned and original critical Dissertations. His Memoirs, by the pen of his widow, is one of the best tributes of conjugal affection which English literature contains.

Neither her temper nor her Chris-



tian principles would allow Mrs. Cappe to be an inactive member of society. Her history, from the time of her settling at York, is the narration of incessant literary and philanthropic labours, her literary pursuits being in fact philanthropic. Two whole chapters (34 and 35) of the Memoirs are taken up with the History of a deserted Young Irishwoman whom she patronized; and the tale, which is interesting of itself, exhibits the writer's character, ever forward to shew sympathy with the oppressed, and bold and unceremonious in rebuke of vice and cruelty. There is a species of feminine delicacy which all good men must approve, but this becomes a weakness that is to be pitied when it shrinks from the more hardy duties of human life. We admire the female, who like Mrs. Cappe, sensible of her own intellectual superiority, and a stranger to all but Christian views, steps forth from the privacy of domestic life at the call of charity, and exposes herself fearlessly to the observation of the world in the performance of acts of unquestionable humanity. All women are not to be blamed for not copying in this respect the example of Mrs. Cappe; but, on the other hand, let not her be tried by a common standard. By a difference of talent, temperament and condition, Providence determines some persons to privacy and others to publicity; and, pursuing conscientiously the path marked out for them by the Disposer of human life, all may obtain, though in very different ways, satisfaction of mind, and entitle themselves equally to the approbation of society, as the earnest of the blessing of Almighty God.

Of the death of her excellent husband Mrs. Cappe writes in language which is alike honourable to them both. On this melancholy occasion, Mrs. Lindsey wrote a truly characteristic letter of condolence to the widow, of which the following is an extract:

"You are now under the severest trial of your fortitude and resignation that you ever experienced, in the loss of the object of your tenderest and best affections, and who was so truly worthy of them. That he suffered no more, nor longer, is some consolation; that his mind was more sensible than his body,

and alive to the feelings of from the last; and possessed of the composure of a true Christian 'enter into the joy of his Lord interval will not be perceived.

"Indeed, you have every thing to comfort you, having for years ministered in every possible his relief under great infirmity trying, by engaging his attention decyphering his previous valuable to afford him all the pleasure of him, of being useful to others, was always his delight. That he had value, and was full of affection, I have no doubt: that you his talents and virtues flowed over who were very dear to him, and esteem and affection will now come to your ease and comfort, (for all good,) and thereby will shew ability of their tender dutiful as to so excellent a father. But sources of human consolation near to you, there is one omnipotent tor, whose favour and support or circumstance can withdraw from who sincerely desire and end serve and obey him; and there confidence lies.

"All things have for a long a tendency to moderate your any great comfort in his living great length of life; yet, even of that tender, anxious attending soothing, night and day, to so a object, will leave a painful chase only time and a sense of dutiful sion to the appointment of God up, with the occupations and a general benevolence, such as been in the habit of exercising.

"I write more to relieve my than to impress yours; we have a manner of feeling peculiar to and have points of consolation: to which others must be strangers the voice of friendship cannot or uninterested under the ever break the affections and habits one loves."—Pp. 310—312.

Many passages, and even chapters of the Memoirs, testify Cappe's maternal affection to band's children by a former; which we take notice of in remark, that hers was a case public spirit and an honour of literary distinction were so consistent with the most regular faithful observance of the duties.

Mrs. Cappe's life was con her warm feelings of Christianity with all the principal even

time. These she sometimes records, with sensible and amiable reflections. Having related the establishment of the Bible Society, she says,

“For my own part, I can truly say, that in the course of a long life, not wholly spent without observation, I have never yet seen an instance, where the Bible has been habitually read, though the understanding respecting the genuine import of many passages may not always have been much informed, that the heart has not been made wiser and better; that many evil passions have not been corrected, although perhaps not wholly subdued; and the pious and benevolent affections further cultivated, improved and enlarged. Say then, if it be not true, that the gospel is indeed the ‘pearl of great price,’ for which the enlightened ‘merchant-man’ would cheerfully ‘sell all that he hath’ to make the purchase?”

“Nor does the importance of the British and Foreign Bible Society appear diminished, or its value inferior, when we witness the subordinate happy effects resulting from it; softening the animosities of discordant, contending sects and parties, by demonstrating, that there is one object at least, and that a most important one, in which all may most cordially unite. With what delight, upon this occasion, have I seen the friends with whom I am in more immediate communion, join heart and hand with some other excellent persons, who are our friends also, but whose speculative opinions, on some points, differ widely from ours: giving thus a sort of happy foretaste of that delightful harmony which shall hereafter obtain, when all that is imperfect shall be done away; when we shall no longer ‘see as through a glass darkly,’ but shall know even as we are known!”  
Pp. 376, 377.

All persons who were acquainted with Mrs. Cappe, we may say all those that have perused the former volumes of our work, know the deep interest which she took in the removal of the Manchester College to York. Besides a strong conviction of the utility and even necessity of this institution to the prosperity of the cause of the Unitarian Dissenters, she entertained the liveliest friendship for the gentleman who is at the head of this academic establishment, and for those that were afterwards called to share in his learned labours. Hence, she watched the growth of the college with much anxiety, and by her tongue and her pen zealously asserted its

title to Unitarian patronage. Her name will be enrolled at the head of the benefactors to the institution, for there may be benefactions without large pecuniary assistance, and it is a pleasing recollection for its conductors and supporters, that her co-operation with them, according to her means, in this important work, constituted one of the greatest pleasures of her later years.

We should gladly have laid before the reader a larger portion of the contents of this valuable work, if the department allotted to our Review would have allowed; but we regret the restrictions under which we write the less, because we feel assured that we have extracted enough to recommend the Memoirs to all that admire superior talents virtuously employed, that sympathize with the best affections of our race, and that rejoice in seeing the profession of the simple truth of the gospel accredited and enforced by the evidence and argument of a holy and heavenly life.

ART. II.—*Negro-Slavery; or, A View of some of the more Prominent Features of that State of Society, as it exists in the United States of America, and in the Colonies of the West Indies, especially in Jamaica.* 8vo. pp. 124. Hatchard and Son, and J. and A. Arch. 1823. 3s.

THE friends of humanity have been for some years at rest with regard to the subject of Negro-Slavery; apparently satisfied with the great achievement of the abolition of the Slave-Trade. At length, they are aroused to a sense of duty upon this important question; they are beginning to awaken public sympathy; and we trust they will not cease their virtuous labours until means shall have been devised for ultimately extirpating the immoral and impolitic system of slavery throughout the whole of the British dominions.

The publication before us originated with an association at Liverpool, formed for the purpose of mitigating and abolishing slavery in our colonies. That town, which was deepest in the guilt of the slave-trade, is thus endeavouring to expiate its sin. The pamphlet consists of the evidence of various unconnected witnesses of great respectability, with regard to the crimes and atrocities that are inseparable from slavery; and we are pleased

to see that great use is made of the letters of Mr. Cooper in our last volume, and that deserved reliance is placed upon his testimony. In a debate upon the subject in the House of Commons, an attempt was made by one individual connected with the West Indies to shake Mr. Cooper's credit; but in the only report that we have seen of that gentleman's speech, he is represented to say nothing more in reality than that pride prevented the Missionary from endeavouring to do any thing on behalf of the Negroes besides preaching. This charge was oddly followed, by an acknowledgment that the speaker knew nothing of the person of whom he was speaking. Mr. Cooper's own letters are sufficient refutation of the aspersion, and every

one that knows him must reproach which belongs to him than to any person. Slavery is to be defended course every one that takes the abolition is, as far as it can be lessened in public estimation there still, however, a man of humanity at Bristol which manifested in Parliament? We do not; but if there be, we expect to find such a representative of bigotry in general, in a man who was brought forward by the liberal party of that city, especially by the Dissenters, party, we know not with what name he is generally reckoned.

## POETRY.

### HYMNS.

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”  
MAT

Happy the man whose humble mind,  
To heaven's Almighty will resign'd,  
No wild commotion knows;  
Who, free from pride's tumultuous fears,  
In silence treads this vale of tears,  
Rejoicing as he goes!

In vain does Wealth her charms unfold,  
And court his gaze with gems and gold,  
And all her store display;  
In vain Ambition shews her page,  
And boasts her deeds from age to age,  
And tempts his feet to stray.

In vain do pleasure's silken sails  
Expand before the swelling gales,  
And prosperous breezes blow;  
In vain do Fame and Glory rise  
And spread their charms before his eyes,  
In gay, delusive show.

Pure are his joys and calm his soul,  
And, while he hears the tempest roll,  
And sees the mountain riven,  
Patient he sits beneath the vale,  
Nor fears the vengeance of the gale,  
But humbly trusts in heaven.

HYMNS.

—  
“Blessed are they that mourn, for they shall be comforted.”  
—

Come, ye who mourn, and dry your tears,  
And let your sorrows cease !  
For, lo ! the Son of Man appears,  
Who calms the sufferer's anxious fears,  
And soothes his soul to peace !

Come, ye who mourn the sinner's choice,  
Come, and efface the stain !  
For, lo ! the blest Redeemer's voice  
Bids every wounded heart rejoice,  
And whispers peace again !

Come, ye who mourn with pain oppress,  
And cast your cares behind !  
Come, lean upon your Saviour's breast,  
And hush the anxious soul to rest,  
And calm the troubled mind !

Come, ye who weep departed friends !  
Come, all to sorrow driven !  
Lo ! o'er the grave Hope's rainbow bends,  
Whose beauty from the earth extends,  
And reaches up to Heaven !

sterfield.

J. C. W.

—  
“Blessed are the meek, for they shall inherit the earth.”  
—

Blest are the meek, the sacred train  
Who from all guiltiness refrain,  
Through life's still varying scene ;  
Who, though the tempest rages fast,  
Amidst the fury of the blast,  
Are gentle and serene !

The power which shakes the mountain brow,  
And bids the knotted oak to bow,  
And binds the eagle's wings,  
Yet spares the lily's tender form,  
And sheds the fury of the storm,  
On loftier, mightier things.

So, while Ambition, Power and Pride,  
Spread moral desolation wide,  
And fill the world with woe ;  
The meek, in secret silence laid,  
Court the seclusion of the shade,  
Nor tremble at the blow.

As some pure river, deep and wide,  
In silence rolls its gentle tide,  
And seeks the boundless sea ;  
Thus, unobtrusive flow their years,  
While to their ardent gaze appears  
A blest eternity.

sterfield.

J. C. W.

## OBITUARY.

1823, Feb. 20, at *Madeira*, JOHN SOLLY, second son of ISAAC SOLLY, Esq. aged 22.

March 29, at his Lodge, in *Downing College, Cambridge*, EDWARD CHRISTIAN, Esq., Chief Justice of the Isle of Ely, and Professor of the Laws of England in the University of Cambridge.

19th inst., at *Birton*, Mr. LINDSAY BOWRING, aged 28, an amiable and excellent young man, who was deservedly held in the highest esteem by the numerous members of his family, and by all his connexions. It may be remarked, as another of the many coincidences that strikingly manifest the vanity of human life, that he had given his name as one of the Stewards of the Christian Tract Society Anniversary, and that when the meeting was held, he was a corpse. This melancholy event was alluded to at the meeting, and a just tribute of respect was paid to the memory of the deceased.

At *Cirencester*, at a very advanced age, Mrs. KIMBER. The qualities which most distinguished this excellent lady were integrity, benevolence and piety. Her integrity appeared in every transaction of her life. She uniformly acted from principle, from a sense of duty, from a regard to right. The fine tender feeling of honour which she possessed, gave a dignity to her mind and an independence to her conduct, such as are seldom witnessed in the world. Of the integrity of her religious principle she gave a remarkable proof about fifteen years ago, when, in consequence of the Unitarian Meeting-house at Fairford having been given up to the Independents, she left the town and a large circle of friends, and removed to Cirencester, where she could worship God, even the Father, in a manner more congenial to her views and feelings. Her benevolence shewed itself both in her spirit and her conduct. She wished well to all, thought the best of every one, and put the most charitable construction on every action. If any thing, she was too charitable in her feelings, which led her sometimes to administer pity where censure would have been more just. Of the benevolence of her actions, or what is more commonly termed charity, or alms-giving, it is almost impossible to speak too highly.

impartial, it was disinterested, it generous. Meek herself as a child, humble as a saint, she regarded not distinctions which pride and vanity among mortals. She considered all shred of the same frail texture, therefore, meriting her equal love. bestowed her charity without regard persons, and almost without regard character;—"for e'en her failings let to virtue's side,"—it was sufficient her that an object wanted relief, and could give it. But her benevolence not quite impartial; for she certainly leaned towards the poor, the distressed and those who had none to help them. Many such in her neighbourhood are mourning her loss; and well they may, for her place will not soon be supplied. Her charity was disinterested: what she gave, she gave for the object's sake, not for any private gratification or satisfaction of vanity. Her right hand knew what her left hand did. She never liked to be thanked for any kindness she bestowed, much less did she ever mention it herself. "To do good," she used to say, "was a duty in which there was no merit." Moreover, her charity was generous, and what is a remarkable instance of her generosity increased with her age. To form an idea of this excellent quality it was necessary to witness its effect. Her liberal hand extended itself as far as it could. And it is but justice to the recipients of her bounty who were ungrateful, if a devout attendance at her grave, and many tears and sighs of regret, can be considered as expressive of the feelings of the heart. In piety much might be said, but it is unnecessary after such an exhibition of fruits; for her philanthropy sprang from its legitimate source, love to mankind in general it may be observed, that she was an habitual feeling, and a moral impulse, or formal observance was a disposition of soul which directed down all her thoughts and feelings into a continued flow of devotion—expression of gratitude and love to the Giver of all good. It was a trace every blessing and comfort and convenience into thought and holy feelings. (Origin of all things from the Father. She gave every thing to God, and she felt that all was from God.)

prayer was, "Thy will, O God, not mine be done." But though her piety was thus pure and elevated, so as almost not to need any adventitious aid, yet she was a great advocate for public worship and family devotions. Her last effort, and a painful one it was to leave her home, was to attend her usual place of worship. With respect to family prayer, she uniformly practised it in her own house, and evidently with great seriousness and ardour; and she often lamented the lightness with which it was regarded by many families who make a public profession of religion—who perform the duty but once or twice a week, and not even then if at all inconvenient. In a word, the piety of this excellent lady was of the most elevated character, and such as, no doubt, gained her the favour of her God, and qualified her for a seat among the blessed in heaven. During her illness, which was short, but very painful, she was perfectly resigned to the will of God. She softly sunk in the arms of death, without a murmur or a sigh.

Lately, in *Charlotte Street, Bloomsbury*, aged 54, the Rev. WILLIAM BINGLEY, F.L.S., author of "Animal Biography," and of several other ingenious works of natural history. Mr. B. was brought up in the law; but prospects of promotion led him to exchange this profession for that of the church. He

devoted his leisure from his early years to the study of natural history, and was beginning to acquire a solid reputation at the time when he was cut off by a short illness. He wrote for many years the Monthly Reports of Natural History for the Monthly Magazine, dated from Christ Church, where he then performed parochial duty.

Lately, in *Covent Garden*, aged 64, Mr. WILLIAM PLAYFAIR, long known to the public as a political and statistical writer, and as a miscellaneous editor. He was the elder brother of the late Professor John Playfair, of Edinburgh.

#### *Death Abroad.*

1822, Aug. 22, at *Serampore*, by an attack of the cholera morbus, KISHUN PALL, the first idolatrous Hindoo in Bengal, who was converted to the Protestant faith. He was baptized by Dr. Carey, in the Ganges, in the year 1800, and throughout a Christian profession of more than twenty years, proved how well-suited Christianity is to elevate the Hindoo character. He has left a widow, four daughters, and eleven grandchildren. He was beloved and respected in life, and was followed by his relations and numerous friends to the grave. He died full of Christian hope and joy.—*Calcutta Journal*.

## INTELLIGENCE.

### DOMESTIC.

#### *Anniversary of the Opening of the Unitarian Meeting-House, Moor Lane, Bolton.*

THE First Anniversary of the opening of the Unitarian Meeting-House, Moor Lane, Bolton, was held on Easter Sunday and Monday, March 30th and 31st. There were individuals present from Blackburne, Bury, Chowbent, Cockey Moor, Congleton, Dob Lane, Dukinfield, Haslingden, Hindley, Liverpool, Macclesfield, Manchester, Mellor, Monton, Newchurch Rossendale, Ormskirk, Padiham, Park Lane, Preston, Rivington, Rochdale, Southport, St. Helens, Stand, Tildesley, Walmsley, Warrington, Wigan, &c. The morning service was introduced by the Rev. Thomas Madge, of Norwich; and the Rev. Dr. Philipps, of Sheffield, delivered an admirable sermon, strongly enforcing a steady adherence to Christian principle in spite of every obstacle, an

union of heart and soul, and the strict observance of Christian practice, as the only sure foundations of the prosperity of a religious society, and of human happiness. The Doctor's text was Philip. i. 27: "Let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; and in nothing terrified by your adversaries." In the afternoon, the Rev. T. Madge conducted the whole service, and preached an eloquent and argumentative discourse, On the Right and Duty of fearless Inquiry, and of a bold Declaration of Truth, from 1 Peter iii. 16. In the evening, the Rev. Joseph Marriott, of Liverpool, took the devotional part of the worship, and the Rev. Dr. Philipps preached from Psalm lxxxvi. 5, and Psalm ciii. 11, very ably vindicating and illustrating the free, unpurchased grace and mercy of God.



On Monday, a public dinner of the members and friends of the congregation was held in the Cloth Hall. Dr. Philipps (in consequence of the illness of the Rev. George Harris) kindly presided, and Mr. Joseph Best, of Rose Hill, was the Vice-President. Two hundred and thirty-seven persons, male and female, sat down to dinner; which number was increased to nearly four hundred after dinner by the admission of other members of the society. Various sentiments were given, which drew forth animated speeches from Dr. Philipps, Messrs. Makin, Brandreth, F. B. Wright, Revs. Joseph Marriott and T. Madge, and Messrs. H. Clarke, F. Boardman, W. Duffield, Berry, and P. Smith, Jun. The congregation were congratulated on the success which has attended the efforts of the minister and members during the year, in which period they have established Sunday-Schools, a Benevolent Society for the Sick and Poor of the Congregation, a Library, and a Class Meeting for Religious Conference; and have paid off more than £500 of the debt on the Meeting House. On the health of the Rev. George Harris being given, the following Resolution was proposed, and carried by acclamation:—

Resolved, "That the warmest thanks of this Meeting be given to the Rev. George Harris, for his valuable and unwearyed services both in this town and the county at large; we beg to assure him of our sympathy in his present affliction, and of our fervent wishes for his speedy restoration to health, and to the exercise of his ministerial functions in the temple of our God and Father."

In the evening there was another religious service in the Meeting-House. The Rev. Robert Cree, of Preston, engaged in prayer, and the Rev. T. Madge, from John 1. 46, gave an unanswerable reply to the common and prevailing objections to the Unitarian Christian doctrine. The religious services were all well attended, and the collection towards the liquidation of the debt on the Meeting-House amounted to £55. 17s. 10d.

On Tuesday the Sunday Scholars, educated by the congregation, to the number of one hundred and sixteen, dined together in the Cloth Hall; they were attended by their teachers and others, and nearly two hundred persons sat down to the tables; the Rev. R. Cree in the Chair. Various addresses were made by Rev. R. Cree, and Messrs. D. Shaw, Brandreth, E. Seddon, R. Scowcroft and E. Makin; and the afternoon was spent in a truly edifying and rational manner.

S.

#### *Somerset and Dorset Unitarian Association.*

On Tuesday, April 1st, the Meeting of the Somerset and Dorset Unitarian Association was held at water. The religious services and evening, were performed by S. Fawcett, D. Hughes and G. It was resolved that the next should be held at Crewkerne, occasion the Society have reason for the advantage of Mr. Fawcett as their preacher. The plan last year for the circulation of tracts has met with general approval and the Committee have resolved to tribute this year Mr. Wright's *Repentance*, (one of the "Tracts") and, if possible, to publish, in a separate form of Mr. Aspland's *Plea for Unitarians*, viz that part in which principles of Unitarianism are exhibited both in contrast with the words of the Church of England, and words of Scripture.

#### *Southern Unitarian Tract Societies.*

The Southern Unitarian Southern Unitarian Fund Society held their Annual Meetings at Portsmouth the 2d of April. The Rev. W. Venus, late of Newport, preached in the morning before the Tract Society in the General Baptist Chapel, from John 5, 6. He took a review of the which Unitarian sentiments in counter, and of those favourable stances which indicate their success. The preacher observed that on superficial consideration might be expected that doctrines so rational and scriptural need no announcement; but when we look at the antiquity of prevalent errors which hold they have taken on men and the dependence of one man on others, so that the inquiry with horror from the consequences may follow from removing a stone from the fabric, we shall have more gratulation than disappointment. The influence of national establishments, and the mistaken views of Unitarianism, and its adversaries, were pointed out as powerful obstacles. Under the tripod head, Mr. S. observed,

"There is no subject upon which is a more extravagant misapprehension. As it comes from the lips of our rulers is resounded from every pulpit."

in the declamations of every itinerant orator, heightened with all the odious colouring which ignorance or bigotry can prepare, it is a perfect caricature; it has neither form nor comeliness, that men should desire it. Thus it is described as the halfway-house to infidelity, Deism in disguise, as a denial of every thing and a belief of nothing; as robbing the Saviour of his glory, encouraging immorality by denying future punishment; as a religion for the rich, because it flatters the pride of their understandings and their hearts, not affording nothing for the poor man's comfort, &c. &c. The uplifted eye of terror, the deep-drawn sigh of sympathy, the shake or shrug significant of something too monstrous to be described, are the language by which it is pictured to the multitude; and, while it conveys no precise idea of what our faith is, it answers well the purpose which it was intended to serve, that of impressing the mind with a notion of something exceedingly horrible and blasphemous, and intimidating the inquirer from raising the curtain to behold what this tissue of misrepresentation conceals. It is true, these falsehoods are generally propagated by those who know nothing of our sentiments but what they have received in the same manner. Few of those who know better will indulge in such calumnies; but though not active combatants in the warfare, many of them evidently look on with no inconsiderable interest, and should we not see them sometimes interfering to restrain the torrent of misrepresentation? Their silence proves, that the more extravagant the caricature, the more they enjoy it. Success, however gained, sanctifies the means."

Assurances of the ultimate triumph of truth were drawn, from its reasonableness and simplicity, the progress of liberal sentiments, and the increasing diffusion of knowledge. The preacher concluded by strongly recommending Tract Societies as powerful means of forwarding the good work, anticipating the time when every valley shall be filled, every mountain and hill made low, the crooked straight, the rough places smooth, and all flesh shall see the salvation of God.

The Rev. S. C. Fripp, B. A., of Bristol, preached before the Fund Society in the evening, at High-Street Chapel, where a numerous auditory were attracted by the notoriety of the conscientious sacrifices made by him, in seceding from the Established Church. His discourse, from Acts x. 34, was an appeal in favour of popular exertions for the spread of Unitarianism, founded on its simplicity and accordance with the teachings of our Lord and his Apostles. Primitive Chris-

tianity was ably contrasted with the Athanasian and Calvinistic adulterations of it. The mildness and candour of the preacher, and his sincere, unaffected manner, gained the attention and esteem of every class among his hearers.

An interesting report, read by the Rev. Russell Scott, comprised a retrospect of the labours of the Society's Missionaries during the past year. A short abstract of the subjects treated on will best convey an idea of their nature and importance.

By the Rev. W. Hughes:—Orthodox Falsifications of the Scriptures; Calvinistic Objections to the Christianity of Christ; Salvation offered not to Calvinists only, but to all men; Love to Christ; the History and Mystery of Chapters i. and ii. of Matthew's Gospel.

By the Rev. John Fullagar:—The Trinity not a Christian Doctrine, because it is unreasonable; The Faith of the Apostles and Primitive Christians; The Sufferings and Temptations of Christ; The Comforter promised by our Lord to his Disciples; The Use and Abuse of Paul's Epistles; Trinitarian Calumnies; The Moral Effects of Popular Orthodoxy.

By the Rev. M. Harding:—Unitarianism the Religion of the People; The Carpenter's Son.

By the Rev. William Stevens:—Titles applied exclusively to the Father; the Divine Character, as affected by the Calvinistic Scheme; Mystery, Revelation and Reason; The Orthodox Doctrine of Faith; Glorifying in the Cross of Christ.

Thanks were voted to the several preachers; and general regret expressed at the removal of Mr. Stevens from a district where his approved Christian character, and co-operation in every good work, have much endeared him. Happily the regret at losing so valuable a labourer was alleviated by the arrival of the Rev. Edmund Kell, on his way to supply the congregation at Newport for a limited period: he addressed a crowded assembly on the following evening, in a large school-room at Portsea, from Paul's declaration to the Corinthians, "To us there is but one God, the Father," in a manner creditable to his zeal and talents.

#### *Southwark Unitarian Chapel.*

SUNDAY, the 13th of April, being the Anniversary of the Opening of the Chapel in White Horse Court, High Street, Borough, two sermons were preached by the Rev. Benjamin Mardon, A. M. of Glasgow. The subject selected for the morning's discourse was, The principal Causes of Objections to Unitarians and Unitarianism considered; that in the evening was, On the absence of all proof

a discourse of the Doctrine of the Trinity, with a particular examination of the text adduced in support of that doctrine by Unitarian Divines. The congregations on both parts of the day were highly respectable and numerous, and the preacher, in his very impressive manner, commanded the attention of his auditors.

The society has now completed the first year, as may be seen by referring to the *Monthly Repository* and *Christian Reformer* for May 1822. The services have hitherto been conducted gratuitously by ministers and lay preachers, and the Society humbly solicits the assistance of those ministers who occasionally visit London. As the Society have received assistance from Funds, they beg to embrace this opportunity of publicly returning their thanks: From Unitarian Fund, £7. 7s.; Hackney Fellowship Fund, £5; St. Thomas's Fellowship Fund, £5; Bristol Fellowship Fund, £3; Tenterden Fellowship Fund, £2. The expenses of fitting up, as well as the incidental expenses, which amounted to £71. 1s., are all discharged, leaving a balance of 18s. 10d. in the Treasurer's hands. W. WOOD.

63, High Street, Borough.

### *Case of the Unitarian Baptist Society at Cranbrook.*

A STATEMENT of the embarrassed situation of this congregation was inserted in the *Monthly Repository* [XVI. 61, 62] for January, 1821, and may still be recollected by many of its readers. While the members feel grateful for the donations they received, they regret to say, that the £700, for which the chapel was mortgaged, remain unpaid, as they were only enabled to pay the arrears of interest. Rather than involve themselves farther by accumulating interest, which they are unable to pay and at the same time contribute to the support of a minister, they have instructed the Trustees to dispose of the chapel and burying ground, which were advertised on the wrapper of last month's *Repository* for sale by auction on the 24th of May next. Unwilling, however, to have recourse to this measure, they venture once more to make their appeal to the friends of truth generally. They have commenced a subscription among themselves, which amounts to nearly £200, to be advanced if sufficient can be raised to redeem the chapel, &c. (which originally cost upwards of 1940*l*). On this condition they venture to make their appeal both to the churches in their own connexion, and to the Unitarian body at large. And, as no time is to be lost, they respectfully and earnestly invite those Societies and Friends who may be disposed to render assistance, to

communicate the amount of their intended contributions, to Mr. David Eaton, 127. High Holborn, Mr. Smallfield, Printer, Hackney, or to Robert Pethurst, Cranbrook, as early as possible,—as they propose not to call for the subscriptions, unless the aggregate amount be such as will enable them to retain the chapel.

Signed by desire of the congregation,  
ROBERT PETHURST.  
*Cranbrook.* April 21, 1823.

### MISCELLANEOUS. *Anti-Slavery Society.*

*Object and Grounds of the Society.*—A number of benevolent persons in the Metropolis have united themselves together under the appellation of the "*London Society for mitigating and gradually abolishing the State of Slavery throughout the British Dominions.*" Samuel Hoare, Esq., Jun., is Treasurer of the Institution.

The grounds on which this Association has been formed are defined in the following Resolutions, which were unanimously adopted at the first Meeting:—

"That the individuals composing the present Meeting are deeply impressed with the magnitude and number of the evils attached to the system of Slavery which prevails in many of the Colonies of Great Britain; a system, which appears to them to be opposed to the spirit and precepts of Christianity, as well as repugnant to every dictate of natural humanity and justice—

"That they long indulged a hope that the great measure of the Abolition of the Slave Trade, for which an Act of the Legislature was passed in 1807 after a struggle of twenty years, would have tended rapidly to the mitigation and gradual extinction of Negro bondage in the British Colonies: but that in this hope they have been painfully disappointed; and, after a lapse of sixteen years, they have still to deplore the almost undiminished prevalence of the very evils which it was one great object of the Abolition to remedy—

"That, under these circumstances, they feel themselves called upon, by the most binding considerations of their duty as Christians, by their best sympathies as men, and by their solicitude to maintain unimpaired the high reputation and the solid prosperity of their country, to exert themselves, in their separate and collective capacities, in furthering this most important object, and in endeavouring, by all prudent and lawful means, to mitigate, and eventually to abolish the Slavery existing in our Colonial possessions."

***Hibernian Translation Society.***

THIS Institution was established at a public meeting, held in the Lecture Room of the Dublin Institution, on the 1st of April, of last year—the Right Hon. the Earl of Roden in the Chair—the purpose of forming a “Society for aiding the Translation of the Holy Scriptures into Foreign Languages.”

An Address has been lately circulated by the Committee, some extracts from which will explain the grounds on which the Society has been established:—

Among all the Societies at present existing in Ireland for promoting the knowledge of the Redeemer's name among heathen nations, there is not one specifically directed to the translation of his Word into their various languages. Ireland has borne no share in this important concern. Her Bible Society is purely domestic; and though her missionary exertions have been laudably active, considering her means, and eminently successful, as yet she has made no effort that foreign tribes and nations read in their own tongues the wonderful works of God.

Under such circumstances, the Committee of the ‘Hibernian Society for aiding the Translation of the Holy Scriptures into Foreign Languages’ conceive they have just ground to congratulate the Irish public upon its formation. It is not a Bible Society, for it does not translate the Scriptures; it is not a Missionary Society, for it has nothing to do with the explanation of them: but its sole object is, to assist all Societies engaged in the Translation of the Holy Scriptures into Foreign Languages.

This simplicity of object in the Society, it is presumed, should protect it from every jealousy; and, at the same time, commend it to public patronage. It interferes not with any other Society, and is in the strictest harmony with all: even should the Hibernian Bible Society, at some future period, find herself in a situation to imitate her elder sister of Great Britain, and embrace foreign objects in her principle, and bend her energies to foreign operations; still it is conceived that they would not clash, but that the Hibernian Bible Society would find in the Hibernian Translation Society a powerful and efficient auxiliary.”

**NOTICES.**

THE Annual Meeting of the friends of Unitarianism in Sussex, will, as usual, be held at Ditchling, on the Sunday preceding Whitsuntide. Mr. Horsfield has been invited to preach.

THE Annual Assembly of the General Baptists will be holden on Whit-Tuesday, May 20th, at the Chapel in Worship Street, near Bishopsgate St., London. The Rev. E. Chapman, of Chatham, is appointed to preach, and in case of failure, the Rev. R. Wright, of Trowbridge.

THE Anniversary of the Unitarian Fund Society will be held on Wednesday, 21st of May, at the chapel, Parliament Court, Artillery Lane, Bishopsgate Street, London. The Rev. Henry Acton, of Walthamstow, will preach, the Rev. James Gilchrist having declined, on account of the state of his health.

*Unitarian Chapel, South Place, Finsbury*, (adjoining the London Institution, Moorfields).—It is expected that the first stone of the New Chapel, to be erected in South Place, will be laid on Thursday, May 22, at half-past Eleven o'clock precisely. An address on the occasion will be delivered by the Rev. W. J. Fox. The building is to be completed, and opened for public worship in Nov. next.

The Annual Meeting of “The Protestant Society for the Protection of Religious Liberty” will be held at the City of London Tavern, Bishopsgate Street, at Eleven o'clock precisely, on Saturday, May 17th, when a distinguished friend of Civil and Religious Freedom is expected to preside.

***Christian Tract Society.***

THE Anniversary of this Society was held at the Old London Tavern, Bishopsgate Street, on April 24th, JAMES ESDAILE, Esq., in the Chair. We regret that the particulars cannot appear till our next number. In the mean time we beg to call the attention of our readers to the appeal on behalf of this useful institution, contained in pp. 234, 235, being strongly impressed with the conviction that it is entitled to the most cordial support.

**PARLIAMENTARY.**

**HOUSE OF COMMONS.**

MARCH 5.

***Substance of the Debate on the Church Establishment of Ireland.***

**IRISH TITHES.**

(Concluded from p. 188.)

Mr. HOBHOUSE seconded the motion.

Mr. GOULBURN rose for the purpose of giving his most decided negative to the Hon. Member's Resolutions. If, on this occasion, he felt any difficulty in answering the Hon. Member, it arose, not from

the latency of the subject, but because he felt it difficult to restrain his indignation at witnessing the attempts now made to overthrow the foundation of all public property. The effect of the present question would be to malign the Established Church, to which, from habit, as well as from feeling, we ought all to feel a strong attachment; and to involve in anarchy and confusion every principle which should be held most sacred by Parliament, particularly that of the inviolability of all public and private property, whether it belonged to the Church or to the laity. The Hon. Member, while he stated that he was anxious to place the clergy of the country upon a respectable footing, appeared to wish to place them under the ban of society, to place them in a situation which would preclude them from expressing to Parliament in the form of petition either their wants or their wishes. He (Mr. Hussey) accused the Bishops of presumption, for having summoned their clergy in order to consider of a measure which would have the effect of depriving them of those funds which were given to them for the advancement of religion and morality, and to petition the House of Commons that such a measure might not pass into a law! The Honourable Member had broadly stated that the clergy were dependent upon and subservient to the Crown. He (Mr. G.) was aware that it had been for some time the fashion to create a feeling against the clergy. He knew at the same time that what affected the Church affected the State; they were by reason as by law united, and must stand or fall together. They all recollected that period of our history, the disturbances of which ended in the death of the unfortunate Charles. At that time a general anarchy and confusion prevailed, but it would be borne in mind that those proceedings originated in attacks upon the Church. Those attacks were first directed towards Church property, they were next made against the Bishops, and higher Dignitaries of the Church, &c. The Honourable Member had appealed to the landed interest in the course of his speech: he (Mr. G.) hoped that there was not in that House a country gentleman who would agree with the plan laid down by the Honourable Member. There was no principle more dangerous and destructive in politics than that which benefited one class of society at the expense of another. The motion of the Honourable Member only went to confound all justice, and to do under another name what which was in reality nothing less than a public robbery. It was not the first time that the Church had been so

assailed, and the members of the establishment would not feel less comfortable at finding themselves as the great Founder of our doom. Of him it was said who were opposed to Christ: not sell this garment for six pence, and give the money to the poor; and give the money to the poor. Not that they cared about it because they wished that to puzzle and embarrass themselves they were unable to whom terrors they were used. He differed entirely with the Member as to the nature of property; he (Mr. H.) contended, that Church property inviolably protected as any party could be, upon that were at issue. He (Mr. G.) stated that Church property was the private estate of any that House; in asserting it was supported by some of the nobles in the country and he spoke in the present who, if he was wrong, was him. The property of the land by the tenure of particular duties—as were many other the country—but it never lay if the parties failed in those the penalty of the failure was successor of the person in the then, could the Honourable even if certain that the clergy negligent of their duty, state that the property which they should never again be applied vice of the Church? The Member mistook the nature of property altogether; it was not only for the use of the clergy for the benefit of the poor; the clergyman had been dedicated down came that great Irish modern school (Mr. Hussey) that the people must be the means of obtaining moral instruction. The Protestant Ireland had produced more than any other Christian the clergy of the Established Church to be put on a small and potentance, the House might deny any of learning and child instruction. The Honourable compared the clergy of the Scotland to the Church of St. when he (Mr. G.) compared guided individuals of one of the distinguished individuals: he saw no reason to state of the Established Church as: The situation proposed by the Hon. Gentleman contained, if



o Ireland. There was no argu-  
ch could apply to the Church  
ment of that country, to the  
of its property, to the dimi-  
its dignity, that would not ap-  
qual force to the Establishment  
ntry. On the question of non-  
re concurred with that Honour-  
tleman; he felt with him, he  
strongly with any man, that  
clergy was most necessary in  
a resident Protestant clergy  
essential to the welfare of that  
as affording the very best means  
ing tranquillity, and promoting  
vantage of the most valuable  
d he could declare, from his  
cience, that as far as the power  
ishops, Archbishops, and the  
tenant had been exerted, it had  
n knowledge been exerted to  
esident clergy; the consequence

clergy had lately been intro-  
o several parishes in Ireland,  
fore they were unknown. The  
le Gentleman, in his observa-  
Church patronage, had said that  
onage was exerted with a view  
se family and parliamentary in-  
to promote those objects of po-  
ruption, which so familiarly sug-  
selves to the mind of the  
de Gentleman. He (Mr. Goul-  
l not mean to say that there

individuals in the Church of  
connected with the first families  
ed with men who held seats in  
ie, but that was no imputation  
is propriety of their appoint-  
ess it could be shewn they were  
d on account of their conduct  
acter, or their inability to dis-  
eir duties. He (Mr. Goulburn)  
y, that the individuals who sat  
rish Bench possessed talents as  
l character as virtuous as any  
at adorned any Church in the  
he Honourable Gentleman, with  
parliamentary tactic, had moved  
ommittee of Inquiry; but no one  
abt the real object of that mo-  
d feeling, as he did, that if  
by that House it would be fatal  
terests of the Church and to the  
property, he would strongly op-  
On those principles he called  
upport of the House.

SWART defended the late Arch-  
Armagh from some charges of  
se. He said it was unfounded  
Prelate granted long leases of  
property for the benefit of indi-  
of his family, or for the benefit  
reous whatever.

. FITZGERALD (Knight of Kerry)  
f he had felt any difficulty from

the statement of the Honourable Gentle-  
man (Mr. Hume) in voting with him, he  
certainly should feel much greater diffi-  
culty to vote with the Right Honourable  
Gentleman (Mr. Goulburn) upon any  
grounds stated by him. He could by no  
means concur with that Right Honour-  
able Gentleman in the unqualified way in  
which he spoke of the Establishment.  
The Church of Ireland appeared to him  
(Mr. Fitzgerald) to stand in need of in-  
quiry and of reformation—its large—he  
might say, its enormous revenue, so dis-  
proportioned to its duties, disqualified its  
members from discharging those duties  
with that humility—that seriousness and  
perseverance which were so necessary to  
be exerted by the members of the Pro-  
testant Church in Ireland. In Ireland  
there was an incessant competition with  
the Established Church; it had to con-  
tend with an enlightened, active, learned,  
and zealous clergy, whose learning and  
whose poverty recommended them to the  
respect and confidence of their flocks; it  
had to contend with the clergy of the  
Catholic and Presbyterian religions, and  
if it were to be kept up as an instrument  
of parliamentary influence, it could not  
stand. It was the duty of the Ministers,  
whilst they professed a great regard for  
the Establishment, to bear in mind the  
fact, that the humbler members of the  
Protestant community were gradually de-  
parting from that religion, and attaching  
themselves to rival sects. Judging from  
the past, and from the very nature of the  
case, he did not hesitate to say, that if  
the Establishment uncorrected were to go  
on for a few years more in the accus-  
tomed track, there would nothing remain  
of the Protestant Church but its expense,  
its enormous establishment, its large pos-  
sessions, and its unemployed dignitaries.  
The high families who sent their mem-  
bers to take possession of its wealth,  
would naturally adhere to the Church,  
but the middle and the humble orders  
would depart from it. It would be well  
if these observations of his were merely  
speculative; but it was a fact, within his  
own knowledge, that in many parishes in  
the southern parts of Ireland, in which  
some years ago a number of Protestants  
resided, in which Protestant colonists  
were settled, that those persons gradually  
departed from the Church, and went over  
to those professions where they found a  
more active, zealous and popular clergy.  
These circumstances, so strongly indica-  
tive of the decline of the Church of Ire-  
land, led to the union of livings. To  
such an extent was that practice carried,  
that, in some instances, 4, 5, 7, and even  
to his knowledge 11 parishes were handed  
over to one individual; and even that



minister, often an absentee, neglected his duty. In such a state of things, it was not to be wondered at that the members of the Protestant religion disappeared from a Church which was known more by the splendour of its establishment and the wealth of its ministers, than by the zeal or the success of their labours. If Gentlemen were really zealous to promote the solid interests of the Protestant Establishment, how could they shut their eyes to the diminution of its numbers—to the consequent decay of its power with a clergy better paid than any clergy in Europe? Was not that a subject for inquiry? The Church of Ireland was in danger; it was in danger not from the hostility of rival sects, but from the supineness of its own members, and the abuses of its own system; from the disposition which prevailed in certain quarters to defend every possible abuse, and to refuse every species of reform. It was his most anxious wish to see that most necessary reform take place, to see that Church purged of those abuses which were the seeds of its weakness: he felt a high regard for the Church; without the affectation of a peculiar interest for religion, he would wish to see the Establishment flourish in strength and purity. He despised affectation of any kind, but cant and affectation upon the solemn and awful subject of religion, he abhorred. Anxious as he was for the interests, for the glory of the Church, he would yet be a dishonest man if he did not augur its fall before long.

Mr. PEEL said, that the Right Honourable Gentleman (Mr. Fitzgerald) admitted that there was a disposition upon the part of Ministers to select those who were most qualified to discharge the duties of the calling. Would he not then give credit to the same Ministers for a disposition to reform error, and to correct abuse? He would call upon the House not to consent to a measure founded on principles unjust, and likely to prove injurious. If the proposition were adopted, it would affect not merely the Irish Church, but the Established Church also; it was an attack upon both; and what was the situation of the Church with respect to that House? He should beg the House to recollect, that by Act of Parliament (with the policy of which he did not find fault), the clergy were prevented from having a voice in that House, that the ancient assemblies through which they were accustomed to deliver their opinions (the Convocation) had fallen into disuse, and that it therefore was but ~~an~~ <sup>an</sup> ~~the~~ <sup>the</sup> peculiar caution should be ~~exercised~~ <sup>exercised</sup> the rights of ~~the~~ <sup>the</sup> ~~Church~~ <sup>Church</sup> through which

to defend themselves. The Hon Gentleman had asked them, what Church of England? He had to that there were various opinions, to its constitution, but as to the meaning of the term. If, as the able Mover had supposed, they were the eve of voting that Quakerism be established by law, he did not know what his notions might be as to the Church of England; but so long as the Protestant Reformed Religion was the religion of this country, he should have no loss to say what the Church of England was. The definition of the Church of England was not to be sought in obscure productions: but in the solemn acts in which Parliament provided for the maintenance of the liberties of the people, they had thought it unsuitable to provide for the liberties of the Church. In the 11th volume of the Statute Book, in the 1st page, and the first chapter, in the definition of the liberties of the people in England, the Barons required, *Anglicana Ecclesia libera sit, et jura sua integra libertate, et suis iuribus.* At the Coronation of the King, not deemed unworthy of the attention of Parliament to require from the King the oath established at the Revolution, he would maintain to the Protestant Reformed Religion established in England, and that he would preserve "the Liberties and Clergy of this realm, the churches committed to their charge, and all such rights and privileges as do or shall appertain unto them of them." He denied, therefore, that the Church was to be considered as a congregation of Quakers, or as a sect of any other sect. Before the Government went into an inquiry on the constitution of the Church, they were to consider that the property of the Church was applicable to any other purposes than the maintenance of religion. It was a needless discussion to inquire into the competence of Parliament, nor should they be inclined to deny it; but of this he was sure, that on any principles on which Parliament could wisely act, they should not interfere with the property of the Church—that they could not do so without weakening the confidence in the rate property. He should not inquire into the origin or antiquity of the Church in Ireland; but when the Honourable Member talked of the stipulations of the Act of Union as the reason why he should abolish episcopacy altogether, he would ask whether the Honourable Member could prove it consistent with the Act of Union to reduce them to four Bishops and one Archbishop? The Church

Ireland was a part of the United Church of England and Ireland, and in the Act of Union (the 8th article he believed) every Bishop and Archbishop was enumerated, and the rotation in which they were to take their places in Parliament settled.

Mr. DENMAN could not consent that the House of Commons should be disqualified, by the general assertions of the Right Honourable Secretary, from entertaining any proposition which might be laid before them with a view to the benefit of the community. As to the argument deduced by the Right Honourable Secretary. (Mr. Peel) from the Act of Union, if that Act was to preserve the Establishment from any change, it would afford a reason against any change which should originate with the Government, as well as against any which should originate with the House. If on the other hand the Act of Union was not to stand in the way of Reform, there was no reason why they should not look into the subject, and afford the Government the aid of their inquiries. The Right Honourable Secretary had spoken of the delicacy which they should feel in making any attacks on the clergy, on account of their peculiarly helpless condition; as if the clergy of Ireland had no union with the government; as if the mode of distributing the patronage of the Church did not interest the most powerful persons in their behalf; as if they had not Archbishops and Bishops in Parliament to advocate their cause; as if they were not great freeholders, and had no representatives in that House. The Right Honourable Secretary had referred to the Coronation Oath and Magna Charta. He (Mr. D.) owned the reference to the Coronation Oath was alarming, and not the less so on account of the quarter from whence it came. It was the absurd construction of that Coronation Oath that had stood long in the way of a great measure of Reform, approved by all enlightened men—the emancipation of the Catholics—without which they could never hope for the peace of Ireland. The Right Honourable Secretary went back also to Magna Charta, where he found the liberties of the Church of England were secured. The Church, the Right Honourable Secretary would do well to recollect, was a Papist Church; and the liberties spoken of, liberties from the controul of the Pope, with no separation from its doctrines. The liberties of the Church were at that time secured, because, as forming an independent body in the State, it had been active in opposing the encroachments of the Crown. It was not now intended to bring those liberties into the slightest degree of jeopardy, as

the question was, whether the property of the Church might not be better administered for the benefit of the Church? In recent Acts of Parliament the principle now contended for had been recognized; as for instance, in the Curates' Bill, which went back to first principles, and took from the beneficed a share of their property to give to the laborious clergy.

Mr. PEEL explained, that he had never made the Coronation Oath an argument against the claims of the Catholics.

Mr. PLUNKETT could not suffer the first resolution of the Honourable Mover to pass, without expressing, in terms as strong as the English language would supply, and as the decencies of Parliamentary discussion would allow, his sense of the desperation and utter folly of the principles it contained. If it was true as to the Church of Ireland, it was true as to the Church of England; and if it was adopted, they would sanction the proposition that the property of the hierarchy was public property, and liable to be disposed of at the will of Parliament. Such a proposition was preparatory to the downfall of the hierarchy of the empire, and the downfall of the Hierarchy was preparatory to the downfall of the Throne. He was no advocate for the divine right or the sacredness of Church more than any other kind of property. But he was an advocate for the sacredness of all property. He spoke language which came home to the breast of every Englishman, when he said that the Church of England was an integral part of the Constitution. The Honourable Mover, however, would make arrangement as to the Church property without the consent of the Church; without the consent even of those who had the life interests in its revenues. What was the course he took? On the ground of the misconduct of the individuals, he would confiscate the property. And how would he give compensation? Why, to the individuals, while he took away the fee simple from the Church. This was "*the equitable adjustment*" of the Honourable Member, as it was the custom to call every plan of spoliation and injustice. If he deprecated this as applied to the Protestant Establishment of England, he deprecated it the more as applied to the Establishment of Ireland. The Church Establishment in Ireland, as in England, was an integral part of the Constitution, but in Ireland it was also the bond of connexion with this country. To his Honourable and Learned Friend (Mr. Denman) he felt nothing but gratitude for his distinguished and zealous support of the cause of the Roman Catholics; but he would put it to him whe-

ther it could be serviceable to that cause to mix it up with the subject now before the House? As for himself he would say, much as he regarded the Roman Catholics, devoted as he was to their cause, incorporated as it was with his very nature, impossible as it was that he should slacken in it while life remained, if he thought that its success would shake the Protestant Establishment in Ireland, he would fling it to the winds. But one of the strongest grounds on which he advocated that cause was, that he believed on his conscience, that he was satisfied on the most mature consideration, that no one object was so calculated to strengthen that establishment as the restoration of the great body of the people to their rights.

Mr. MONCK approved of the motion. He would ask whether it was decent that the Irish Church should come year after year to Parliament to demand 30 or 40,000*l.* for glebe houses and churches, before it was seen whether a part of the income of its own hierarchy might be applied to the supply of those wants?

Mr. GRATTAN said he should vote for going into the Committee. They should see how the Church worked. They had about 4 or 500,000 Protestants in Ireland. Ireland had become, in fact, entirely a Catholic country.

Mr. HUME, in rising to reply, put it to the Right Honourable Gentleman opposite if his language, or if any thing which he had said, deserved the warmth which the Right Honourable Gentleman had displayed. An attempt had been made to misrepresent his expressions, and he owed it to the House—he owed it to himself—he owed it to the cause he was advocating, to meet that attempt as it deserved to be met. The Right Honourable Secretary for Ireland had grossly misrepresented his Resolutions, by comparing them to the Act of 1640, which went to sweep away the whole property of the Church, except a poor 100*l.* He would not only say this was grossly misrepresenting him, but it was wilfully misrepresenting him, for his Resolutions say, that no injury shall be done to the vested interests of any existing individual. The Right Honourable Gentleman (Mr. Plunkett) seemed to suppose that this was the first time the question of Church Property had come before the House. But last session the question had been discussed, and he was happy to see discussion had already done good. Last session Members had talked of commutation of tithes as a profanation; but now this measure was to be brought forward by the Secretary for Ireland. Some progress, therefore, had been made, and he hoped to see more. What does the Right Honourable Gentleman say, or

rather all the three Right Honourable Gentlemen, as to the desperation of my Resolution, when they find it has the support of a Bishop, and a very learned Bishop? Bishop Watson, in a letter to the Duke of Rutland, dated January, 1797, states, "There would be no injustice in altering the value of a benefice, when it reverts to the State on the death of an incumbent." This is what my Resolution states; it has the sanction of a Bishop, who was not only a very learned, but a very honest man, which seems to be the reason why he never rose very high in the Church. He would ask (the Hon. Member continued) the Right Hon. Gentlemen, who accused him of spoliation, why did he set his seal to the Act relative to the tithe of agistment? Did he not know that a court of justice had decided in favour of the clergy; and did he not know that a Resolution of Parliament declared that man an enemy to his country who should levy a process on account of this tithe? The Right Hon. Gent. might not then be Attorney-General, but he took a conspicuous part in the management of affairs. And how can he charge me with spoliation, when he set his seal to an Act which despoiled the clergy of Ireland of 39-40ths of their property? Archbishop Boulter had declared, that the arable land of Ireland consisted only of one-fortieth of the whole, and the tithe from the remainder was taken from the clergy. With what assurance then could the Right Honourable Gentleman talk of putting me down with the strongest language? But it was the first resolution to which the Right Honourable Gentleman so particularly objected. He (Mr. Hume) was quite aware that there was a difference of opinion as to his first Resolution, which he was at present disposed to withdraw; but on the subject of the second Resolution he should divide the House. The Church Establishment, it was said, was to be kept up for the sake of morality. We must have Archbishops to keep men honest! But how did it happen that Scotland was so much superior in many of these points to other countries, when Scotland had no Hierarchy, no Archbishops? But, in truth, the clergy of Ireland were paid to promote the morality of some other people, for they were not to be found in Ireland. If they were paid, ought they not to work? But in Ireland there was in some places a congregation destitute of ministers, and there was a well-paid Church without a people!! The Right Honourable Secretary had quoted *Magna Charta*, to prove that the Church should not be despoiled, but this applied to the Catholic Church, which, according to the

of the Right Honourable Gentleman, been despoiled. Scripture had been read to-night, and he too would quote Scripture. St. Paul said in his Epistle to the Thessalonians, "If any man will not work, neither shall he eat." And all he stated was, that those clergy who would work, should not eat. An Honourable Member behind him had said, that the time of Archbishop Boulter, the testaments of Ireland amounted to one-eighth of the whole; at present they only amounted to one-fourteenth. And the whole Church Establishment was kept up for the sake of this small part of the people. His wish was to detect abuses, to apply remedies; not to spoliage the clergy. In opposition to what had been quoted from Magna Charta, to prove the sacredness of Church property, he would quote an Act passed in the reign of Edward VI., by which, for the better teaching and endowment of schools, no other method could be found than to give to the King certain churches and tithes. Such a distribution of Church property was not spoliation when it was done by Kings. Seiden had also stated, that the Church property was originally divided into four parts: "One part was devoted to the maintenance of the ministers; out of which every parochial minister had his salary; another to the relief of the poor, sick and strangers; a third to the reparation of churches; and a fourth to the bishops." The Church of Ireland

is a mere engine of Government. He would call on the House to support him on his second Resolution. If Ministers were left undisturbed, they would continue the same system they had so long acted on.

On the first Resolution being read, on which, however, no division took place, some few faint ayes were heard, while the noes broke forth in quite a burst of noise.

The House proceeded to divide on the second Resolution—

Ayes, 62—Noes, 167—Majority, 105.

APRIL 18.

*Quakers' Affirmation.*

Mr. BROUGHAM gave notice for Mr. Williams, the Member for Lincoln, that it was his intention, on Friday the 2d of May, to bring in a Bill to amend the statute of Anne, allowing members of the Society of Friends to give evidence in civil cases on their affirmation, and not on oath, and to extend the provisions of that Act to Criminal as well as Civil cases.

[Several debates have taken place, of which we shall give an account hereafter; viz. those on the Catholic Question, on the Case of Mary Ann Carlile, and on the Free-Thinkers at Edinburgh.]

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# THE Monthly Repository.

. CCIX.]

MAY, 1823.

[Vol. XVIII.]

## *Letters to and from Richard Baxter.*

(From the original MSS. in Dr. Williams's Library.)

### *From R. Baxter to Ambrose Upton, concerning Sir Henry Vane.*

THE occasion of this letter will be best explained by a passage of Baxter's in his Life and Times. Speaking of Sir H. Vane, he charges him with obscurity, and says, "This obscurity by some was imputed to his misunderstanding himself; but by others to *design*, because he could speak in when he listed: the two courses which he had most success, and the most plain, were, his earnestness for universal liberty of conscience, against the magistrate's intermeddling with religion, and his teaching followers to revile the ministry, calling them ordinarily blackcoats, coats and other names which thenoured of reproach; and those gentlemen that adhered to the ministry, they said were *priest-ridden*."

"Of my own displeasing him this is the true account. It grieved me to see a poor kingdom thus tost up and down in unquietness, and the ministers so odious and ready to be cast out, and the Reformation trodden under foot, and parliaments and piety made scorn, and scarce any doubted but that was the principal spring of all. Therefore, being writing against the papists, coming to vindicate our religion against them, when they impute to us the blood of the king, I fully perceived that the Protestants, and particularly the Presbyterians, abhorred it, and suffered greatly for opposing it; and that it was the act of Cromwell's army and the sectaries, among which I named the Vanists as one sort, and shewed that the Fryers and Jesuits were their deceivers, and under several names were dispersed among them; and Mr. Nye having told me that he was long in Italy, I said it was considerable how much of his doctrine their side brought from Italy; whereas I proved, that he was only in France and Helvetia, upon the borders of Italy, and whereas it was printed *from Italy*, I had ordered the printer to

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correct it [*fromwards Italy*], but though the copy was corrected, the impression was not. Hereupon Sir Henry Vane being exceedingly provoked, threatened me to many, and spake against me in the House, and one *Stubbs* (that had been whipt in the Convocation House at Oxford) wrote for him a bitter book against me, who from the Vanists afterwards turned a Conformist, since that he turned physician, and was drowned in a small puddle or brook, as he was riding near Bath.

"I confess my writing was a means to lessen his reputation, and make men take him for what Cromwell (that better knew him) called him, a juggler; and I wish I had done so much in time. But the whole land rang of his anger and my danger; and all expected my present ruin by him. But to shew him that I was not about recanting, (as his agents would have persuaded me,) I wrote also against his Healing Question, in a Preface before my Holy Commonwealth, and a speedy turn of affairs did tie his hands from executing his wrath upon me.

"Upon the king's coming in, he was questioned with others before the Parliament, but seemed to have his life secured. But being brought to the bar, he spoke so boldly in justifying the Parliament's cause, and what he had done, that it exasperated the King, and made him resolve upon his death. When he came to Tower-Hill to die, and would have spoken to the people, he began so resolutely as caused the officers to sound the trumpets and beat the drums, and hinder him from speaking. No man could die with greater appearance of gallant resolution and fearlessness than he did, though before supposed a timorous man: insomuch that the manner of his death procured him more applause than all the actions of his life. And



when he was dead his intended speech was printed, and afterwards his opinions more plainly expressed by his friend than by himself.

"When he was condemned, some of his friends desired me to come to him, that I might see how far he was from Popery, and in how excellent a temper (thinking I would have asked him forgiveness for doing him wrong): I told them that if he had desired it I would have gone to him; but seeing he did not, I supposed he would take it for an injury; for my conference was not like to be such as would be pleasing to a dying man: for though I never called him a Papist, yet I still supposed he had done the Papists so much service, and this poor nation and religion so much wrong, that we and our posterity are like to have cause and time enough to lament it." \*

"DEAR BROTHER,

"I am very sensible of your spiritual love, that have more care of me than I have of myself. Coll. Birch brought me a message from Sir H. V. to the same purpose as you speak; and I told him that I am incapable of returning him a particular answer, till I know the particular words that I am charged with, and their faultiness; which I also must say to you. God forbid that I should be so injurious to my own conscience as not most publicly to recant any passage, which I shall be convinced is injurious to another in any of my writings. But for the words you mention, I never did directly or indirectly affirm in any book that Sir H. V. had a hand in the King's death, or that he was in Italy (though the latter I was told by Mr. Philip Nye). That liberty for Popery should be woven into our fundamental constitution, is a thing that I shall oppose to the utmost of my weak abilities, whoever be for it; and I will be reconciled to no man's palpable errors. The Vindication is such a bundle of gross untruths, that I look on it as not concerning me. Dear Brother, I am not so destitute of self-love as to refuse any lawful means for my peace, nor I hope so destitute of grace as to deny reparation of any

wrong that ever I did any man, so far as I am capable: but if God call me to a more open testimony against the contrivances of these times, (by which I may be disobliged from some obligations to silence that are upon me,) I rest confident that the benefit of it will be greater to the church than my peace could have produced. Oh! is there any hope that a life so often reasoned from the pit, and trembling now upon the snuff, might be so happily concluded, as to be a sacrifice to ——— for a sinking church and state, and that the death that is even at the doors might be thus improved? It would be a sufficient recompence for my sufferings, if it were but that Sir H. V.'s doctrine of liberty might, at the entrance, be read by the commentary of his persecution. I am confident suffering in that cause will prove to me as comfortable as preaching, and I doubt not but it will turn to a public good, if God so order it. I rest,

"Your thankful Brother,  
"R. BAXTER.

"Conceal Mr. Nye's name.

"Interpret not this as if I were ambitious of contending or suffering, but as expressing what I think will be the worst if God shall call me to suffer in this cause.

"To Mr. Ambrose Upton, concerning Sir H. Vane."

*Letters from the Earl (afterwards Duke) of Lauderdale to R. Baxter.*

[Of Lauderdale, whose initial furnished the final letter of the word *Cabal*, denoting the detested junta who swayed the profligate counsels of Charles II., Bishop Burnet gives the following character: "The Earl of Lauderdale, afterwards made Duke, had been for many years a zealous Covenanter: but in the year forty-seven, he turned to the King's interests; and had continued a prisoner all the while after Worcester fight, where he was taken. He was kept for some years in the Tower of London, in Portland Castle, and in other prisons, till he was set at liberty by those who called home the King. So he went over to Holland. And since he continued so long, and, contrary to all men's opinions, in so high a degree of favour and confidence, it

\* *Hellique Waterhouse, Lib. i. Pt. 1, pp. 18, 19.*

may be expected that I should be a little copious in setting out his character; for I knew him very particularly. He made a very ill appearance: he was very big: his hair red, hanging oddly about him: his tongue was too big for his mouth, which made him bedew all that he talked to: and his whole manner was rough and boisterous, and very unfit for a court. He was very learned, not only in Latin, in which he was a master, but in Greek and Hebrew. He had read a great deal of divinity, and almost all the historians, ancient and modern: so that he had great materials. He had with these an extraordinary memory, and a copious but unpolished expression. He was a man, as the Duke of Buckingham called him to me, of a blundering understanding. He was haughty beyond expression; subject to those he saw he must stoop to, but imperious to all others. He had a violence of passion that carried him often to fits like madness, in which he had no temper. If he took a thing wrong, it was a vain thing to study to convince him: that would rather provoke him to swear, he would never be of another mind: he was to be let alone: and, perhaps, he would have forgot what he had said, and come about of his own accord. He was the truest friend and the violentest enemy I ever knew: I felt it too much not to know it. He at first seemed to despise wealth; but he delivered himself up afterwards to luxury and dissipation: and by that means he ran into a vast expense, and stuck at nothing that was necessary to support it. In his long imprisonment he had lost impressions of religion on his mind; but he wore these out so entirely, that scarce any trace of them was left. His great experience in life, his ready compliance with every thing that he thought would please a King, and his bold offering at the most desperate counsels, gained him such an interest in the King, that no tempt against him, nor complaint of him, could ever shake it, till a decay of strength and understanding forced him to let go his hold. He was in principles much against Popery and arbitrary government: and yet a fatal train of passions and interests, he made way for the former, and almost established the latter.

And, whereas some by a smooth deportment made the first beginnings of tyranny less discernible and unacceptable, he, by the fury of his behaviour, heightened the severity of his ministry, which was liker the cruelty of an Inquisition than the legality of justice. With all this he was a Presbyterian, and retained his aversion to King Charles I., and his party to his death.\*]

## LETTER I.

“ Reverend and much-honoured Sir,

“ Last week I received yours of the 19th July; all the trouble I shall now give you, as to my outward condition, shall be only to tell you, that you need not apprehend your application did me any hurt, for that person is so earnestly engaged against me, (if I be not misinformed,) that nothing can take him off, nor set him more eagerly on. It is a great comfort to me that you did consider me so much, and I am sure it can do no hurt. I pray God forgive him, and I hope (by God’s grace) I shall never entertain the least revengeful thought against him, but labour patiently to submit to what the Lord shall do in relation to me, knowing that all shall work together for good. My portion is not here, it is above the reach of sequestration, and the meditations of it may easily sweeten what can befall me in the way.

“ Your notion concerning Papists, in relation to the Catholic Church, is certainly right, and the only way to deal with them; for if we limit the Catholic Church to Protestants only, how can we avoid that charge of uncharitable schism which they are deeply guilty of? I am glad you do proceed to unmask that generation more and more, and if I could serve you in providing but straw to such a building, I should think my time well employed. You tell me you are promised a translation of Moulin, ‘Of the Novelty of Popery.’ As for Blondel, ‘De Primatu,’ it is a folio book (I have it in my library beyond sea; for my library is safe, and that is all hath escaped): to translate it all is too great a

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\* Life and Times, 8vo. 1809, I. 139, 140.

work for me to undertake; neither do I ever mean to trouble the world with any of my scribblings, and least of all with translations, (which is ordinarily but the spoiling of good books; the robbing of others without enriching one's-self); but if you will appoint me any chapters of it which may be of use to you, or any point handled in it, I shall most willingly translate them faithfully at least, and as well as I can, and send them sheet by sheet to you. The whole work, I think, will not be of use to you; therefore you may know the contents of any who hath and understands the book. Then be pleased to set me my task, and I shall speedily go about it. It will be to me no more trouble than to read; for I can read or write English out of French with as much ease as read or write English. If, therefore, I can thus serve you in this or any other French or Italian book, command me freely; for Spanish books I shall also make a shift. This offer is no compliment, for I shall be most really pleased to be employed by you. By being thus an amanuensis to you, I shall be more useful than any other way I can propose; besides, my respects to you are so real, and so above all compliment, that it shall be a great satisfaction to me in this or any other way to witness myself, Sir, a true honourer of you, and

"Your most affectionate, real  
friend and servant,

"LAUDERDAILL.

"*Windoor Castle, 17th August, 1658.*

"To the Rev. and much-honoured  
Mr. Richard Baxter, Minister  
of the Gospel

"At Kidderminster."

#### LETTER II.

"*Windoor Castle, 20th Sept. 1658.*

"Reverend and much-honoured,

"Yours of the 7th came to my hands on Thursday the 16th late; and the diligence I have used since to procure the book, in order to my obeying you, hath been the reason of my delaying my answer. Friday was spent in seeking for the book at Eton, and I was amazed not to find it in some good libraries, especially seeing one of the owners of a very good one

does understand French. On Saturday early I employed a servant to London, who was as unsuccessful day as I have been here. In Church-yard it was not to be ready bound. Always he had morning borrowed it for me, have it here; it is Mr. Bates'!

As the choice you have made to do you this inconsiderable was an effect of your justice, (my time may indeed better be so give me leave to understand effect of your friendship to me if you suffer by the choice by doing it so well, I must appeal friendship for a pardon; so assure you, I do undertake it as well as any friend you have, I shall as well as I can, and by God's grace I shall endeavour to give his sense faithfully. I have looking on his preface, and him apologise for his true *Basileus, King*, (where an *E* is meant,) and *Isaacus, sacerdos* way will be more tolerable and therefore I mean to take is, not to trouble myself nor y polishing the English of it, but to give you the author's true in any intelligible word which best, and which first *venerit* is. Neither will I spare the English more than Blondel has the French: where he renders dot, I will do so too, (for I am as good English as it is French in a word, I write for you; if it intelligible to you, I hope; excuse me if I do not care for my English. Before I saw it I did intend to have followed method, but now I will do contrary. For in the last place you an account of the sum of the contents and seeing I find it well put will in the first place transcribe contents, which I shall, God send to London translated then. And while I am expecting what parts or sections you will choose proper for the purpose, I am going on in satisfying your queries. But when you have tented, I shall entreat you to the sections which you are most desirous to be satisfied in, and I will send them first. Be confident I shall be diligent as I can, and therefore wish you may not put out your

till you have what you desire out of Blondel. Spare not my pains, and use nothing to me like compliment; I am a plain man, and be assured of this great truth, that I honour you so really, that I am hugely pleased to do you service, and I will vie with any body in my respects to you. Nay, I intend more; there is a French book, in two volumes, folio, entitled, 'Of the Liberties of the Gallican Church;' it is above twelve years since I saw it, but I have heard it exceedingly commended; and if I be not mistaken, there are many authentic testimonies in it against the Pope's usurped power. It was written, as I remember, by a French President, and when I was a dealer in books, (for now I am but for small ware,) it was very dear, which spoke it much esteemed. I have also sent to London for those two volumes, and at idle hours I shall run over the contents of them, and acquaint you with them. For I desire that you may have all the helps you can before your book comes out; you may expect answers, and therefore do not hasten. Pardon me if I be not so quick as you expect, and believe it I shall strive to conquer my natural laziness.

"I have read your answer to Pierce, wherein you fully satisfy me of Grotius being a Papist. I was at Paris acquainted with Grotius; he was there Ambassador for Sweden in the year 1637, and though I was then very young, yet some visits passed among us. My discourse with him was only in Humanities, but I remember well he was then esteemed such a Papist as you call Cassandrian, and so did Cordesius esteem him, who was a priest. The owner of that great library, now printed in his name, with him I was also acquainted: he was a great admirer of Grotius, an eminent enemy to Jesuits, and a moderate French Papist. This opposition of Mr. Pierce makes me expect you will have more from that sort of men; and therefore to justify what you say of the new-fashioned bishops of this isle, I shall desire you to send for a book entitled, *Considerationes Modestæ et Pacificæ Controversiarum*, per Gul. Forbesium, S. T. D. Episcopum Edinburgensem. It is newly printed at London. In it you will see Popery enough, if the defending images, prayer for dead, a new-fashioned purgatory

and the mass to be a propitiatory sacrifice for living and dead, if these be Popery. I have looked but an hour into it. It is set out by an excommunicate Scots Bishop, now living in Edinburgh under the shadow of the English army. If you be called on any more, this book will help to justify your charge. I intended to have told you how I have escaped a very uneasy remove lately, but this is too long already. Be pleased to tell me how I shall address your papers to you; and direct mine to be left with Peter Cuninghame, at his house in Duke Street, near Lincoln's Inn Fields, London, and they will come safe, I hope, and speedily to,

"Sir,

"Your true friend and servant,

"LAUDERDAILL.

"To the Reverend my much-honoured Friend,

"Mr. Richard Baxter,

"Minister of the Gospel

"At Kidderminster."

"(In *Birmingham Post*.)"

### LETTER III.

"Reverend and much-honoured,

"You shall here receive the contents of that book. I have been as diligent as I could in hastening it to you, for I shall do no more until I hear from you. Now you will easily know what is in the book, and you can better choose what is fit for you. Be pleased, therefore, to send me word what section you pitch on: do but design the chapter, the section and the heads of it, (according as it is here,) and I shall with all the speed I can send it to you. Blondel, in his Preface, gives his reasons why in dealing with Card. Perron he begun with the second part of his book. 1st. Because that was the most elaborate, most cried up and fullest of collections beyond all the rest of the reply. 2dly. For vindication of the honour of Jesus Christ, the Head of the Church, whose office, in the decline of the last ages, hath been so much invaded. 3rdly. Because most of the Papists, who have dealt in controversies of late, set themselves chiefly to maintain the interest and the grandeur of the Pope, which they set within the body of religion, as Phidias did his own picture in the centre of that buckler

which sustained the statue of Minerva. From hence he concludes that the jealousy of that great and formidable interest being the principal hindrance of the restoring the ancient faith of the Catholic Church, and spiritual peace among her children, whosoever desires to procure effectually that restitution must first discuss the pretensions of the Court of Rome, inquire into their beginnings, and make all Christendom remark the long and dangerous consequences. For these reasons (he says) he begins with that part of the Cardinal's book which does concern the primacy. And in the Preface he hints at some of the heads of his work, and gives an account of his translation of some citations (of which I gave you a touch in my last letter on Monday last, late). Now, let me say a word or two as to my translation. I shall not repeat what I said, nor say more for my retaining the words *sacerdot* and *pontif*, wherein I follow my original. I do the same in the word *episcopat*, and for this reason, because *bishoprick* in our language regards rather the benefice nor the office. I do retain the French word *deference*, because I cannot in one English word express the full meaning of it, for it is not so much as *submission*, and it is more than *acknowledgement*. You will find one harsh expression in the second page, cited out of Prosper, 'Dungeon of Religion,' but I knew not how to help it, for it is the same word in the French, only *dongeon* in French signifies also the strongest part of any fortress, which may serve for a retreat in any extremity, which may be the signification here intended. In the title of the 26th chapter, I translate as I found it, *Letters formed*, which it seems was one of the designations of the Communicatory Epistles, which anciently went betwixt bishop and bishop (of which Blondel, in the examination of that chapter, discourses at large). You will find in one or two places that French word, which is in Latin *restigium*, translated by me *restige*, which I rather choosed than *footstep*, because it is the mark of the footstep there meant. But I shall rather expect your pardon than trouble you more about such faults as I have in this, and may in the remnant commit in my translation; for I do not mind the polishing of it; all I

intend is faithfulness, which, by God's grace, I shall answer for. The rest you have goodness enough to pass by, and I do only intend it for you.

"In my last, I told you I had scaped a troublesome remove, and it was this: the day before the late Governor died, it did please his Council to order me forthwith to be removed to Warwick Castle, which would have been very grievous to me to be again hurried into a strange place, and nothing is more inconvenient for a long journey than want of money, (a disease I have long been under,) but I bless God my wife prevailed to get the order recalled. So here I am, and shall be ready to go on in obeying you. Liberty I do not expect.

"Together with my scribbling, receive a copy of a sermon, which was given me by the author, who is a pretty man, my neighbour, and, I think, my good friend. He gave me more copies, and allowed me to send one to you, and I have many times heard him express a great respect to you.

"In my last, I desired you to send me word by whose hands I might convey the papers to you, that they may not miscarry, and I desired you to send any letter for me to London, and there appoint it to be delivered to Peter Cunninghame, at his house in Duke Street, near Lincoln's Inn Fields. This I do because your last was ten days by the way, and I doubt was opened, for the seal was spoiled.

"I am, most heartily,

"Sir,

"Your real friend and servant,

"LAUDERDAILL.

"Windsor Castle,

"23 of September,

"1658.

"For the Reverend and much-honoured

"Mr. Richard Baxter,

"Minister of the Gospel

"At Kidderminster."

#### On the Remission of Sins.

SIR,

Penzance.

I AM truly obliged to you for making me so liberal an allowance of room in your valuable pages for my reply to Mr. Acton, (pp. 142-147): my remaining remarks I will endeavour to compress as much as possible. There are two points in



which those who are of your correspondent's way of thinking appear to me incorrect. The first is, that they abandon the use of scriptural terms, or even disapprove of them. An instance of this occurs in Mr. A.'s paper. He hesitates to acknowledge any such doctrine as that of redemption by the blood of Christ. To reject the use of scripture terms is in general inexpedient, even where the sense is retained; but too often it arises from the sense also having been really abandoned, and the terms having therefore become inappropriate for expressing our ideas. And this leads to my second ground of complaint, namely, that the sense of the language of Scripture is unduly lowered and limited by your correspondent's mode of interpretation. This is done by denying the immediate and proper connexion, by Divine appointment, of the death of Christ with the forgiveness of sins, and recognizing no other than such as may be traced in the natural course of intermediate events, losing sight of that great moral propriety which the Divine Being saw, and has declared there to have been, in such a method of reconciling the world unto himself. In addition to my former arguments, I think I may illustrate this case by another, to which our Lord also himself compares it. "As Moses," said he, "lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on him may not perish, but have everlasting life." The Israelites had sinned through their unbelief, and were perishing by the bites of the venomous serpents; but at length it was the will of God to pardon them, and deliver them from the consequences of their transgression. A brazen image of the fatal reptile was ordered to be raised on high, that whoever had faith to regard it might be saved. Vainly shall we in this case endeavour to trace any efficacy that such a means could have had towards their forgiveness; we may safely say that it had no natural efficacy whatever—none was wanted; the forgiveness of sins is a sovereign act of God, and what he requires is a moral propriety in the circumstances and manner in which he dispenses it. Such a moral propriety his wisdom, no doubt, discerned in the mode here chosen for pardoning

the Israelites, and such, we may be assured, in an eminent degree, was found in the steps of the Christian redemption.

I have now stated and illustrated what I apprehend to be the Scripture doctrine: I have represented the death of Christ as an event appointed by God as being proper in order to the forgiveness of sins. We might now inquire into the reasons of this appointment, the grounds on which the propriety of such a transaction rested. But I will own that on this point I am disposed to say but little: the Scripture enters into no explanations; our private opinions cannot therefore have much authority or much importance. It was not necessary to the Jews of old to know why Jehovah directed Moses to erect the serpent for their deliverance; nor can it, I conceive, be necessary for Christians now to know the counsel of the Almighty, in adopting that particular method of redemption which the Gospel discovers. We may be deriving the highest spiritual improvement from the death of Christ, without being ourselves aware that it was with a view to this very end that he suffered for our sins. So, if a man believes, he is justified by his faith; but it is comparatively of little importance whether he knows this doctrine or not. However, I am far from intending to discourage serious inquiry into the reasons of this Divine appointment, so far as they can be discovered. On the contrary, I deem such inquiry edifying and useful, and therefore in a former paper proceeded to point out those salutary and seasonable lessons, naturally flowing from the death of Christ, which I thought might, in part at least, have been the grounds on which Infinite Wisdom adopted this method of reconciliation. But neither in this have I been so fortunate as to satisfy your worthy correspondent. I am greatly surprised, I must own, that he should find a difficulty in admitting that such an event as the death of Christ tended to establish the Divine authority. When I contended that it did so, I meant that it tended to produce that fear of God which deters from transgression. Can it be necessary to enlarge on such a point as this? Where then is the force of that warning, "He that despised Moses's



law died without mercy; of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant with which he was sanctified an unholy thing? Or that other, "Pass the time of your sojourning here in fear, forasmuch as ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ"? Judging by my own feelings, I should say that nothing can impress the Christian with so deep a dread of sin as the spectacle of the cross of Christ; and if this be the case, how does it not maintain the Divine authority? And why may not this tendency be among the chief reasons for its being appointed to introduce the dispensation of remission? There appears to me an evident moral fitness in such an arrangement.

There is one passage in my paper on which your correspondent has animadverted, I think, not unjustly; I mean my parable, if I may call it so, of the father forgiving his child. Due consideration would have led me to see that our Lord himself had done the same thing which I was aiming at, infinitely better. The illustration I attempted was unsuitable, because the nature of the mediation of Jesus is not such as occasions a moment's delay or impediment in the reconciliation of a returning penitent, but on the contrary, has anticipated repentance, invited the sinner to return, declared the Father's love, and opened wide the gates of mercy. In this particular, therefore, I willingly stand corrected, and am happy thus to derive increase of light from friendly controversy.

In the discussion of the present subject it is usual to agitate the question, in what sense our Lord's death was a sacrifice for sin; whether literally, or only figuratively. Bishop Magee is of the former opinion. He says, "If the formal notion of a sacrifice for sin, that is, a life offered up in expiation, be adhered to, nothing more can be required to constitute it a sacrifice." Here I think we meet something of that inaccuracy, if not sophistry, which is so common in this writer. A sacrifice, literally speaking, is essentially a religious rite. The writer could hardly have been unaware of this; but to have noticed it would

have spoiled his argument. Now the death of Christ had no resemblance whatever to a religious rite: it was a judicial proceeding, a punishment inflicted by the civil magistrate for an alleged crime. To say, therefore, that it was a sacrifice strictly speaking, seems to me an abuse of language. Moreover, had it been literally a sacrifice, it would have been a human sacrifice, a thing which God abhors. But while I thus agree with those who say that the death of Christ was a sacrifice only in a figurative sense, I think that the force of the figure is not always justly apprehended. Any great expense is indeed sometimes called a sacrifice, as we say, "a sacrifice of time or labour:" but the idea of expense or cost is not that, I conceive, which will satisfy the sense of many passages of Scripture, and especially of the train of argument pursued in the Epistle to the Hebrews. A sacrifice for sins was literally a certain kind of rite, appointed by God to be performed as requisite for remission. Now in transferring the term to Christ, the leading ideas must still be retained: the death of Christ was not indeed a rite, but is yet said to have been a sacrifice because it was providentially appointed as requisite for the forgiveness of sins. This I apprehend to be the true view of the subject: but some have said that the sacrificial allusions of the New Testament were used merely in accommodation to Jewish ideas. This I shall not deny; they were the form in which the common Christian doctrine was most conveniently inculcated on the Jewish believers. But what of this? The truth was the same, however expressed; and why may we not gather that truth as well from expressions primarily addressed to the Jews as from any other parts of Scripture, if we only take care to interpret them correctly? But especially, when we cite these passages merely in confirmation of evidence derived from other parts, I can conceive no reasonable objection to their testimony. I make these remarks principally with a view to the Epistle to the Hebrews. The writer, exclusively addressing Jews, uses language which he would not have adopted in writing to Greeks; but still, if what he says be true, it must be so to us as well as to them.

The authority of this book is certainly not such as alone to establish a doctrine, but it is assuredly great enough to afford no mean confirmation to that interpretation of other parts which it favours.

Your correspondent comes to a conclusion from which I feel myself obliged very seriously to dissent. "What then," he asks, "becomes of the Scripture doctrine of redemption by the blood of Christ?" He confesses that, according to his views, it comes to nothing, which is just what I have been endeavouring to shew: he says, "that it cannot be justly said that there is any such doctrine in the Scripture." As we have already been engaged in reviewing the testimony of the Scripture to this point, I shall not revert to it now; but if Mr. Acton be correct in this assertion, I know not how any doctrine is to be found in Scripture, for it seems insufficient that it be repeatedly stated in its very terms, and still more frequently in words of parallel import; in short, that it occurs in almost every book of the New Testament. But let us now turn to your correspondent's own view of the subject. He states it thus: "The doctrine of the Scripture is this, that if men repent of their sins, and turn unto God in contrition of heart, and bring forth fruits meet for repentance, he is always mercifully disposed to forgive their past transgressions, and to restore them to his favour; and that Jesus is the mediator between God and men, by whom this joyful assurance has been proclaimed and confirmed to the world." Now, undoubtedly, all this is the doctrine of Scripture; I deem every syllable of it true, in the most unqualified and absolute sense. But where is there any inconsistency, if I add another clause, and say, *that the Divine Wisdom required that Jesus should previously submit to death, as the most proper way of his dispensing this great forgiveness?* I do not, therefore, regard such views as your correspondent's as false, but as inadequate; as too limited and reduced, as incommensurate with the real ends and reasons of the death of Christ, as unfolded in the Scriptures.

It is hardly necessary for me to observe, that through the whole of the foregoing argument, I have reasoned

on the simple Unitarian hypothesis of Christ's being by nature a man, and not a pre-existent spiritual being. I consider this view of his person as the doctrine of the gospel, and perfectly consistent with that of the propitiation or atonement for sins, as explained above. To conclude, may the Father of Light so guide us all, *that we may do nothing against the truth, but for the truth!*

T. F. B.

*Essay on Truth.*

(Concluded from p. 219.)

5th. **O**F moral truths. As all moral truths have their origin in the relations which subsist between man and man, it is evident that it will be necessary, in the first place, to ascertain what those relations are before we can determine what are, and what are not, moral truths. But, to enable us to accomplish this, much previous observation and investigation is required. It will be necessary not only to examine ourselves in a most careful manner, to mark all our various desires and propensities, and how these desires and propensities manifest themselves in our actions, but we must likewise observe the actions of others, and mark all their various modifications in every possible situation. This being done, the next step is to compare our own with the observed actions of others, and on finding from this comparison that other men act in the same manner as we ourselves would do in similar circumstances, we necessarily infer that other men are similar to ourselves, and are actuated by the same desires and propensities. This being established, by considering how we would act, or how we would wish that others should act by us, in any given situation, we know how others would act, or how they would desire us to act, in the same situation. By thus pursuing our inquiries, by considering what objects are desired by others as well as ourselves, and by observing the present constitution of things, we cannot fail to discover that no man can enjoy the advantages arising from the society of others without sometimes sacrificing his own inclinations to their wishes; that mankind are inclined to retaliate upon him who injures them; that we are

desirous of pleasing those who contribute to our happiness; that he who contributes to the happiness of others employs the most certain means of increasing his own; that it would contribute greatly to the happiness of mankind in general, if every one would do to others as he would that they should do to him; that it is the interest of every person to do so, &c. It consequently follows that a prudent man, one who takes an extensive and enlightened view of what constitutes his true interest upon the whole, will regulate his conduct accordingly.

Now, if we examine the evidence on which we assent to the truth of these moral maxims, we shall find that it is of a much more complicated nature than in any of the foregoing kinds of truths. We know our own desires and propensities by consciousness and memory; we become acquainted with our own actions as well as the actions of others through the medium of our senses; and it is by our senses that we determine that our own actions are similar to those of other men in similar circumstances; and, lastly, the inference that other people are actuated by similar desires and propensities, and will act in a similar manner with ourselves, evidently rests on the two metaphysical maxims that equal effects must have equal causes, and that equal causes must produce equal effects.—Hence the evidence on which we assent to the truth of the above moral maxims is compounded of consciousness, memory, the testimony of our senses, and of the evidence for the truth of that class of maxims which were examined under the article metaphysical truths.

6th. Of religious truths. As all truths of this kind originate in the relations which subsist between man and his Maker, the first thing must be to determine what those relations are; but, as it implies a manifest contradiction to suppose that any created being can fully comprehend the nature and powers of its Creator, it follows that the utmost we can expect to arrive at in this case is to discover a few of the most obvious of those relations.

Every man is firmly persuaded that ~~there once was~~ a time when he himself, or any other particular individual, had no existence: he must, therefore,

have had a Maker, and this Maker must have been possessed of power and intelligence sufficient at the least to produce him. As it implies a contradiction in terms to suppose that there can be more than one being which exists necessarily, or is self-existent, it follows that this being must have been the origin of all things; and consequently his power and intelligence are the sources of all power and intelligence. This being must likewise be a benevolent being: for if we examine all nature, not even a solitary instance can be adduced of any contrivance, the principal object of which is to produce pain and misery, while almost innumerable cases might be pointed out where the manifest *intention* is to produce pleasure and happiness. Indeed, every class of creatures seem placed in those circumstances most congenial to their nature, and best calculated to secure their happiness. From the mighty monarch of the ocean to the smallest animalcule, we perceive such evident marks of health, activity and liveliness, as must convince us that life, even in the stormy deep, is crowned with many enjoyments. If we extend our inquiries from the tawny tyrant of the forest in the burning plains of Africa to the grim polar bear enveloped in continual snow, from the stupendous elephant to “the poor beetle that we tread upon,” we every where discover evident traces of paternal care and tenderness. The eagle soaring amid the clouds and the sleek mole in its burrow are both provided for according to their natures. When we hear the lark caroling its morning lay, the nightingale pouring forth its midnight melody, and myriads of insects humming their evening hymn, is it possible to believe that all this enjoyment is merely accidental, that the great Author of it had no intention to produce happiness, that he is not a benevolent being?

If we prosecute our inquiries, we shall find that health, the greatest blessing in life, is so generally diffused through animated nature as to be deemed the natural state of every living creature: and when we consider the amazing number of parts of which the body of any creature is composed; that all these parts must have been arranged in one particular order and

other; and that provision must have been made for retaining them in this order before that state, which we call health, could be produced in any creature whatever, can it be any wonder that there are always a few individuals that do not enjoy health? The only wonder seems to be that any one should enjoy it. Indeed, it appears absolutely impossible to account for the general diffusion of health on any other supposition but this, that a degree of power and wisdom far above our comprehension, directed by benevolence, which extends to every living creature, must have been exerted by the great Giver of life. This conclusion will be considerably strengthened by reflecting that the organization of our bodies is such as to have a natural tendency to rectify any partial derangement of its parts; that where the derangement is too great to admit of being perfectly restored, it is so ordered that custom alone has a natural tendency to lessen the pain attending it, that many things which, at the moment, were considered as great misfortunes, have really been blessings in disguise; and, lastly, that hope which closes the wounds of present pain and suffering has been given to us. And if we take into consideration the circumstance that even those parts of the present system of things which at first sight appear to militate most strongly against this supposition, when properly examined, either become arguments for it or at most are neutral, the conclusion that the Supreme Being is a benevolent being becomes quite irresistible.

Again, as we are entirely dependent on his power, and cannot possibly avoid detection if we do any thing contrary to his will, does it not necessarily follow that it is our interest to endeavour to please him? But when we reflect that his benevolence induces him to care for us, even as a father for his son, ought we not to feel love and gratitude for such endearing kindness, and to make his will the rule of our conduct, to endeavour to obey him in all things? These are a few of those maxims which have been called religious truths.

This brief view of the subject, and the mode of arriving at the conclusion, will, I believe, be sufficient to show that the evidence for the truths

connected with natural religion has the same foundation as the evidence for moral truths; with this difference only, that it requires a much more extensive examination of the works of nature to enable us to draw correct conclusions.

But to be satisfied of the truth of divine revelation, to be a Christian from conviction and not from prejudice or the force of example or education, requires a still more varied and extensive view of things. The existence of the Supreme Being must be firmly established as before; that he is powerful, wise and benevolent, must be shewn to be probable. The state of mankind at distant periods of the world must be inquired into. The insufficiency of reason, in the early ages of mankind, to serve as a guide, and the wisdom and goodness of giving to man more explicit directions by which to regulate his conduct, and of setting before him stronger motives to action, must be clearly shewn. The necessary tendency of these directions, if followed, to increase his happiness, must next be made to appear. And, lastly, the evidence that such directions were actually given, and have been preserved uncontaminated by any foreign admixture, must be carefully examined.

Before I quit this subject, allow me to observe, that, even supposing an individual after the most diligent inquiry should not be able to give his assent to the truth of revelation, it by no means follows that he reaps no benefit from it; for, if the truths revealed be of such a nature that reason, although it did not of itself discover them, decidedly approves of them when thus brought to light, such truths have evidently all the force of the dictates of natural religion and are equally binding, and consequently he thus becomes possessed of additional lights to guide him in the paths of virtue and happiness. And this circumstance clearly shews of what incalculable advantage revelation may have been, even to those parts of the world where it is not received as of divine authority.

Having finished the examination of the various kinds of truths, and of the nature of the evidence on which we give our assent to them; we are better prepared to appreciate the value

of truth in general ; to point out the advantages we derive from a knowledge of each particular kind of truths ; and the almost incalculable benefits which arise from the whole taken collectively.

When we view man, in the savage and civilized states, we can scarcely bring ourselves to believe that he is the same creature. In the former, we behold him a wanderer, without a home and almost naked, exposed to all the fury of the contending elements, or sheltering himself perhaps for the moment under the branches of a tree, in the cleft of a rock, or in some damp and dreary cavern. Driven by his wants, we now see him attacking some wild animal, probably at the risk of his life ; and then gorging himself like another beast of prey. The noblest pleasures, those arising from the society of his fellow-creatures, are almost entirely unknown to him ; and, indeed, he appears scarcely capable of enjoying them. From his situation, he almost necessarily becomes reserved, gloomy and suspicious in his disposition ; impatient and irascible in his temper ; ready to take offence, and slow in forgiving it : retaliation is by him deemed justice, and the most sanguinary revenge, enjoyment : dreading an enemy in almost every one he meets, he is in a continual state of warfare with others ; and must be constantly upon his guard, to preserve himself, even in this miserable state of existence. While, on the other hand, let us examine our own situation. Sitting by a cheerful fire, enjoying the company of our friends, or partaking, perhaps, of a comfortable cup of tea, and amusing ourselves with friendly chat or instructive conversation ; we hear the “ pelt-  
ing of the pitiless storm ” without, but feel none of its effects. Should the pleasures of a fine evening tempt us to walk abroad with a companion, we are at full liberty to enjoy all the beauties of nature : we ramble about without even thinking of danger : we are not haunted by the chilling dread, that some unseen enemy may perhaps be lurking near, and ready to burst upon us, when we are least aware of it. All is peace both without and within, unless we ourselves, by our own misconduct, disturb the tranquillity of the scene.

This amazing difference, between the *external* circumstances in which man is placed in savage and civilized life, naturally leads us to inquire into its cause ; and a very little reflection will be sufficient to convince us, that it is entirely produced by the different degrees of knowledge which he is possessed of in these two states. It must be evident, that no man could exist without knowing some physical truths, that is, without knowing the nature of some things ; for if he had no knowledge of those bodies which he devours to satisfy his craving appetite, he must, in a very short time, either be poisoned, or perish for want of sustenance : and it is from this cause, from not being acquainted with a sufficient number of these facts, or physical truths, that the ignorant savage is so frequently in danger of the one or the other. But view man, in civilized society, when possessed of all the resources arising from the knowledge and combination of physical and mathematical truths ; and we shall find his power has become so great and extensive, that you would think him almost omnipotent. Every thing is made to serve his purposes : all nature appears to be subservient to him. The majestic horse and the mighty elephant have become his servants ; the lowing herds and bleating flocks supply him with food and clothing ; from the insignificant silk-worm, as well as the enormous whale, he draws warmth and comfort : every creature, from the cooing dove to the roaring lion, is made to contribute to his pleasure or his profit. His own bodily powers indeed are still very limited ; but see him mounted on the stately courser, and he literally outstrips the wind. View him armed with the various mechanical powers, and we see him raising immense masses, tearing rocks to pieces, or whirling them through the air at his pleasure. Neither the strength of the rhinoceros, nor the fleetness of the antelope, can protect them ; he sends the messenger of death after them, swift and resistless as the bolt of heaven, and they lie stretched at his feet. At one time we see him rolling along at ease in his chariot, and at another, skimming on the surface of the deep, making the winds and the seas to serve him. Behold him mounting in the air, and



sailing along on the wings of the wind, leaving the eagle in its boldest flight far below; or penetrating into the bowels of the earth, and from its dark recesses bringing forth the means of light and splendour. Nor are his physical powers alone increased; his mind seems to expand as the means of extending his inquiries become enlarged. We this moment find him measuring the claw of a mite; examining the curious and wonderful mechanism displayed in its construction; or meditating on the power which could supply it with all its minute bones, muscles, tendons, veins and arteries; and the next instant, perhaps, he is engaged in determining the figure and magnitude of the earth; or in drawing down the thunder-bolt from the clouds and examining its nature and qualities. Whilst a Black or a Priestley is investigating the properties of some invisible fluid; a Herschel is perhaps determining the orbit of the Georgium Sidus, or ascertaining the place of some telescopic star, at such an immense distance, that even its light requires centuries to reach us. On one hand, we may perceive a Dalton, a Davy or a Berzelius engaged in examining the minute changes which take place in bodies, or in comparing the atoms of which they are composed: while, on the other, a Newton or a La Place is employed in measuring the distances and magnitudes of the sun and planets, or in weighing them as it were in a balance.

These are a few of the effects, resulting from a knowledge of physical and mathematical truths: but astonishing as they may appear, they are of trifling importance when compared with the benefits which we derive from the knowledge of moral and religious truths, provided we regulate our conduct by them. That an acquaintance with physical and mathematical truths increases our power to an astonishing degree, must be acknowledged by all; but it by no means follows, that it necessarily increases our happiness: for, if we employ this power improperly, we shall only be enabled more effectually to torment one another. It therefore follows, that our happiness does not so much depend upon the degree of knowledge which we possess, as upon the use we make of it,—upon the manner in

which we conduct ourselves. But we can only learn how to conduct ourselves as we ought to do, by making ourselves acquainted with moral and religious truths. So that our happiness depends upon our practising those rules, which we deduce from this knowledge. It is from this source, that we derive the cheering expectation, that this short and uncertain life shall not terminate our existence. It is the "still small voice" of these truths, that raises in the mind the enchanting hope that we may, nay the ecstatic conviction that we shall, be happy through the endless ages of eternity, if we follow its directions. When we are once fully satisfied that "all things work together for good" to those who obey its dictates, the sharpest arrow in the quiver of adversity falls blunted to the ground, and, instead of murmuring or repining under our trials, we bless the hand which directs our present sufferings. These are the animating hopes and convictions that render life happy and death not terrible; which support the sufferer in his last struggle, and enable him in triumph to exclaim, "O grave! where is thy victory: O death! where is thy sting?"

If such be the fruits arising from the knowledge of these various kinds of truths, when this knowledge directs our actions; it must surely be a mark of true wisdom to endeavour to acquire it, and to make it the rule of our conduct. This, I apprehend, is a truly philosophical conclusion, legitimately deduced from the premises, and in perfect unison with the advice of the wise man, when he says, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding."

H. A.

Hackney,

May 7, 1823.

SIR,

AS all established maxims are founded on general experience, and a reference to experience enables us to form an estimate of their value, it seems not a little extraordinary that *example and experience* should be disparaged by theologians when treating of the motives to morality. I know it has been usual to take a very contracted view of the term "experience," when applied to scriptural evi-



dence, for no other reason than because it has been used in controversy, in opposition to the adoption of implicit faith. If the principle contended for by Hume could fairly be presumed to mean the personal experience of an individual inquirer, independently of the knowledge previously accumulated to his hands, it must be acknowledged that an argument founded upon it would not carry much weight; but nothing can be more plain, I think, than the sense which the expression is intended to convey, and in which in candour it should be understood. If, for instance, I were to use the term in the course of a discussion on a subject so general as theology, I should certainly deem it uncandid in an opponent to construe it as my own personal experience, instead of the general experience of mankind. The term undoubtedly admits of a particular as well as a general application, but is it fair on that account to put a construction upon it which the writer could not intend? Do we not, in fact, refer to the experience of the ages of civilisation that have gone before us upon every practical occasion? And is it not our endeavour to make youth acquainted with the history of the progress of knowledge from the earliest states of society, in order that he may derive benefit from *past experience*? And I would now ask further, with this explanation of the word, whether those who first misrepresent and then deny the argument of experience as a criterion of evidence in theological and moral controversy, what preferable guide a novice can call to his aid in the formation of an opinion—to qualify him in judging of the utility of a rule of conduct—or in balancing the probabilities of an historical fact?

S. C.

SIR,  
I AM one of many persons who have been much gratified by the proposal of your correspondent *Hellenistes* (pp. 205—207) to make the study and use of the Greek language a striking characteristic of Unitarians; but like many others, too, I feel the want of information on the best method of pursuing that study. As it is only by unassisted effort that I could hope to attain its grammar, and ability to read Greek

ever help I might even for a correct pronunciation or any other least the Repository would give best introductory books hints on the most rational studying Greek, much to the value of his exertions. To persons ignorant of it, be gratifying to learn a good English and Greek.

That projected by Dr. not, I believe, yet appears  
IND

*An Essay on the Nature of Sacrifices under the and the Influence of Ideas and Language them had upon the Law New Testament. By Henry Turner.*

THAT the Mosaic law connected in a very important degree with the Christ, will not be denied: the most essential principles of religion were common to the labour of the Christ would have been greatly it had devolved upon the first restorers of the religious truth. The Jews though tinctured with heathenish sentiments of mankind, which did befit them for the office of the world, had been in circumstances to diffuse of their religious tenets. The Babylonish Captivity dispersed them; and had time, powerfully confirmed an attachment to their institutions, and an abhorrence of the persecutions which frequently experienced from the party of the Ptolemies, to secure the aid of such by adopting towards them favour and toleration. Of the Jews settled in Judea the government was enjoyed, with the entire

d to the preservation of tranquillity amongst those led to their yoke. Thus the Jews indulged that propensity had become natural to monopolize; establishing their place of worship in every place of their nation were settled this way it came to pass, some of Christ's appearing, of worship were practised their religious tenets known the whole world, so that not a province, not a colony in the whole empire, the dogmas of the Jews, with the selytes connected with not to be found. From what it will appear, that as to the pre-eminence of the temple, in religious privileges, should belong the honour to the world its great Teacher, so, the providence of God only ordained that, in the temple they should establish in the temple country such a test against the prevailing corruption, as should be believed: the more candid and among the Gentiles, and good ground-work for the teachers endowed with superior persuasive doctrines spirit.

then, was in such important subservient to the introduction of a system of religious faith, the salvation of mankind, only deserves to be regarded by the Christian with sentiments of respect and affection. These may, however, be carried to the authority of Jewish precepts urged beyond their due should not be forgotten, the Mosaic institutions were promulgated for a temporary dispensation, and had beauty and expediency from what is seen in this light. If considerative of the permanent of true and acceptable religion may greatly mislead us, then but be precarious and authorities. Nor does it increase detract from the wisdom of the divine Author, to suppose that the people could never be the builder, a false will naturally be

composed of temporary materials; and the wisdom of its construction appears not in a needless solidity, and an unsuitable magnificence, but in its being fitted to answer the purpose most simply and at the least expense. So that if it had not too much the air of a paradox, we might affirm that the less there was in the Mosaic institutions that had a reference to the permanent principles of religious faith and practice, or that commended itself to approbation, independently of local and temporary propriety, the more evident would be the proof of their divine original. The platform of the Jewish Church was too narrow, too much limited by distinctions of nation, family and district, to demand or even to admit of the incorporation of perfect and irreversible principles of religion: and we need no other proof of the imperfection cleaving more or less to the whole Mosaic dispensation, than its being founded on a principle of exclusion and monopoly.

It is hoped that we may now be able to meet an argument which is usually adduced in support of certain views respecting the design of sacrifices under the Mosaic law, which lies at the very threshold of our subject. The argument is this, that Jewish sacrifices can on no other scheme be accounted worthy to have been divinely instituted, but must be abandoned by every man of sense as absurd and unmeaning ceremonies. But if the estimate which we have made of the Mosaic institutions be correct, it follows that it ought not to be considered as any difficulty or objection in the way of their divine authority, even if we could discover no solid nor satisfactory method of explaining their design. Nothing is more probable than that observances calculated for the use of a rude, carnally-minded people, three thousand years ago, should to us appear unnatural, unintelligible and devoid of beauty and propriety. But would it, therefore, have become the All-wise Father and Governor of men to have been the author of a dispensation which they could not have appreciated, and from which they could derive no benefit? Indeed, it is a remarkable instance of the degree in which attachment to a system may be indulged, that any

person should be so unadvised as to lay the entire stress of the argument, for the divine origin of Judaism, upon an alleged reference of some of its prescribed observances to Christian tenets; and should so far commit the cause of revelation, as to avow that the Mosaic ceremonies were in themselves unreasonable and ridiculous, and only to be defended upon the ground of their being typical and prospective.

We shall presently examine the merits of the theory in recommendation of which this extraordinary position is hazarded; but, in the mean time, it is well to expose the folly of attempting to put a stop to all dispute by a threat of consequences: an old and much practised manœuvre of theologians: to set up a scare-crow at the threshold of their argument, and to threaten the abandonment of the cause of God, and the loss and alienation forsooth of their puny services, if every item of their interpretations be not accepted as infallibly true and orthodox. How presumptuous thus to commit the ark of God to the hazard of being overthrown by human unskilfulness!

If some acquaintance with the history of mankind, and their slow progress in spiritual understanding, have prepared our minds, by a genuine humility, for taking a judicious view of the nature and design of Judaism, we shall not expect to find it a stupendous and magnificent institution, embracing a number of refined and lofty sentiments, but shall think it reasonable to assign easy and palpable meanings to its rites and observances, as most suitable to the circumstances of those for whom they were intended: and we shall be inclined to think that any symbols, obscurely representing distant events and metaphysical tenets, must instantly have lost their proper effect and purpose, if introduced among a people so gross in their conceptions, and so little disposed for spiritual or metaphysical inquiries.

These considerations may serve to guard us against drawing hasty conclusions from any apparent puerility or unreasonableness in the Mosaic ceremonies, according to any given scheme for explaining them, and judging of them by the standard of that more brilliant revelation of divine

truth, which has since arisen to enlighten the world. We have seen how this method of judging has carried some theorists into one extreme: there is an opposite extreme, which appears to originate in the same prejudice. For others, seeing no good reason to believe that the Mosaic ceremonies were appointed with a view to typify the leading features of the Christian dispensation, have concluded that the general fabric of Judaism was strictly of human invention, and that when the Almighty entertained the design of preserving some of the primary principles of true religion from the corruption and oblivion in which they were in danger of being overwhelmed, he thought fit to incorporate them in a system of external observances, borrowed and selected from those which had naturally arisen, and were generally prevalent. Thus in kind compliance, it is thought, with prejudices and customs which had sprung up in the infancy of the world, no one knows how, God was pleased to bestow an outward frame on the Jewish religion, which was calculated to conciliate the attachment of those for whom it was designed, though it was not strictly of divine origin, nor altogether worthy of the Divine mind.

It must be confessed that many great names in the Jewish and Christian Churches have given authority to this opinion. And yet there are some material objections to it. First, it is adopted from an idea, that to suppose the Deity to be the Author of an imperfect and temporary frame of religious worship would be derogatory to the absolute perfection of his character; but is it not so, in a higher degree, to conceive of him as leaving it to his creatures to devise modes of worship which he afterwards adopted? Must it not reflect upon his providence to suppose that he left them without guidance or instruction, in respect to so important a subject? It is surely more agreeable to sound judgment to conclude, that as soon as the Almighty discovered himself to mankind, he instructed them in a mode of worship which would be acceptable to himself, and at the same time edifying and intelligible to them. Indeed, at their first creation, men must have been so helpless and so incapable of directing them-

even, that it is difficult to draw any line between direct revelation and natural impulse; so that primitive custom (if recorded on good authority) may be deemed nearly synonymous with divine institution. Corruption would soon, however, change the state of things; primitive custom would become perverted and depraved, and when a proper occasion presented itself, it surely could not be unworthy of God to restore the purity of ancient observances, or to appoint new ones, adapted to the progressive condition of the human race, or to their increased danger of being seduced from their obedience to him.

Secondly, although there is nothing in Scripture which can be said positively to forbid the supposition of the human origin of sacrifices, yet, if we attach credit to the Mosaic record, it seems highly reasonable to infer from their early and frequent mention, and from their being evidently accepted by the Almighty in the case of Abel, Noah and Abraham, that God himself was the original author of this mode of worship. For it cannot well be admitted that the marks of divine favour and acceptance would follow such acts of worship as were unauthorized and self-invented.

Being assured, then, that God himself was the author of these institutions, and at the same time aware that he gave them only a limited and conditional propriety, and that he hath now entirely superseded them, we might here rest satisfied, and might deem it superfluous to bestow minute attention on the particulars of such obsolete ordinances, were it not, that the frequent allusions to them which are met with in the New Testament, have naturally given them fresh consequence in the eyes of Christians, and have led to their being generally regarded important and legitimate authorities for the determination of doctrinal questions in the Christian church.

This circumstance makes it necessary to go into an inquiry that might otherwise be thought one of mere curiosity, and to look through the ceremonial institutions of the Jewish law, for the purpose of observing whether any traces can be discovered of a prospective reference to the articles of Christian belief. For certainly every

judicious person must admit that some such declared and original testimony in the records of Jewish law is wanted to furnish proof of this position.

The language of comparison and allusion employed in the New Testament, can scarcely of itself demonstrate the solidity of such a position as this, that the Almighty thought proper to enact an elaborate and multifarious system of religious ceremonies, for the especial purpose of bestowing a shadowy existence upon events and doctrines which were afterwards to receive all the confirmation of a clear discovery, a glorious display of miracles, and a signal increase of spiritual knowledge and understanding. If we cannot in the original record of the Jewish ceremonies discover the remotest allusion to that subsequent event, of which it is argued they were merely emblems, it may reasonably be inferred that there is no inherent nor divinely instituted correspondence between them, but only such a resemblance as might make it natural for persons who were familiar with the former, and interested in the latter, to compare them together. Now since a very slight and fanciful resemblance would be sufficient to suggest comparison, nothing can with any certainty be concluded merely from the use of sacrificial language in the New Testament.

#### *Description of the Mosaic Sacrifices.*

Hitherto we have spoken generally of the Mosaic Institutions, (though with a special reference to such of them as related to divine worship,) we must now confine ourselves to more exact views of those parts which are to the purpose of the present inquiry.

The distinct subject of our present inquiry is the nature of sacrifices under the Mosaic law; and it will not be required to take particular notice of every thing that may be included under the notion of Jewish sacrifices, but only of such as are conceived to allude to the person and office of Christ.

Several definitions of the meaning of the word sacrifice, as employed in this connexion, have been proposed; but without canvassing their respective merits, we shall adopt one given by Dr. Outram in his Treatise "*De Sacrificiis*," printed, London, 1677.

"Sacrificium apud populum Hebrum, ejusmodi sacrum erat, quod cum Deo oblatum erat, tum ritè consumpta erant, quæ ritu divinitus instituto interempta, cremata, aut effusa, aut ad epulas sacras adhibita essent." A sacrifice, with the Jews, was any thing that being offered to God was by some appointed ceremony dispatched and consumed: that is, "by some rite of divine appointment, slain, or burnt, or poured out in libation, or used in sacred festivals."

The words *תנובה* and *תודה*, (to which correspond the Greek *σπονδαί* and *δῶρα*, the Latin *oblationes* and *dona*) offerings and gifts, are the most general words used to express sacrifices amongst the Jews. These words, however, are sometimes employed to express other things besides religious offerings, and also things which were indeed offered to God, but kept entire for his service, and therefore not to be reckoned sacrifices. Every gift to God was not a sacrifice. Nothing was accounted such, except it was brought to the door of the tabernacle, or to the corresponding altar of the temple, as an offering to God, and then or afterwards consumed according to some prescribed method. And hence, as Dr. Outram has observed, "neither the Levites, nor the vessels set apart for sacred uses, are wont to be regarded as sacrifices, although the word *תנובה* is applied to them, and they were expressly offered to God. The same is to be understood of the scape-goat, which, after being offered to God before the altar, was carried away alive into the wilderness."

But of those things which were both offered, and by a rite of divine appointment consumed, (which alone are usually considered as sacrifices amongst the Jews,) some were taken from inanimate things, and some from different species of animals; but all, of either description, were chosen from such as compose the food of man. And for this reason, (says Dr. Outram,) that God willed that such things as are concerned in the support of life, should be given to him as their Lord and Bestower. Those which were taken from inanimate things, (commonly distinguished by the name of unbloody sacrifices,) were by the Hebrew word *תנובה*, which corresponded

to the Latin, "*furta, dona*." Those taken from different species of animals, (termed bloody ones) were usually called *זבחים*, corresponding to the Latin, *victimæ*, or *hæc*.

Next as to the circumstances and rites by which the Mosaic sacrifices were attended: these were various and modified in different cases; the following may be considered as universal concomitants.

*First*, Things offered in sacrifice, whether taken from animate or inanimate nature, were not only to be of a useful and salutary kind, but also of the kind without blemish or defect.

*Secondly*, They were to be offered in no other place but at the door of the tabernacle. There was one great altar for the sacrifices of all Israel.

*Thirdly*, The offerer was always to bring his own sacrifice to the altar to the Lord, and by some significant ceremony to point himself out as the offerer; as, by laying both his hands on the head of the victim, if it was an animal sacrifice, and in general by laying it himself, and witnessing the offering ceremonies, which it was the duty of the priest to perform: or if it was a meat offering, by presenting it in the appointed manner before the priests, who were to burn part of it upon the altar.

*Fourthly*, It is generally agreed that one of the acts preparatory to the ritual consumption of a sacrifice was the presenting of prayer or verbal addresses to God, in suit corresponding to the particular nature of the sacrifice. These prayers were pronounced when the hands were laid upon the head of the victim.

That sacrifice was always to be accompanied by prayer is probably true, their being used in Scripture as interchangeable terms. As in Prov. "The sacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight." So when Solomon had finished the temple at Jerusalem, which was intended for the greater splendour of the sacrificial worship, in his prayer for the dedication of it, he particularly mentions a number of cases in which prayer and supplication should be offered, but never mentions the sacrifices themselves, doubtless to accompany them.

The Jewish commentators have

ished us with several forms of prayer recently made use of; but in transcribing them here, I should anticipate what I propose to make the subject of distinct consideration, namely, the design of sacrifices under the Mosaic law. It will be sufficient to adopt the remark of the learned author already quoted, that it is highly probable that the prayers which were wont to be uttered by the side of the victim, had reference to the same object as the victim itself. Outram, Lib. i. c. 15, § 2.

Lastly, The priests ministering at the altar, were required to be free from corporal blemish, and to be purified by water and the use of various ceremonies from all uncleanness or ceremonial pollution.

(To be continued.)

*Account of the Establishment of Presbyterianism in Manchester.*

No. V.\*

*Apr. 20, 1623.*  
SEND you farther extracts from the Register of the Presbyterian Synodical meeting in Manchester.

W. J.

*The 33d Meeting at Manchester, June 12th, 1649.*

"2. A letter of excuse from Mr. Jones, and it was accepted.

"3. Mr. Benson and Mr. Clayton appeared, their excuse was accepted, and they promised to attend y<sup>e</sup> Classe at aftertymes.

"6. A letter to be sent unto certain of the Inhabitants of the parish of Rostourne, which formerly appeared against Mr. Adam Martindale.

"8. John Taylor and John Hilton do undertake to bring in sufficient witnesses (to make good the exceptions whereupon their petition for a new election of Elders at Ouldham was grounded) the next Classe at Manchester, the seconde Tuesday in July next.

"9. Whereas the Parishioners of Prestwich have presented a petition to this Classe, expressing their desire to have Mr. Isaac Allen for their Pastor, this Classe returns them this answer: that untill Mr. Allen

give satisfaction concerning his taking y<sup>e</sup> nationall Covenant, and doe either cleare himselfe to bee free from malignancie, or give sure satisfaction in that point as they shall thinke meete for the removeall of y<sup>e</sup> scandall bee lyes under in that respect, and shall also testifie his readinesse to concurre in the present Church government, they cannot give way to the approveall of him as the Pastor of the Church at Prestwich.

"11. A day of thanksgiving to be on Thursday, the 21st of June instant, for the supply of corn, the seasonableness of the weather, the safe and free returne of our Ministers, the late seasonable victorie God hath given our brethren in Scotland against the malignants there, and for preserveinge these parts from the infection, and preventinge the ravage of it in the places where it is.

"12. A letter delivered to this Classe, expressing the desires of sundry of the Inhabitants of the Parish of Rostourne to have Mr. Adam Martindale for their Vicarr."

*"By the Provinciaall Assembly at Preston, May 1, 1649.*

"1. Resolved upon the Question, That intimation bee given to everie Classe, that this question is to be discussed, the next Session of the Provinciaall Assembly, viz. Whether the children of grossely ignorant and scandalous parents, so known to bee, as alsoe of Papists and excommunicates, as alsoe bastard Children, are to be baptized.

"2. This Assemblie, upon consideration of the account given in by the Delegates of the Classes, concerning the condition of their respective Classes, accordinge to a former order given out by this Assemblie, solemnly admonisheth the severall Classes within this province, that each of them within their respective bounds, put on, and execute with all vigor and dilligence, the discipline of the Church, and for that end that they use all meanes within the uttermost extent of their power, to procure the settleinge of congregationall eldershipps and their acteing in everie congregation, and the due observation of their Classicall meetings by the members thereof, both Ministers and Ruling-elders, and

\* For No. IV, see Vol. XVII, p. 732.



everie one of them, and that what obstructions they meete with, and cannot possibly remove, they make knowne by their Delegates to this Assemblie, upon their first opportunity.

"3. Resolved upon the question of the meeteing of anie number of a congregation on a weeke day, whereof there hath not beene publicke notice given before to the congregation, is not a sufficient assemblie wherein the sacrament of Baptisme may regularly be administered.

"4. Resolved upon the question, that everie Classis, and other Judicatory, is admonisht to bee carefull in proceedinge without delay after suspension of a delinquent, and upon his persistencie to excommunication.

"5. Resolved upon the question, that where there is a libertie for the Church publickly to convene, private communions are not to bee allowed or practised.

"7. In consideration of the heavie judgment of God beinge upon this County by famine, and alsoe by pestilence in some parts thereof, and in regard of other troubles and dangers upon us, it is judged necessary, and accordingly ordered, that a publicke fast bee observed in every congregation within this province, with solemne and earnest seekeinge unto God for the aversion of the said judgments and evils, and this to bee on the 4th Tuesday in this instant month of May."

*"The 34th Meeteinge at Manchester, July 10th, 1649.*

"4. John Hilton, one of them that did undertake to bringe in witnesses to make null the election of Elders at Ouldham, appeared and brought no witnesses; whereupon the Classe orders that the Elders elected for Ouldham come in the next Classe to bee examined.

"5. Twoe letters beinge this day received by this Classe from some gentlemen in Cheshire, one from the Baron of Kinderton, and another from some other gentlemen of the parish of Restorne, whereby it appeared that there would bee some demurre made to Mr. Martindale's ordination, and Mr. Martindale not beinge willinge to stay so long a tyme of delay as hee apprehended would thereby bee occasioned to his satisfaction, did desire

himselfe unwillinge to proceed farther in this Classe touching ordination.

"8. It is ordered that a course of catachiseinge bee foote in every congregation minister in this Classe, and sembles Catachisme to be And that the ministers and every congregation use their voure to bringe all the men their respective congregation knowledge of the Christiane any way whereby they can best about, as they can agree themselves.

"9. It is agreed that every ouse, scandalouse person with severall congregations, though doe not offer themselves to the Sacrament, shall bee dealt by there severall eldershipps, censures of admonition and sion, in order to excommu upon there contempte."

*"The 35th Meeteinge at Manchester, August 14th, 1649.*

"5. Agreed that a publick humiliation bee kept at Manchester upon Wednesday next, the August instant, in regard that hand of God is thus fully against us, in a violent fever, small poxe.

"7. Wee the Classe at Manchester upon the desire of severall Members of the Congregation lingbrooke, doe give our appoyntment to Mr. George Tomson, to the may receive the benefit and endment of the Sequestration."

No extracts are made from "36th and 37th Meeteinges," consist of matter similar to what been already selected; except mentions to George Grimshawe to be before the next Classe.

*"By the Provinciaall Assemblie at Preston, the 18th and 19th September, 1649.*

"2. Resolved upon the question that a child born of Papist presented to baptisme by a person or persons of the Protestant amongst us, the said persons takeinge the education of the child the said faith, and the parents those who are otherwise interested in the child's bringinge up, con-

the said undertakers soe educateinge the child, may be baptized in our churches.

"3. Those persons beinge delegated to bee Members of this Assemblie, and beinge absent, or not continueinge dureinge the Session, are admonisht of their default, and the admonition is to bee delivered them by there respective Classes at their next meeteinge."

[In the margin.] "None of the first Classis.

"4. The Assemblie earnestly exhorteth the Members of the severall congregational and classically Presbyteries to renewe their endeavours in their disciplinary duties within their respective Charges, and to attend constantly their classically, congregational and provincial meetings, and to suffer no discouragements from any disaffected partie to weaken their hands in that worke. The Elders of the third Classes are more particularly exhorted herein."

No extracts of sufficient interest can be made from the 38th Meeteing; but it may be observed, that the deputies from the congregational Elderships are more numerous, and from a greater number of churches than at first.

*"The 39th Meeteinge at Manchester, December 11th, 1649.*

"George Grimshawe declared himselfe willinge to give publicke satisfaction to the congregation for the great sin of Incest, before the next Classically Meeteinge at Manchester, and the congregation is to have notice of it, the Sabbath before he manifest his Confession.

*"The 40th Meeteinge at Manchester, January the 8th, 1650.*

"6. It is agreed that George Grimshawe give publicke satisfaction to the congregation, the next Sabbath-day, in the church of Manchester, betweene neene [nine] and tenn o'clocke in the aforenoone.

*"The 41st Meeteinge at Manchester, February 12th, 1650.*

"3. George Grimshawe made publicke acknowledgment—accordinge to order."

Nos. 4 and 5 contain orders of summons to be sent to Mr. John Leake,

the preacher at Prestwich, and Mr. Robt. Symonds, Minister at Shawe Chappell, to attend the next Classe.

*Account of the Dutch Jews; with a Hymn by Da Costa, who is said to have lately embraced Christianity.*

(From "The Inquirer," No. IV.)

THE Spanish and Portuguese Jews, from whom the most distinguished of the Dutch Hebrew families are descended, were renowned among their nation for their superior talents and acquirements, and we believe maintain even to this day an almost universally admitted pre-eminence. Under the tolerant and comparatively enlightened Mahomedan conquerors of Spain, their property was protected, their toleration was encouraged, and their persons loaded with favours. Their writers boast with delight and enthusiasm of "the glory, splendour and prosperity in which they lived." Their schools in the south of the Peninsula were the channels through which the knowledge of the East was spread over western and northern Europe. Abenezra, Maimonides, and Kimki, three of the most illustrious ornaments of the synagogue, rank among the Spanish Jews. Throughout the twelfth and thirteenth centuries, while knowledge among Christians seemed at the lowest ebb, the catalogue of Hebrew writers is most extensive and most varied. Mathematics, medicine, and natural philosophy, were all greatly advanced under their auspices; while the pursuits of poetry and oratory adorned their pages. They obtained so much consideration, that the ancestors of almost every noble family in Spain may be traced up to a Jewish head.

The fifteenth and sixteenth centuries are crowded with every calamity which could afflict a nation, pursued by all the blindness of ignorance and all the hatred of infatuated and powerful malevolence. Their sacred books were destroyed; their dwellings devastated; their temples razed; themselves visited by imprisonment and tortures, by private assassinations and extensive massacres. When the infamous Fifth Ferdinand established or re-organized the Inquisition in Spain, the Jews were among its earliest victims.

Two hundred thousand wretches were pursued by fire, sword, famine and pestilence, and he who should offer them shelter, food, or clothing, was to be punished as a felon. Of those who fled to the mountains, many were murdered in cold blood, and others died miserably of hunger. Of those who embarked, thousands perished with their wives and children on the pitiless ocean. Some reached the more hospitable regions of the North, and preserved the language and the literature of their forefathers; yet the epoch of their glory seemed departed, and the names of the Arbabanel, of Cardozo, of Spinoza, and a few others, glimmer only amidst the general obscurity. The Jews, as a people, appeared wholly occupied in selfish worldliness, scarcely producing such a man as Mendelsohn, even in a century, and claiming for him then no renown in his *Hebrew* character.

The Jews seemed to have partaken of the general character of the age; and scepticism or incredulity took their stand where ignorance and superstition had existed before. Yet the changes which had been extensively in action in the religious and political world, could not but produce some effect upon their situation. They had become too important a part of society to be passed by without notice; while their wealth and their great financial operations gave them extraordinary weight. They have been courted by Kings, ennobled by Emperors. All the concerns of States have been obliged to turn upon their individual will. They have become, in a word, the very monarchs of the earth, deciding the great questions of peace or war; the arbiters, in truth, of the destinies of man.

But it is not in this point of view that we mean to consider the Jews; nor are these "lords of the ascendant" the individuals among them that interest our affections or excite our regard. The revival which we contemplate with delight is the revival of those old and holy associations which seemed buried in the abyss of worldliness, of that enlightened, that literary spirit which gives the promise and is the pledge of brighter and better days. We see the young tree of truth and inquiry springing up in the waste. Its roots strike deep, its branches spread

widely, it shall gather the people under its shade.

We know of nothing more to nothing more sublime, than things with which an intelligent Jew must review the past and while he anticipates the future of his race. That history as he deems it will end, in triumph and in glory. Yet mists and desolation envelop all the immediate records. With what glowing emotions must he trace origin and the progress of the religion, which he and his fathers professed through trials sharper than the fiery furnace, for which they have suffered, and millions died! With Israel the living covenant, and them "his chosen, his peculiar people." Miracles and signs and wonders cover all their early wandering light, fair as the milky-way across the arch of heaven. For them the pillar was reared in the desert, and for them the column of fire dispelled the gloom and the terrors of the night. Amidst thunderings and lightnings, and the voice of the trumpet in the presence of God, their law was promulgated; the bitter waters of the wilderness were made sweet to them; and fire fell from heaven as the nightingale. Well might they shout, with their triumphant leader, "The Lord is with us, strength, and our song, and our salvation!"

Then come the days of darkness and they are many. The glory of the temple is departed. They are scattered like chaff among the nations. Opprobrium and insult hunt through the earth. Shame and suffering bend them to the very lowest depth of misery. All the cruelties that ferocity can invent; all the infatuations that furious blindness can generate; all the terrors that fanaticism can prepare, are poured upon their unsheltered heads. War is proclaimed for their extirpation; yet their race is preserved. Those who hate and persecute one another unite to torture them. Exile, imprisonment, death,—these are the fruits of their woes. Why should torture be drawn? the soul is lost in the contemplation. Those who are gathered to their fathers

Stilled are their sorrows and their joys.

Next, a few dim rays play across the path of time. Civilization and freedom, gathering the human race beneath their wings, and protecting them all by the generous influence of a widely-pervading benevolence, raise the race of Israel to their rank among the nations.

Then, hidden in the deeper recesses of futurity, what visions of splendour are unveiled! The gathering of the tribes, Jerusalem, the glorious temple, their own Messiah;—but the thoughts falter, the spirit is troubled. Yet “the mouth of the Lord hath spoken it.”

Under the influence of thoughts like these, Da Costa must have composed the hymn of which we venture to give a translation. It breathes, it burns with all the blended emotions of pride and indignation; of recollected and anticipated triumphs; of hope deferred that sickeneth the heart; of confidence; of despair; of virtue wounded by contumely, and true nobility insulted by contempt: there is a spirit roused by a contemplation of injustice, and a sense of wrong soaring from eloquence to sublimity. Such minds as these would redeem from heavier bondage. Such compositions are a pledge of the regeneration of a people. The Hebrew harp is hung upon the willows no longer.

ISRAEL.

*Dabit Deus his quoque finem!*—VIRG.

Yes! bear—confide—be patient ever

My brethren of the chosen race!

Whose name oblivion blighted never,

Whose glories time shall ne’er efface:

Vanquish the Atheist’s desperate boldness,

Shame the presumptuous threats of hell!

The age’s apathy and coldness—

Ye are the race of Israël.

Their blood who were, in years long faded,

Allied to God, ye bear within;

And ye are still, although degraded,

Ennobled by your origin:

Ye o’er all nations elevated,

God’s earthly treasure, hope and claim,  
His favourites, his first-created.....

O let us still deserve the name!

O sunk in shame! in sorrow straying!

Ye sinn’d—now suffer and atone!

In agony and exile praying

For that bright land ye call’d your own.

Ye from God’s beaten track departed;

Poor homeless pilgrims wand’ring here;

His arm abandon’d you, proud-hearted!

To trembling helplessness and fear.

What prophets have foretold comes o’er us;

The sceptre from our grasp is torn;

Our rank and glory fade before us;

Our godlike kingdom given to scorn.

We, chosen erst from chosen nations,

Now writhe beneath the scoffer’s rod;

Bare to the meanest slave’s vexations,

We, who were subjects once—of God!

Ah! safety, comfort, all are reft us,

Exil’d by God’s almighty hand;

Nought of the glorious Orient left us,

Our true—our only father-land!

Far from our sires’ remains—ill-fated,

The abject race of Abraham weeps;

His blood, in us degenerated,

Now thro’ a crumbling ruin creeps.

Redeemer! Sire! be our defender!

O! turn not from our prayers away:

Give Israel to her early splendour,

Or let her joyless name decay!

No! Hopes deferr’d and memories vanish’d

Our trust in Thee could never bow;

We are the Hebrews still—tho’ banish’d,

Thou art the Hebrews’ God—e’en now!—

Yes! thy Messiah, soon appearing,

Shall burst these bonds of slavery;

Thine anger-mists again are clearing,

Our day of victory is nigh.

A heavenly flame is brightly soaring

Behind the clouds of earthly woe:

Shout, Israel! shout, with joy adoring,

Your Prince’s—Saviour’s advent show.

Lion of Judah, roar and greet him,

Hail his majestic march once more;

Come, Adam’s race! with blessings meet him,

And rank again as rank’d of yore.

Announce him from on high, thou thunder!

Bend your proud heads, ye hills around!

Fall, kingdom of deceit, asunder

In ruins at our trumpet’s sound!

Behold the long-expected gladness!

Salvation’s morn again appears;

The need for suffering, scorn and sadness,

The citadel ’gainst foes and fears.

1. Definition of the Problem  
 The first step in the scientific method is to define the problem. This involves identifying the specific question or issue that needs to be addressed. For example, a researcher might want to know the effect of a new drug on blood pressure.

2. Formulation of a Hypothesis  
 A hypothesis is a statement that predicts the outcome of the study. It is based on existing knowledge and theory. In the example of the new drug, the hypothesis might be that the drug will lower blood pressure.

3. Designing the Study  
 This step involves planning the research. It includes deciding on the methods, procedures, and participants. For the drug study, the researcher would need to decide on the dosage, the duration of the study, and the number of participants.

4. Collecting Data  
 Data collection is the process of gathering information. In the drug study, this would involve measuring the blood pressure of the participants before and after taking the drug.

5. Analysis of Data  
 Once the data is collected, it needs to be analyzed. This involves using statistical methods to determine if the results are significant. In the drug study, the researcher would use statistics to see if the blood pressure was significantly lower in the group that took the drug.

6. Conclusion  
 The final step is to draw a conclusion based on the results. If the data shows that the drug significantly lowered blood pressure, the researcher would conclude that the drug is effective.

The investigation reported in this paper is a part of a larger study of the role of the family in the development of the child's personality. The study is being conducted by the Department of Psychology, University of California, Los Angeles.

[illegible]

If the mineral on the mountain on which the bird was perched the leaves, and the bird, and the surrounding cup-  
ped out, so that if he were again  
perched on a branch, or a cluster of  
leaves, the bird would remain uncon-  
cerned by the light, the

[illegible][illegible]

The same action is the  
+ E a meter for me  
while the form and manner  
is different. While seen  
something of a significant  
that looking but does the  
supposed appear to be  
would naturally be shown  
words. The sentence with  
that were he to be seen to  
their disbelief would give a

If any mountain were as  
Jerusalem, it might rather be  
to be the "exceeding high  
Matt. iv. 8, which was the  
visionary temptation, and to  
disciples, at least, knew the  
been "carried by the spiri  
appeal would at least be pe  
striking.

I conceive, be safely either the ascension, many solitude in the ended to in the words as can it be admitted and cold interpretation rian expositors, rests or reasonable foundation which, extension into an allegory of intimate inter-stands open to the frigid insignificance your correspondent. to suppose that this is connected with, n, his preceding dis-ject of this discourse his Messiahship, or he Christ; but, rela-be appointed medium life and immortality" ight to light." n of the context will, enable us to ascertain a controverted text little short of de-

metaphor from the ad multiplied on the erts of himself, not the "bread of God," itual food from hea-is the "bread which orld;" that "a man and not die." The inued and repeated, rms, through vers. 54, 57, 58. Though ing his discourse in his general meaning, for the benefit of illing to understand y disposed to accept ficient evidence; for the words, "Whoso ath eternal life," by lause, "and I will the last day." The s thrown out in vers. w, is it not natural e would have made o his own personal h is the pattern and resurrection of the al life? How is it or, that, in so accu-aborate a series of predictive character, is great fact that he s," or leader, "of

life," and illustrated by a plain and open declaration that he would raise his followers from the dead, accompa-nied, moreover, by an allusion to his crucifixion, ("the bread which I give is my flesh, which I will give for the life of the world,") he should forbear a more distinct allusion to the circum-stance of his own resurrection, by which the "giving of his flesh for the life" of mankind might be elucidated, and which he would naturally appeal to as the test and the proof of the truth of his words and mission?

But this strange omission has not been made; for, by a natural process of reasoning, he passes directly from the announcement of a general resur-rection to that of his own, which was to precede it and confirm it. He cor-rects their incredulity, and strengthens his previous asseverations, by an appeal which they would not at that time understand, any more than they un-derstood his making himself the anti-type of Jonah, but which they were to understand afterwards, when the fact had explained the prophecy: "Doth this offend you? What if ye shall see *the Son of Man* ascend up where he was before?" Will ye then doubt that "my flesh is the bread of life, which I will give for the life of the world," when ye shall see "the Son of Man himself ASCEND UP OUT OF THE GRAVE, AND STAND AGAIN UPON THE EARTH?"

EBION.

Clapton,  
May 9, 1823.

SIR,  
I AM one among several of your readers who were well acquainted with your valuable correspondent Mr. Cooper, while he was a student in the Unitarian Academy, the dissolution of which, from the failure of pecu-niary support, is a just *opprobrium* to that class of Unitarians whose opu-lence has found a safe harbour, amidst the wrecks suffered by so many of their neighbours. I then had frequent occasions to observe Mr. C.'s diligent preparation for a station of public usefulness, and I was well aware of the pure motives with which he ac-cepted the offer of a benevolent West-India proprietor, who, with a com-passionate feeling, worthy a pupil and a munificent friend of *Wakefield*, but



without his correct judgment, determined on the hopeless project of uniting the iron and the clay, mental liberation and corporal bondage, the gentle accents of Christian instruction and the horrid echoes from a driver's whip.

I have taken no small interest in Mr. Cooper's communications to your pages, as the result of his mortifying experience, well knowing the judgment, integrity, and entire absence of all angry feeling, by which they were dictated. I was, therefore, not a little surprised to find that the truth of his relations, as, also, his conduct and his motives, had been publicly impeached. The proceedings in the House of Commons, on the presentation of the petition from Southwark, on the 27th of March last, I happened not to have read, but received the first information on the subject from Mr. Cooper's letter (pp. 231—234). Still further to explain that letter, you will, I dare say, allow me to quote the following extracts from the *Morning Chron.* No. 16829, which Mr. C. says he had "not at hand" at the time of writing.

"Sir Robert Wilson said it was impossible, without the greatest pain, to read the recital which the petition contained, on authority of the most respectable nature, of the inhumanity with which Slaves were treated in the West Indies. It was impossible to reflect, without the greatest pain, that near a million of our fellow-creatures were every morning awakened from their slumbers by the echo of the horsewhip, and were then driven like cattle, or worse than cattle, to be employed in the severest labour at the discretion, or rather at the caprice, of a tyrannical overseer. It was stated in the petition, that a very respectable individual, who had been a Missionary to one of the islands, declared that he had never seen a Black who did not bear on his flesh the marks of the severe infliction of the whip [*hear, hear!* we believe from Mr. Bright]. The Honourable Gentleman cried *hear, hear!* but he (Sir R. Wilson) would read the paragraph in the petition. [This the Honourable Member did, and it was to the effect of the statement which he had just made.] Was it to be endured, that in the presence of the House, a man of his rank and fel-

low-creatures, without any consideration of feeling or humanity, should continue to be treated as if they were senseless and material objects? That the wife should be separated from the husband, the mother from the child, and sold for the payment of the debts of the profligate and re-thinking master? Such was the degraded condition in which the Slaves were placed in our colonies, that any crime or atrocity on the part of a white man would go unpunished, if committed in the presence of Blacks only, whose evidence was not receivable in a court of justice. There were many other circumstances of similar oppression, but it was not his wish, or that of the petitioners, to exaggerate the facts of the case. All that they wished was, to call the attention of Parliament to the indispensable necessity of interference.

"On the motion for bringing up the petition,

"Mr. Bright was impelled by a strong sense of duty to notice the gross exaggerations which the petition contained; such, for instance, as that there was not a Negro on whom the marks of the lash were not visible. He was perfectly confident, that if the allegations of the petition were strictly examined, they would be found to contain much more falsehood than truth. As to the character of the individual, to whose authority the petitioners referred, he knew nothing of it. But it appeared that he had been sent out as a Missionary to his estate, by a benevolent Planter, who had proved the humanity of his disposition by reducing the labour which used to be performed by his Slaves a fourth. After having been so sent out, what did that person do? He was there three years, and he complained that he had been able to preach to the Negroes only eleven times a-year; but preaching was not the way to do them good. His duty was to have visited them, to have seen to their wants, to have relieved their necessities. The individual in question, however, had too much spiritual pride to do any thing but preach; and yet it was on the authority of such a man that the petitioners called on the House to believe the allegation of their petition.

"Mr. W. Smith said he was very much inclined to follow the advice

Right Honourable Gentleman," Canning, who wished not yet to raise the question,) "though the verbal attack of an Honourable Gentleman, (Mr. Bright,) in a sort of passage was very little calculated to put it to discussion. Though he did not personally know the individual alluded to, he could, from what he had said of him, give a direct contrast to the imputation of the Honourable Gentleman.

Mr. Bright explained that he was personally acquainted with the individual referred to."

In the *Times* and the *Morning Post* it appears that Mr. Cooper was alluded to by Sir R. Wilson. Mr. W. W., according to the latter newspaper, availed himself of his long experience, the result of a most exact attention to this subject. "He said the Honourable Member, before he made the speech he had made, looked into the parliamentary annals of thirty-five years past, where he would have found the Members for Bristol using exactly the same arguments, not only against the abolition of the Slave Trade, but against any consideration of it."

In what I have heard of "the Honourable Member for Bristol," to me I am an entire stranger, I have expected that these real examples of too many of his predecessors, during "thirty-five years" would have become warnings not lending himself to advocate what is too justly called (p. 242) the inhumanity of Bristol," rather than arrangements, to pursue such an action. A gentleman so intimately connected with the good sense and liberal policy, the justice, humane and Christian spirit, which are so strikingly found in that city, would never, I had supposed, ambitious to resent these, rather than to be representative of her rum punts and sugar hogsheads, or even of her equipages, dearly purchased by the whip-extorted labours of our colored brethren, who bear "God's image though cut in ebony." Well, the poet of the *Task* exclaims of the *lute-man*, as he discovers himself in the *isles of the blessed*, the West Indies; or among those shameless *licensors*, the slave-holders in the United States, who, as Mr. Day justly

reproached them many years ago, are signing declarations of independence with one hand, and with the other brandishing the *man-driver's* whip—

"He finds his fellow guilty of a skin  
Not colour'd like his own; and having  
pow'r  
To enforce the wrong, for such a worthy cause  
Dooms and devotes him as a lawful prey:  
Chains him, and tasks him, and exacts  
his sweat  
With stripes, that Mercy with a bleeding heart  
Weeps, when she sees inflicted on a beast."

If the advocacy of a system, thus characterized by a poet, accurately, as in the plainest prose, be the price of a seat in Parliament, then let virtuous ambition "weigh well the wages with the work assigned." If to deserve and retain that seat, the most authentic and respectable testimony must be impeached, and the purest motives misrepresented, because the back of some *Negro* or of some *Negress* may possibly be found unfurrowed by the driver's scourge, then let the meanest mechanic of Bristol, or the hind whose daily bread is dependent on his daily toil, be grateful to Providence for the favourable distinction, while he feels on the comparison that "the post of honour is a private station."

I am old enough to recollect when, in the year 1792, Negro-Slavery was advocated by another Member of Parliament, from whom, also, better things might have been expected. That gentleman, who has long emigrated to the United States, then justly boasted that "he had been educated by Dr. Priestley and the father of Mrs. Barbauld," whose "sentiments he had imbibed," for "in the early part of his life, he was strongly in favour of the abolition." He was, however, the son of a West-India Proprietor, and "left England for Jamaica," where, he says, "he found the situation of the Slaves much better than he had imagined. Setting aside liberty, they were as well off as the poor in Europe," and then, after having admitted this trifling exception of *liberty*, he proceeds to describe the blessings of Negro-Slavery; as your readers will find the tantalizing detail in Mr. Clarkson's *History* (II. 379).

I am happy to add, on the same authority, (p. 383,) that this Member of Parliament "declared in a future stage of the debate, that he wished to see a prudent termination, both of the Slave Trade and of Slavery; and that, though he was the eldest son of his father, he never would, on any consideration, become the owner of a Slave." Were "the Honourable Member for Bristol" once to contemplate this subject as a man, and especially as a Christian, rather than as a retained advocate of "West-India interests," I should not despair of his listening to the whisper from his internal monitor, *abi et fac similiter*.

J. T. RUTT.

May 14.

P. S. When I wrote the above, I had not met with the pamphlet entitled "Negro-Slavery," on reading which, the conduct of "the Honourable Member for Bristol" appears still more unaccountable, if we admit the undisputed principles of equity, which are acknowledged to direct the intercourse between man and man. It had been inexcusable in an advocate of "West-India interests," not to have read this pamphlet with the most diligent attention. Reading it, indeed, with any degree of attention, he must have discovered not only the dispassionate terms in which Mr. Cooper expresses himself, but the facts to which he appeals as an eye-witness, and especially the powerful corroboration of his testimony, which immediately follows in the "Evidence of John Williamson, M. D." (p. 71,) certainly no willing evidence against the system of Negro-Slavery, for the continuance of which he is unequivocally an advocate.

This physician resided in Jamaica from 1798 to 1812. In 1817 he published "Medical and Miscellaneous Observations relative to the West India Islands," dedicated "to the Earl of Harewood, on whose estate, in the Vale, Jamaica, he had lived for about four years in a professional capacity." Dr. Williamson sufficiently, though incidentally, proves all which the justification of Mr. Cooper's testimony can possibly require. He discovers to us our brethren and sisters, the *Negroes* and *Negresses* of Jamaica brutalized under the driver's whip, and reduced to, at least, a community

of suffering with those prove unfortunate quadrupeds, by whom "the Honourable Member for Bristol" may, perhaps, be now *possessed* of Parliament, there to expose the enthusiastic humanity of *fanatic* to vindicate the endangered reputation of the *West-India Slavery*.

Dr. Williamson, no *fanatical* lover of human equality, shall do this Slavery. He witnessed, and distinctly no rare occurrences, "actions which tear up the skin" re till "the parts become insensible when "new sources of torture be found out by which the commission of crime may be checked. I believe he adds, "to reflect that what should be the directors of such graceful deeds." He shews his "a large heavy whip" in "the hands," and describes "the frequent sound" heard "every minute in passing through estates." This is the crack of the lash," which "the Negro seems to be tardy at his perhaps "incapable of the labour of the healthy—the driver near him, or lets him feel it thinks proper;" nor is the slave exempted from this discipline whip, while "the impression upon the passenger, who is present, is horrible indeed. If he, "in a warm day, we pass a gang" (their backs being then covered), "it is a reproach to a white man to observe in them recently lacerated sores, or the deep rows which, though healed up, the marks of cruel punishment. These he justly reprobates as perishing testimonials of unceasing cruelty."

I know not whether "the Honourable Member for Bristol" will himself to join Dr. W. with Mr. in a common charge of "gross exaggerations," or how he will resist my animadversions, not unjustly, however unceremonious, language which he is reported to have uttered in that *privileged* place, alone, libels are legalized. Should he be convinced that he has injured Mr. Cooper, it may be fairly expected from a regard to his own reputation (for Mr. Cooper's can receive no injury from the *ipse dixit* even of a Member of Parliament,) that he will hasten to make his *amende* hon-

on the spot where he committed the wrong. Your pages, also, will be open to "the Honourable Member for Bristol," and I shall be most desirous of retracting any sentence or expression by which, from erroneous information, I may have misrepresented him.

May 16.

I observe in the *Times* of this day, that, during the last night's discussion in the House of Commons, "the Honourable Member for Bristol" transferred his accusation, from Mr. Cooper, to the author of "Negro-Slavery," which he described as "a most notorious book, full of mistakes and misrepresentations," and "imputed an evil intention to the man who put it together." This man, unfortunately, I think, for the credit of the Hon. Censor's discernment, was Mr. Macaulay, "a name," as Mr. Brougham remarked, "respected wherever it was known." We must, perhaps, except the reception of that name among *Negro-Slave Holders*, yet unawakened to their true interest, whose disapprobation Mr. Macaulay has largely earned, as I have frequently witnessed, by the unwearied, gratuitous labours of an active life, in behalf of the injured Africans.

"The Honourable Member" is also reported to have "contended" that "the statements of Dr. Williamson, instead of being disadvantageous, were highly creditable to the Planters of the West Indies." Your readers, who have perused the descriptions of *West India* discipline, which I have quoted with scrupulous accuracy from those statements, as extracted in "Negro-Slavery," will be prepared to discover the senses of *disadvantageous* and *highly creditable*, peculiar to a *West-India* vocabulary. "The Honourable Member for Bristol," however, felt himself "bound in justice to declare" that among "the West-India Planters he had found nothing but a disposition to advance, as far as they with safety could advance, the comforts and interests of the beings committed to their care." If the report be correct, we are left to guess whether these are considered as *human* beings. I suspect that West-India Planters have not yet quite forgotten the caution of *Montesquieu* given them more than 70 years ago: "Il est impossible que nous

supposions que ces gens-là soient des hommes; parce que si nous les supposions des hommes, on commenceroit à croire que nous ne sommes pas nous-mêmes Chrétiens." See *De L'Esprit des Loix*, L. xv. ch. 5. *De L'Esclavage des Nègres*.

On Early Recollections.

Weldon, Northamptonshire,  
April 18, 1823.

EARLY impressions are the most indelible: there is something exquisite in calling forth associations connected with our youth and juvenility. A tree that one has long known—known from one's infancy, becomes an object of interest; and we cannot help cursing the unfeeling axe which levels it to the ground, and mourn for it as for a departed friend: for, perhaps, a thousand pleasing recollections are identified with it. We remember in our childhood to have frequently loitered on the thick boughs of an old fir-dale which stood contiguous to a rivulet, and watched on a sunny day the minnows playful beneath its glassy surface—it remains there still, and we never pass it without sensations of pleasure.

Early friendships are also exquisite. Who ever met an old school-fellow without a smile? He must be an iron-faced one, and we pity him.—About six months back we passed through the village where we received our earliest education; a thousand little remembrances burst upon us—some of our favourite haunts remained as heretofore—others, fresh proprietors had modernized. We were particularly attracted by a staring and gaudy figure of a greyhound as a sign for the village inn, where we remembered the more humble representation of a malt shovel!—empty and unmeaning innovation! for where is the analogy between the qualities of a greyhound and the beverage of Boniface? There was some meaning in the malt shovel, and we are fond of meanings even in a sign.

As we sauntered along the streets recognizing many objects which were once familiar to us, we arrived at the well-known residence of our late revered tutor. Alas! the busy hum was silent; the artless merriment of unsophisticated childhood had long

ceased to vibrate through those walls;—no more the “boding trembler,” culprit-like was arraigned before the stern and inflexible aspect of his offended master. The unsparing hand of time had swept from this sublunary surface the venerable sage; and dire contagion with remorseless virulence had also levelled his son and intended successor, in the prime of life and vigour of manhood!

Nothing could satisfy us but we would walk over the grave of these departed worthies. We felt an indescribable emotion as we surveyed the narrow compass by which they were bounded; our pride (of which doubtless we have our share) felt deeply wounded as we contemplated the mouldering heap! And is it for this (thought we) mankind bestir themselves, and bustle and toil? Is it for this the proud tyrant wields the sceptre of despotism, and oppression forges her fetters? Is it for this that ambition strides from empire to empire, subjugating all to her iron rule, wading through blood, and inflicting misery on myriads and myriads of beings? Here the conqueror and tyrant, however proud or victorious, find an enemy over whom they cannot triumph, and one who limits their extent of territory to a space insignificant indeed, over which their meanest vassal can bestride! How short a period has elapsed since Europe was menaced by the famous continental adventurer, whose victories seemed more than human; before whom empires bowed, and at whose name kingdoms trembled—see him now! a remnant of mortality enclosed within a narrow confine, rotting on a foreign and inhospitable rock, far distant from the seat of his former splendour,—a rock, the very existence of which, when in the zenith of his power, was scarcely known to him.

We returned from this humiliating spectacle with strong impressions of the vanity of all sublunary things; and our pride which caused us to walk with unusual erectness through the village, as we went, was now so lowered and crest-fallen, that we had again arrived at the late residence of our lamented tutor, before we ventured to hold up our heads. A venerable looking female was leaning over a pale, surveying us as we passed;

and we thought we recognized features, although time some deep fissures and furred countenance—we were not and felt unusual pleasure in recognized. She pressed a survey of the old residence did so; but who can describe sensations? They were a pleasure and pain, a kind of cated feeling, better imagined: not a nook or corner curiosity led us to peep here stood and still standing cious cherry and the vine, which we have often longed dared not touch! There evergreen that has often shriveled from the meridian heat; the majestic oak, upon the top of which we have climbed with nite satisfaction.

We found, on inquiry, that a school-fellow was residing in the neighbourhood, and had established a school. This intelligence gave us great pleasure, and we were greatly disappointed on finding him far from home. We resolved, however, that we would ever direct us there again. We spent an hour or two in his company. A few weeks back we again had to pass through the same village. We were preparing to send for a friend to take a social glass at the inn. The hostess, on being inquired, (and who seemed a very hearty person,) informed us with a sigh, that our juvenile friend was no more! He had died (she said) of a consumption, six weeks before we had seen him. We deeply lamented. A tear trickled down our cheeks at the recital. After paying for our entertainment, we mounted our vehicle and drove off, sighing as we passed.

“Vanity of vanities, all is vanity.”

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*Remarks on a Particular Providence, suggested by Mrs. C. Moirs.*

*Birmingham*

*May*

SIR,  
CONSIDERING you are so accessible to the public for the tendency only of the paper into your Miscellany, and for the sentiments or opinions



as correspondents ; I request exertion of the inclosed, leaving a free exercise of your discretion whether to admit or reject it. right in my speculations, why you or I hesitate to divulge admitting the subject to be of great importance ; but if wrong, may you render me or the world a service than by means of several pages to invite the public scrutiny or refutation ?

I have just finished the perusal of yours of Mrs. C. Cappe, and I hesitate to declare that I have ever met with a work which has excited more of my unqualified admiration. Such a galaxy of works as is there displayed, is a disgrace to the errors and enormities so fatally subsisting in the old political world. It is highly gratifying to find the delinquencies of the old, so counterbalanced by the talents and virtues of domestic reformation ; and we have here a noble exhibition of the power of sound principles enable their possessors to cry sacrifice for the internal improvement of an approving conscience, and the plaudit of an omniscient and

God. The leading features of the author's mind, as she herself has endeavored to be observed, are an unflinching, constant and cheerful reliance on the wisdom and benignity of Providence ; and well did this confirm her to sustain a noble and distinguished character, in the most interesting drama, sacred to the world and public utility. From the life and matured fruits, who can doubt the excellence of the culture. Who will call in question the results of the principles that produce such results ? What mind can frame the wish to have or weakened those opinions which are so ardent and benevolent in character—so worthy of imitation—manifesting of universal love and

If the great end of intelligence and virtue, and the moral means may be subservient to the perfection of character, those means which produce the effect, however inadequate in themselves, they may appear to be the best for the purpose. In fact, the doctrine of particular providence is the source of her confidence and joy ;

but error may supply delusive hopes or feelings, as well as they can be communicated by demonstrable truth ; and in spite of my warm admiration of her general principles and character, I think that in this opinion she was wrong. Not, however, with the view of taking advantage of the impossibility of her reply, was this particular case chosen, but because I cannot divest myself of the feeling, that it betrays a weak place in the argument advanced, almost bordering on the ludicrous. Had the same incidents been recorded and animadverted upon in the same manner by Voltaire or Carlyle, would not the common opinion of the world have attributed them to the spirit of irony or burlesque ? And the circumstances of their being committed to the public in her name, or in any other, must allow their being a subject for public discussion, without any regard to individual reply.

That I may not be suspected of intentional or careless misrepresentation, I shall transcribe the whole of the passage to which I mean particularly to allude, and then, Sir, your readers will best judge how far I have given the subject fair play.

“ Dining at a gentleman's house in Wakefield, I swallowed a piece of gristle of a breast of veal, which stuck in the throat so as entirely to compress the wind-pipe, and prevent the possibility of breathing. It happened that Dr. Hird, of Leeds, had accidentally called upon the family, and been prevailed upon to stay dinner ; and the thought struck him, whilst all the rest of the company were running for assistance in various directions, to dash a quantity of cold water into my mouth, which producing a sudden contraction, gave instant relief by dislodging the gristle. In a minute or two more all would have been over, and I verily believe that this was the only expedient that could have been effectual. Dr. H., therefore, was the agent, under Providence, to whom I was indebted for the preservation of my life. Had the accident happened the day before or the day after, both of which I spent in the country, my death had been inevitable, likewise that it must have been equally fatal, occurring when and where it did, had not Dr. H. that day called upon the family, and been prevailed on to stay



dinner, and also had he not possessed the presence of mind to apply the only possible remedy. Now when a train of circumstances so minute, apparently independent of each other, yet operating as distinct causes, are every one of them essential to the production of a given effect, must we not conclude that not one of them happened by chance? And am I not warranted in the firm belief that it was the intention of a gracious Providence, by these means, at that time, to preserve my life? So literally true, then, is the assertion of our Lord, that not a sparrow falleth to the ground without our heavenly Father. But it may be asked, could not life have been preserved in a much shorter way, by simply preventing the accident? I answer, undoubtedly; but let it be remembered, that the mercy would then have been wholly unperceived, and, consequently, that not one of the salutary convictions would have been felt, which similar dangers, and similar deliverances, are intended to produce. Do they not teach us in language not to be mistaken, that we and our affairs are at all times in the hands of God—that circumstances, apparently the most trivial, and arrangements the most minute, may be and often are employed as his agents, to take away life, or to restore it, even at the very moment when it is about to expire?”

I dare not attempt to enter into the detail of circumstances which force themselves upon my imagination, which are necessarily connected with the subject, and which Mrs. C. passes over in such general terms as to disguise their fallacy; for the sake of my opponents it were well they should be omitted. Let any person who has been accustomed to follow up the link of mental association, let him trace these “distinct causes every one of them essential to the production of a given effect”—and he may be safely challenged to declare where he can stop. Let him penetrate but a step or two into this labyrinth, and he may soon be glad to retrace his steps, and give up the pursuit. Our amiable author calculates, that the circumstance was appointed to impress her mind with an extraordinary degree of gratitude for her preservation. Not to dwell upon the roundabout contri-

vance for a purpose so little will such preternatural cases produce the same effect; and to what other intention will be ascribed, or to what improvement they tend? And is she not as a degree of personal importunity unwarranted? She had no doubt, susceptible of the emotions of gratitude, which under the same circumstance not have felt; but what is the difference in the estimation of perdition, between the highest stateman refinement and its most degrading imbecility? They can be other than equal in his regard; and to suppose a being of finite perfection to be swayed by attentions to the improvement of creatures by such little, insignificant partialities, is sadly perverting the use of reason and propriety. We have no authority for the conclusion if we had, our limited comprehension could not trace the boundless consequences. If this supposed intention is exercised occasionally, in some individuals, all mankind may be the subjects of its display, in some circumstances may require this for evil as well as for good. If one man's life is providentially served from the pistol of a murderer, how could the attack have been guarded off unless it was first intended, and how could this train of causes and effects have been produced, without some secret impulse which operates on the conduct of the murderer? So with respect to the betrayal of Judas; if his Master was betrayed by his means, and if this train of circumstances the intention of Providence would not have been accomplished—then the delinquency of the traitor becomes as necessary as the scale of events as the sufferings of the unoffending victim. Such is the result of such opinions; and it follows, that every event in life is preordained, and that all as much under the contrivance of circumstances as the fingers of a clock are subject to the internal motion. There still, however, remains a question—in the one case the laws of necessity are alleged as operating causes; and in the other every possible event must be referred to the immediate volition of God.

the Almighty Being who gave  
re to the universe—and to this  
opinion I wish to confine the  
inquiry.

Now, then, by way of illustration, let us suppose a coach to be upset, carrying passengers—two of them killed on the spot, two maimed for life, and the other two totally unhurt. How is this case to be explained? I know four solutions to which we can resort to unravel the difficult problem.—that the downfall was the effect of universal rules established by Providence as the permanent laws of nature; or that it was the act of a malevolent but subordinate being; or that it was the special and immediate appointment of Providence on a particular occasion; or that the accident itself was in the common course of natural cause and effect, but that the Almighty interposed his power to save the lives of the two who were unhurt, and left the other four to their fate: thus accounting for a case as involving a miracle, and of some to the exclusion of the others. And this solution is, perhaps, the general sentiment of the world. But the first cause, and all is intellectual to our slender comprehension: what absurd and incomprehensible difficulties will not either of these solutions involve us? Can a single interposition be adduced of any such natural interposition? How then can we resort to that as a proof where there can be nothing more than empty fiction? And why presume on the authority of favouritism, when the authority on which so large a portion of mankind rests its belief, is based on the fact that “one event happens to all”? It is true, we have it from the same source that “not a sparrow falleth to the ground without the knowledge of our heavenly Father, and even the hairs of our head are all numbered.” These facts are beautiful and impressive illustrations of the doctrine that there is not in the vortex of a blind and distinguishing fatality—that we cannot understand by chance or accident, but that there is no reference to a state of interposition of the government of a Supreme Intelligence—and that however remote we may be unable to trace the infinite chain of causes and effects, the whole universe is under such

KVIII. 2 P

laws and regulations, as its Almighty Creator has undoubtedly and wisely appointed.

Here is a system perfectly rational and intelligible; which contradicts no deductions of human reason, nor any real or supposed revelation from heaven. Here we are all agreed; then why not remain satisfied, and not be anxious to make it a subject of dispute and contention? Take the terms as metaphors, or as expressive of general principles, and we see and feel their truth and propriety; but if they are to be interpreted literally,—then every truant schoolboy who may rob a bird's nest of its young, must be an appointed agent, acted upon by an irresistible impulse; and then we not merely admit that Omniscience is capable of numbering the hairs of our heads, (which is perfectly within our comprehension,) but we consider him as absolutely occupied in such a detailed exercise of his unlimited powers; and it then becomes a subject far too deep for our scrutiny. We may conceive, (for who shall fix bounds to Omnipotence?) that in every snow storm Omniscience should know to the thousandth part of an inch where every flake should be deposited; and still more that this penetrating scrutiny may have been exercised before the world was formed, or even from all eternity; but what can we possibly have to do with such an overwhelming subject? And how puerile must be our highest conceptions of the employment of the Divine attributes!

I once saw an old woman dug from the ruins of her house, under which she had lain buried three or four hours, without the slightest apparent injury whatever. A high wall contiguous to her tenement had been washed down by a deluge of water, produced by a sudden storm; the house was levelled with the ground, and the poor creature was found under a beam which had rested lengthwise on the board at the head of the bed, and the other end on the bedstead at her feet. On her release she walked some distance to the place appointed for her reception. Here was a signal proof of Divine interposition, beyond the puny cavils of incredulity! Another inch lower, and the beam would have missed its support, and death have been the certain con-

sequence. Unfortunately for the argument, she died the next day from the effects of the fright and suffocation. For what purpose, then, was this display of Divine energy? And are not the advocates of a particular providence bound to give a satisfactory reply? If to forewarn her of her approaching destiny, and prepare her for the event, alas! even this purpose was not accomplished, for her mind, debilitated by age and infirmity approaching to a state of childishness, was almost unconscious of her situation, and she died, as no doubt most superannuated mortals do, without either exultation or dismay; the decay of intellect keeping pace with the emaciated state of the body, and both sinking together to the house of rest.

I shall avoid entering the boundless and thorny field of controversy respecting fate, predestination, free will, or philosophical necessity. The philosophy of books which does not accord with the philosophy of common life or of common sense, is but unprofitable speculation, and no better than moonshine. It is impossible the multitude can ever take up these abstruse and mysterious subjects to any useful purpose, and if so, they can never be of practical importance. Morality and religion are of universal obligation; hence I infer that any system or opinions that are not within universal reach, can never be obligatory or binding on the human race. He, then, undoubtedly, who advocates the plainest and most intelligible hypothesis, is best co-operating with the Deity in teaching mankind their various duties and their future expectations. Whoever, therefore, presumes to intrude his opinions upon the attention of the public, should of all things be cautious not to undermine or to give a false colouring to the moral principle, or to weaken in the least possible degree the universally admitted feeling of individual responsibility. And such I conceive to be the pernicious consequences attendant upon the doctrine of transferable righteousness; the too easy admission of the efficacy of a death-bed repentance, and the belief of the perpetual interference of Providence to influence the minds and actions of his creatures.

If, as it is said of the Mahomet and Chinese, they suffer a conflagration to destroy 20,000 houses with the attempt to arrest its progress, they perhaps act more consistently with their principles than their north brethren. The events shew that it must have been within the range of Divine prescience, and if so, what efforts could have prevented its accomplishment? They submit humble resignation to the decree of heaven, whereas we with our superior intelligence, bewilder ourselves with a kind of half conviction, and struggle against our opinions to counteract inevitable destiny. If "every man has his billet," which passes current with us as a truism, the bullet must not only meet the man, but the man the bullet. He must be born to destiny; his early habits and education, his circumstances, his connections, his thoughts and his feelings must all conspire to drive him into the army. The regiment must be under the same invisible agency, be ordered to its station by a blind uncontrollable impulse. The day itself must be predetermined and pointed, and all this inconceivable concatenation of causes and effects with millions upon millions of connecting circumstances, must all concur to produce the death of each individual in the field of battle.

Such, then, are the unavoidable conclusions which must be admitted before we can conceive that the whole human race is under such minute superintendence or management. Can we pause nor consider ourselves here at the end of the difficulty, the same attention must be allowed to be extended to all the inferior sensitive race of animal existence; for the life of every sparrow is the object of the care and solicitude of its Maker, so must it be with every worm of gardens, and every gnat of the infernal desert. And still more, cannot on this hypothesis decline admitting that every atom of inanimate matter must be subject to the incessant and watchful regulation of Divine power? If the death of certain mariners and the escape of others, is appointed in a latitude, and at a certain hour, inevitably follows that the vessel which carries them must be prepared for

occasion, and the rotten plank which produced the leak, or the combination of aerial atoms which caused the hurricane, or the spark which exploded the magazine, must one or other of them have been under the special direction of infinite and momentary authority.

Let, then, the imagination of man, feeble as it is, soar to its full capabilities, and contemplate myriads of worlds created by the same Omnipotence, each of them perhaps, like our own, containing its 800,000,000 of inhabitants, endowed with reason and responsibility, all existing under the same Almighty fiat, and governed by the same energy and design. What adequate idea can possibly be formed of such minute and incessant attention being necessary to uphold the harmony and good order of the whole? The human mind is bewildered on the very threshold of the conjecture. Is it not, then, presumptuous to pronounce that such are the design and operations of Omniscience? It is out of our reach, and therefore diffidence becomes us better than assurance. It is no trivial arrogance that we should presume to dictate to Infinite Wisdom, or even to scan its operations; as well may the blind mole who scrats his passage through a few yards of the surface of the earth; as well may he attempt wisely to pronounce on the size, the use and the duration of this scene of his existence. Let us remain satisfied that infinite power and goodness must be inseparable; and while we possess not the means of scrutinizing our own essence and importance in the scale of created intelligence, or even of comprehending the structure of a blade of grass, we should be cautious how we attempt to dive into the inconceivable arcana of Divinity itself.

Whatever we admire or venerate in human excellence, must be the standard of our ideas respecting infinite perfection; the same in quality though differing in degree. Which mechanic, then, should we deem to possess the most consummate skill; he who made a watch, perfect in its kind, which nevertheless should require winding up at stated intervals; or he who had succeeded in the construction of one whose motions should not only be as correct as the other, but perpetual? And so with respect to the operations

of an allwise and original Creator; the power and wisdom which could launch a world into its trackless path, and ordain its revolutions and eclipses for countless ages, with such wonderful precision, must convey to the human mind more sublimity of ideas, than the supposition that every recurrence of this beautiful regularity should be the act of distinct contrivance and volition. As a matter of mere speculation, and when we avoid entering into particulars which we cannot possibly understand, there may perhaps be nothing reprehensible in these conjectures, because neither statement appears to contain any thing derogatory to the honour and dignity of the Creator; but to my understanding the former seems most worthy of Omnipotence, as infinite prescience and immutability appear a much stronger ground for confidence and attributes more intelligible to our limited capacity, than a power which we conceive as being subject to hesitation or change in his designs from any cause whatever.

Of one thing we may rest assured, that it is our duty to strive by every means in our power, to promote the general welfare and happiness of our fellow-creatures, and to disseminate those principles we think best calculated to produce so desirable an end. Abstruse and speculative opinions ought never, then, to be ranked in importance with plain and practical truths. They may lead to erroneous conclusions, and these in their turn to indifference or depravity in the moral conduct, while on the other hand we cannot err in the opinion, that what was intended by Supreme Intelligence for the general good and pursuit of mankind, should be so plain and intelligible, as that no sincere inquirer should mistake his way. If the common intuitive principles established by our Maker in the human breast, or the first ideas of justice conveyed by education; if these are insufficient for our general guidance, neither dogmas nor mysteries can ever supply the deficiency, because the majority of mankind can never be decided as to their reception; and whatever may be a subject for universal doubt or contention, can never be proposed by Omniscience for our belief. On these grounds I heartily approve of the sentiment of one of our ethical writers

that however we may plunge ourselves in unavailing disputes, we should do well to inculcate it as a practical and universal rule; that human life is like the game of backgammon, in which though we have no controul over the cast of the dice, yet that the subsequent movements are at our discretion. I perceive at a little distance a loaded waggon approaching me; it is altogether independent of my will or choice that it should continue to advance,—the laws of nature and my experience teach me to provide for my safety by avoiding it, and I feel responsible to myself and to the Author of my being for my self-preservation. Under such circumstances, it can hardly be admitted that mere theoretical reasoning or metaphysical subtlety should subvert the conclusion; and to allow myself to be a passive sufferer under such false principles, must be an act as culpable as positive self-destruction. Again, I see a man with powers and capacities in general no ways superior to my own—I see such an one fix the weather-cock on the top of a lofty spire, and descend in safety, and I feel that I have the option or liberty to make the same attempt; but I feel also the conviction that it is my duty to ponder and deliberate as to the probable danger. I calculate why he should succeed, and why I should be likely to perish; and I forbear the attempt, as being the undoubted master of my own will and actions.

But it will be said, that in either of these cases I am acting under the irresistible controul of circumstances, which impel my mind as forcibly as the horses do the waggon, and that my choice is altogether an illusory idea. I have, however, this satisfaction, if I cannot prove my opinions to be right, neither can any one demonstrate them to be wrong. Whether they are philosophically correct or not, I know not; yet this, however, I know, that they are on the safe side of the argument, that the feeling I recommend is practical and useful, and I wish to impress my own and the public mind with the controuling conviction of the rigid responsibility to himself, to society, and to his God, which every human being is bound to believe and cultivate.

**JAMES LUCKCOCK.**

SIR,

**A**T page 17 of the *Practical Carpenter's* excellent reply to Dr. Magee, is a just and highly-merited notice of Mr. Wright, late Unitarian.

"The plans of the Unitarianism as far as they have been in effect, have been principally by the highly appreciated efforts of our leading Unitarian Minister. I need scarcely say that I revere Mr. Wright. Exclusively of his time and talents to promote the cause which he values as it deserves, which he is attached by a deep conviction produced by the search after truth in the Scriptures. Mr. Wright has contributed, and extensively, to the spread of Unitarian principles; and for his labours, but for the spirit in which he has engaged in the cause of Christian love as well as of steady, judicious zeal,—he is entitled to, and possesses, the cordial respect and esteem of every Unitarian acquainted with them."

I feel persuaded, that the Unitarian in Great Britain ever listened to Mr. Wright's works, or heard of his zeal in the spread of truth, who would not hesitate to subscribe his heart to the above tribute. I honour the feeling which prompted Dr. Carpenter to record to posterity this testimony of his high sense of Mr. Wright's inestimable services, to what he believes to be the feeling of Unitarians to a truly valuable and effective agent in the cause of truth.

But, Sir, if it be true that the Unitarian public do entertain a high sense of Mr. Wright's merits, why should they not be repaid by verbal acknowledgments only? If his exertions for many years have been of essential benefit to the cause (and surely this is undeniable), why should they not be distinguished by public and general mark of recognition? I cannot anticipate the point, and beg leave to

That a subscription be the purpose of enabling the Unitarian public to



light an honourable, and also testimony of the gratitude and action of the Unitarian body at I leave it entirely to more com- judges to regulate the mode of ig and of applying the sub- , so as best to suit the object subscribers, and the feelings hes of their benefactor.

tous to forward this design, and I invoke the aid of those I pens which have so fre- adorned the pages of the Repository. Surely the sub- worthy, and the ground inviting! attitude and zeal are implicated. le for acknowledged important ; and zeal, in stimulating others late so noble an example, so of the cause, so nearly ap- ing to those of the apostles res, in the labours, hardships, ies, opprobrium, and malevo- ver which it rose triumphant. d I flatter myself with obtain- aid of him alone, whose intel- mirror holds up so bright an of Christian zeal, and whose of praise has excited me to this , I should hope every thing e co-operation of so masterly uided by so warm a heart.

am not aware that an appeal arian zeal or generosity was ected, I will take for granted e advocates will be forthcoming shape and energy to this pro- und that the list of subscribers numerous. In this persuasion at that £5 may be placed my name.

#### ANTECURSOR.

"*Appeal in behalf of the Christian Tract Society.*"

is the man who nought expects, Pope, that man shall not be disap- ted."

PETER PINDAR.

ading in your last Repository, 234, 235, an appeal in behalf Christian Tract Society, much re the writer credit for the sin- and goodness of his intentions, not altogether acquit him of in quality, which I shall here nate *Eutopianism*; a quality every one knows is very liable ct its possessors to many seri-

ous inconveniences, by leading them to form wild and visionary plans, and to indulge foolish and romantic expecta- tions. That this has been the case in the present instance, I expect to be able clearly to prove; and I trust the writer will not only *pardon*, but *thank* me for endeavouring to cure him of a failing, which might otherwise subject him to so many mortifications and dis- appointments. He seems to expect that Unitarian congregations will set about making collections in aid of the Christian Tract Society, and he en- gages in that case to contribute two sovereigns towards it. I dare answer for it that his two sovereigns are per- fectly safe in his own possession, and I much fear that they will remain uncalled-for till the great day of account shall have sealed the doom of this, and every other earthly institu- tion. He admits that "Unitarians have many and pressing calls upon their liberality;" but he does not ap- pear to be aware that the greater part of us stand in need of every shilling we can procure, to maintain our fami- lies in tolerable comfort; and that those of us who can advance a little beyond this, see new wants continually opening upon us, which were unknown to, and unthought of by, our forefa- thers. They, for instance, could sit contented and happy on a brick floor, surrounded by oaken chairs and tables; whereas it is absolutely necessary to our comfort and respectability, I had almost said to our very existence, to have our floors covered with Turkey, or at least with Brussels carpets; our walls decorated with costly hangings, and our rooms filled with the most elegant and expensive mahogany fur- niture. Our forefathers could enjoy the affectionate and social intercourse of their friends over a frugal meal, consisting of one or two plain and wholesome dishes; and could meet and return the smiles of friendship perfectly well by the light of two can- dles. But (sad reverse) *our* eyes are grown so dim, that we cannot see to entertain a few friends without eight, ten, or a dozen candles; and our sto- machs are become so delicate, that it would be an affront to invite our friends, without making our tables groan beneath the loads of expensive and unwholesome delicacies, which are now become the *absolute necessities*



of life. We cannot do without two or three servants, in circumstances in which our forefathers and mothers could have gone on very happily with only one; and this not only because our mode of living occasions a much greater quantity of labour, but because our wives and daughters have been taught the all-important lesson, that their own delicate hands were made for the express purpose of—*doing nothing at all.*

Now, under such circumstances, can it be possible for us to spare any thing for the support of a society, which, after all, many of us are of opinion, is only calculated to promote practical religion? From this opinion, however, I venture to dissent. I am firmly persuaded that this society will eventually promote the spread of Unitarian sentiments, more than any society which at present we have in existence. And I freely confess, that rather than not contribute towards its support, I would gladly relinquish a considerable part of the above-mentioned artificial wants, provided my neighbours would enter into recognitions not to laugh at and despise me for an old-fashioned mortal—or even though they should refuse these recognitions.

Having thus gently animadverted upon the errors of the writer above referred to, may I be excused in dropping a respectful hint to the Committee of this invaluable Institution; and I am firmly persuaded, that if my hint is adopted, it would do more towards increasing their funds, than all the "Appeals" in the Monthly Repository; and that it is, *ex gratia*, free admission to the ladies at their anniversary meetings. I do not mean that the ladies should be invited to join the public dinner; this, I am persuaded, they would not choose to do. But admit them to hear the report, the accounts of the proceedings, and the animated and energetic speeches which are delivered on those occasions. This would excite an ardour and an enthusiasm in behalf of this Institution in the minds of that sex, who I apprehend are peculiarly formed both by nature and education for feeling an interest in an institution of this kind.

It would be gratifying to me, and I doubt not to many of the readers of the Monthly Repository, if the latter

would have the goodness to list of the congregationalists in behalf of this institution. I fear it will not occupy more than a few lines.

NO EDITOR

Bk

SIR,

Oct. 1

MR. COGAN quotes (p. 288, 289) with the following passage from Rick's Sermons: "That the blood of Christ has no removing moral guilt; but it is spoken of as procuring forgiveness of sins, it relates restoration to a sanctified state in the language of both the New Testament on many occasions expressed by the forgiveness." Sermon XIV. Vol. I.

But surely this is not correct.

I. It is allowed that blood sometimes signifies no more than a person's life, and it is spoken of as cleansing a person from his iniquities, to rent him to appear at the tabernacle or temple. Exod. xix. 14; Deut. xii. 17, 18, 19, 20, 21, 22, 23, 24. But

II. In many cases the blood of Christ is spoken of as removing moral guilt.

1. The patriarchal sacrifices.

It is said, Job i. 5, "And when the days of their fast were gone about, that Job sent and sacrificed unto the Lord, and rose up early in the morning, and offered burnt offerings according to the number of the days that he had fasted. For he said, It may be that I have sinned, and cursed God in that which I have said. Thus did Job continually."

And in chap. xlii. 7—9, "The Lord said to Eliphaz the Temanite, my wrath is kindled against thee and against thy two friends, because ye have not spoken of me truly as I am. Is not this my servant Job, who has been patient, and has not said anything against me? Therefore take unto you bullocks and seven rams, my servant Job, and offer a burnt offering for yourselves; and my servant Job shall pray for you, and I will accept of him, and ye shall be a fruitful people. And ye have not spoken of me truly as I am. Which is right, like my servant Job. So Eliphaz the Temanite, and the Shuhite, and Zophar the Naathathite went, and did according to the word of the Lord. And the Lord accepted Job."

Who does not see that these sacrifices were offered up for real sins, and that forgiveness was obtained through them? Nor is there the least intimation of its being only a partial forgiveness. And no doubt many of the sacrifices that are referred to in the book of Genesis, or that were offered up in that early period of the world, though called burnt offerings, as the above-mentioned are, were really sin offerings. The term sin offerings was not then coined.

2. Many of the sacrifices of the Mosaic dispensation cleansed the offerers from moral guilt.

The whole of the patriarchal religion formed a part of the law or religion of Moses. It was what they and their fathers had been brought up in the belief and practice of.

Many as the ceremonies were that were used in consecrating Aaron and his sons to the priest's office, all would not do without a sin offering. Exod. xix. 10—14. This, therefore, might refer to real sins.

Sin offerings were offered up for Aaron and his sons, and the whole congregation, when they were all set apart for God. Levit. ix. God commanded atonement to be made for all sins of ignorance, though some of them would be attended with much guilt. Levit. v. compared with 1 Tim. i. 13.

He commanded atonement to be made for several wilful transgressions of an immoral nature; Levit. vi. 1—7; as lying, theft, fraud, false swearing—fornication bordering on adultery; Levit. xix. 20.

He also commanded a sin offering to be offered up for the whole congregation at each of the three annual feasts, when they appeared before him. Levit. xvi. 26—34; Numb. xxviii. 15, 22; xxviii. 26, 32.

At the last of these feasts it is said, Levit. xvi. 21, "And confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins." The three (Hebrew) words used here, *iniquities*, to pervert, distort, or to turn aside; *transgressions*, to pass, to step forward, to step over; and *sins*, to miss the mark, are supposed by the Jews to comprise every thing that implies a breach of the divine law, or an offence against God. See Dr. Adam Clark in loc.

III. We have also several instances of

atonement being made with success for wilful transgressions, not directly specified in the law of Moses. See Numb. xvi. 46—48; 1 Sam. xxvi. 19; 2 Sam. xxi., xxiv. 18—23. Which strongly suggests, that as they were at liberty under the patriarchal dispensation to propitiate God by sacrifice for any wilful transgression that was not then declared to be capital, so they were under the law of Moses. Dr. Priestley, in his comments on some of the last-mentioned passages, hesitates not to assert that God was *appeased* by them.

These things were discussed at large in papers that may be found in the Monthly Repository for December 1816, and also for September 1819, which makes it imprudent to say much more under this head.

When these atonements were made, their sins are positively declared to be forgiven, and in some cases the evil effects of them were speedily removed; without the least hint that their effects were confined to the purification of the flesh, or that they would ever hear any thing more of them, now they were *confessed*, (Levit. ii. 5,) *lamented*, (chap. xvi. 29,) and atoned (chap. vii.).

And what was there in all this that is not highly creditable under the government of an infinitely wise, powerful, holy and good Being, who wishes to promote the moral improvement of his creatures? God is love: he delighteth in mercy, and judgment is his strange work. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

IV. In like manner, when Christians are said to be sanctified by the blood or death of Christ, it signifies not merely that they are made members of the Church of Christ by it, but that their past sins are forgiven them through it. "For if the blood of bulls and of goats," &c., "sanctifieth to the purifying of the flesh, how much more shall the blood of Christ," &c., "purge your *conscience* from dead works," (works that deserve death, Rom. vi. 23,) "to serve the living God?" Heb. ix. 14. "By the which will we are sanctified through the offering of the body of Jesus Christ once:" chap. x. 10. "For by one offering he hath perfected for ever them that are sanctified:" ver. 14. "And

has counted the blood of the covenant, wherewith he was sanctified, an unholy thing :” ver. 29. “ Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Heb. xiii. 12. This language is so similar to that used in the Old Testament, in relation to sin offerings, that if the blood of bulls and of goats ever cleansed from wilful offences, it must, on this ground of argument, be supposed that our Lord’s did so too : yes, if it could be proved that the blood of bulls and of goats did not cleanse the offerer from moral guilt, the blood of Christ must be admitted to do it, because this writer says, “ purge your conscience from dead works ;” and because the same thing is asserted so many times in a little different language, both in the Old and New Testament. Dr. Whitby says on Heb. ii. 11, “ Who sanctifieth” (“ i. e. by his oblation purgeth us from sin”). And on chap. x. 10, he suggests, that to be sanctified doth not here signify to be freed from the power and dominion of sin, but from the guilt of it. And in chap. ix. 13 he observes, from Dr. Hammond, that to sanctify to the purifying of the flesh, is to make legally clean, i. e. so as that they might come into the congregation again, it being the sanctifying of the unclean ; “ but still in a metaphorical signification, as cleansing signifies expiation, and obtaining pardon of sin ; and when this is done by a sacrifice, *αγιαζειν* signifies to expiate and cleanse from guilt by virtue of it, in which sense it is used throughout this Epistle, and that agreeable to the import of it when it relates to sacrifices in the Old Testament.” So the learned Dr. John Taylor having quoted Heb. x. 10, and 26—29, says, “ Note ; sanctified in those texts doth imply or suppose the remission of sin.” Taylor on Atonement, p. 116, and in p. 117, “ Note ; purging, cleansing, washing,” &c., “ do imply pardon.” It is evident from what precedes this remark, that he is speaking of the effects wrought by the blood of Christ. And in his Key to the Romans, p. 127, he observes, “ that professing Christians should take it for granted that they are the called, the justified,” &c., “ for these are benefits freely given us of God on our faith in Christ.” Also,

1. “ To be sanctified in Christ Je-

sus,” (1 Cor. i. 2,) and to be baptized into Christ, are one and the same thing. So the Christian Fathers believed. See Wall on Baptism, I. 115 and Grot. on 1 Cor. i. 1.

2. But those persons who are baptized receive at their baptism the forgiveness of their past sins. Ananias said unto Saul, “ Arise, and be baptized, and wash away thy sins.” Acts xxii. 16 ; ii. 38. Therefore,

3. Those persons who are sanctified in Christ Jesus, or by the blood of Christ, are not merely permitted to enjoy the privileges of the Christian Church, but have also their past sins forgiven them. “ A covenant state implies favour,” &c., “ and a clear account ; such as forgives, and imputes no past trespasses.” Rev. George Stanhope on the Gospels and Epistles, I. 359.

As then the word sanctified appears sometimes to contain in it the forgiveness of sin as really as admission into the church of God, why should we hesitate to ascribe this sense to it as well as the other ? Perhaps to some persons it may seem like a repetition to observe,

V. That if it could be proved that the word sanctified was not directly designed to express the forgiveness of sins, nevertheless, it would be necessarily found to be included in it, or must follow from it. The blessed God’s being the God of Abraham ; &c., was not, perhaps, designed directly to teach the doctrine of the resurrection of the dead ; but it necessarily followed from it. It was hidden in it. So that our worthy deceased friend and others grant what they meant to deny : for they admit that the blood or death of Christ has an efficacy to restore sinful and disobedient creatures to a sanctified state that is, to their becoming members of the church of God ; consequently in covenant with him, and, therefore enjoying all the religious privileges of that highly honoured and happy society. But does not this necessarily include in it the forgiveness of the past offences ? Can you suppose it possible that a person should enjoy the one without the other ? Are they not two essential parts of one and the same subject ? Does not the blessed God, in the gospel, say to Heathen idolaters, and to all unbelievers, let

&c., and enter my church. The disciples of my beloved will pass by all your past. I will take care hereafter to myself becoming your new friend. All shall be well with me? When Mr. Cogan referring child or pupil to state in his family, does he consider himself as for- does not Mr. C. reckon have forgiven him by his him, though he may not sed his thoughts in so terms? Actions speak words.

The blood or death of Christ ful creatures a sanctified procures them the for- ins, for they are, in some inseparable things. The ures were wrote in the of the world, where, it wn that no prince will obedient subject to appear nce, on friendly terms, if at the same time, intend im. Esther vii. 8, and ndeed, all the world must at impropriety of such an

writer, speaking of the of the late Emperor of rds the Duke of Enghien, ould not admit into his intercede for his liberty , "That N. seems always sidered that to see the hien, and to pardon him, l the same thing."

The blood of the patriarchal sacrifices often cleansed rom moral guilt, and the ath of Christ is so many ly or indirectly said to do , I again say, should we use this language, espe- allow the same thing in a of words, that are not a scriptural? How trifling o admit that we are re- favour with God, enter mant of immortality with oy all the sacred privileges ch of God through the ath of Christ, but do not pardon of our past sins

Let him make good and nce of this who can.

Is he truth it ought to have III.

as large a place in our public religious services as it occupies in the Sacred Scriptures. And I am inclined to suspect, that the Unitarian car will drag rather heavily along until this popular and powerful principle shall be linked faster to it, and be set in more vigorous motion by it. And if our friend Mr. Field could be persuaded to publish his numerous set of discourses on the sufferings and death of Christ, it might greatly promote this good end.—F.'s Letter to H. p. 22.

J. JEVANS.

SIR,

May 12, 1823.

I TRUST that the time is fast approaching when Unitarians will no longer be reproached with a want of zeal for spreading the knowledge of divine truth amongst distant nations. The very favourable and unlooked-for openings exhibited to us at Madras and Calcutta, appear to me nothing less than the finger of Providence pointing out the theatre where our exertions should for the present be principally made. If (as I hope we all firmly believe) the period will arrive when Christian truth shall overspread the earth, even as the waters cover the sea; there can be little doubt in my mind that this great work must be accomplished by Unitarian missions. We may ask, what has reputed Orthodoxy done towards the attainment of this great end? How sincere and earnest the endeavours that have been made by different missionary societies in our own times, and in comparison how very small the results! nor without a miracle could it be otherwise. The stupid Hottentot, or the scarcely less benighted Pacific islander may be induced to profess a belief in dogmas which they cannot comprehend; but what impression has been made on the Jew or the Mussulman? Must not the true but melancholy answer be, None? However inviting the pure and divine morality of the gospel may appear to well-disposed men of those religions, so as to induce them to make further inquiries concerning the truth of Christianity, they no sooner enter upon those inquiries than they are astounded and horrified by hearing doctrines set

forth as the very essence of Christianity, which must of necessity from all their previous belief, appear to them nothing less than the most appalling blasphemy. With the Hindoo we might suppose the case would be different. Believing as he does in a variety of incarnations of the Supreme Being, we might predicate of him that he would give a ready assent to the Christian incarnation; yet, in fact, the Orthodox missionary finds nearly as many difficulties to encounter with the Hindoo as with a Mussulman. He must of course attack the Bramanical tenets as idolatrous, but unfortunately it is not in his power to advance a single argument in support of the Trinity, which his opponent may not fairly use in defence of his own belief. There are some very curious extracts from the writings of a Brahmin on this subject, inserted by Captain Thrush in a pamphlet in answer to Mr. Richardson's defence of the Athanasian Creed, which are deserving of the serious attention of all missionaries.

In conclusion, I must express the anxious desire I feel that some effective means may be adopted for calling the attention of the Unitarian public to this interesting subject. London is doubtless the proper place in which to originate these measures, and some of the active members of the Unitarian Fund will, I hope, come forward with an offer of their services in establishing a missionary society for the East Indies, and I have no fear whatever of a failure, feeling confident that such an establishment would meet with the cordial and zealous support of Unitarians in all parts of the island. It appears to me little less than a libel on the cause to fear that every thing desired by Mr. Adam might not be accomplished, if active and judicious measures were taken, with the exception perhaps of sending out his number of learned missionaries, as I understand that there is at present rather a deficiency in the supply of our own places of worship. It appears to me that were Mr. Adam provided with the printer, press and paper, and the necessary pecuniary means, that he would in a short time be able to supply himself with native teachers in every way fitted for missionaries, and

who, from their perfect knowledge of the language and customs, would labour with an effect that an European would with difficulty attain.

B.

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GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

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No. CCCC.V.

*Coughing Eloquence.*

Strange as this phrase may seem, it is borrowed from the history of the pulpit among our French neighbours. "L'Eloquence Tousseuse" marks a period in the annals of preaching. Of this era, Olivier Maillard, a Cordelier preacher and Doctor of Divinity, was one of the most characteristic specimens. His sermons were published after his death with caricature prints, an appropriate embellishment. The most singular of these productions was printed by itself, under the following title: "Sermon d'Olivier Maillard, prêché le cinquième Dimanche de Carême, en la ville de Bruges, l'an 1500, en 4<sup>o</sup>." This is a curious volume, much prized by bibliographers. In the margin are inserted the words *Hem! Hem!* at the places where the preacher paused, in order to cough; and he professedly designates these passages thus marked as models for the same pulpit-action. (See De Bure's Bibliographie, volume de Théologie, No. 510.) This reverend buffoon was a great favourite with the high and mighty of his day, and was employed in important embassies by Pope Innocent VIII., by Charles VIII., King of France, and by Ferdinand, King of Arragon. He died at Toulouse in 1502.—One anecdote told of him is creditable to his character.

He had insinuated in his sermons some satirical strokes at Louis XI., who, in consequence, ordered a message to be conveyed to him that he would throw him into the river. "The King is master," he replied; "but tell him that I shall sooner get to Paradise by water, than he by post-horses," alluding here to the relay of the post, just established by Louis. (Biographie Universelle, T. XXVI. p. 238.)

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## SELECT NOTICES OF FOREIGN LITERATURE.

*Account of M. DE CLERCQ, a Dutch Improvisatore.*

(Translated from the *Musée des Variétés Littéraires*, for April 1823, pp. 152, 153.)

*Amsterdam, February, 1823.*

A most extraordinary phenomenon is to be found at this place,—a *Dutch Improvisatore*. Between him and the *Italian Improvisatori* we can institute no comparison; for M. de Clercq, who is distinguished in the commercial world, applies himself with zealous industry to his calling, and in his spare hours alone, having arrived but at the age of seven and twenty, he has acquired a profound knowledge of history, modern history especially; of the Greek, Latin, Spanish, Italian, French, English and German literature, and of the literature of his own country. Of this knowledge he gave a brilliant proof in his essay on the subject proposed by the second class of the Institute: *An Examination of the Influence of Spanish, Italian, French and German Literature on the Literature of Holland*; an essay which obtained for him the golden prize, in the sitting of 1822. With an impartiality as unswerving as his acquaintance with those writers is extensive, he admiringly quotes the verses of Calderon and of Tasso, of Voltaire, of Byron, and of Schiller. To his large acquirements M. de Clercq adds the inspiration of the poet. Hitherto his pen has preserved but few of his verses; frequently, however, in a circle of friends, when a subject is pointed out, he rises, and after revolving it in his mind for one or two minutes, pours forth a torrent of ideas and images in the noblest strains of poetry. At an entertainment of a political nature, given at the end of the year 1820, or the beginning of 1821, a gentleman requested him to sing *the journey of the King of Naples to Laybach*. Rising immediately, in lines full of poetic fire he sketched the beautiful country of Italy, dwelling on its most lovely part—the paradise of Naples; traced its political revolutions, which are not less dreadful than the natural revolutions

that undermine its capital; depicted the Romans, the Goths, the Greeks of the lower empire, the Saracens, the Normans, and the Hungarian, Angevin, Arragonese, and French princes, who have by turns been its invaders; pointed out the efforts made by the unhappy country, eternally subjected to the caprice of foreign usurpers, to obtain the freedom which eludes its grasp; and, lastly, narrated the events of the year 1820, and the dangers which again threaten the independence of that classic ground, which appears for ever devoted to slavery.

On another occasion, the ladies in a numerous assembly were desired to propose a subject to the poet: *One's Native Country*, and *The Death of Socrates*, were the two themes most strongly recommended; M. de Clercq united them in one effusion. Nothing, perhaps, excites our admiration so much as that flexibility of talent which enables him to seize with equal strength of genius objects the most dissimilar. In one of those evenings devoted to his intimate friends, *The Chase* had been the subject of his extemporaneous verses; a few minutes afterwards he was entreated to celebrate the poet *Schiller*; his enthusiasm was instantly kindled, and with the hand of a master he traced the characteristics of this most distinguished of the tragic bards of Germany, translating at the moment some of Schiller's most brilliant passages into Dutch verse. One of those effusions, most calculated to impress the memory, was that entitled *Melpomene*, which he gave at a meeting of the members of the *Institute*, at the house of M. Wisélius. On that occasion the Professor Kinker, of Liege, one of the most celebrated Dutch poets, who had not hitherto been convinced that the enthusiastic praises bestowed on M. de Clercq could be merited, had the opportunity of appreciating his wonderful powers. The *Improvisatore* began with the feeble infancy of the dramatic art, then portrayed its vigorous youth in the genius of *Æschylus*, *Sophocles* and *Euripides*; giving in brilliant touches, instantly recognized by the best Greek



scholars of the Institute, the distinctive traits of those three poets; afterwards passing in review Italy, France, Spain, England, Germany, and lastly, Holland, he offered a rapid yet admirable sketch of the dramatic literature of each of those countries. The applause which followed this effort of genius was sincere and universal.

With a talent so uncommon and so deserving of admiration, M. de Clercq has manners the most artless and gentle, and a mind imbued with noble and religious feelings.

The writer of this article, who has sometimes had the gratification of hearing M. de Clercq, appeals for

the truth of his statement, to the testimony of all who have enjoyed the same advantage,—to Messrs. W. Kinker, Bilderdyk, Pollens, &c. a great triumph for Holland, whose language is so little known, and so little appreciated by strangers, to see not only poets of the first rank, but also an *Improvisatore* of such extraordinary merit.\*

\* We publish this article in the name of its author, a Dutchman eminent in his literary acquirements.

## INTELLIGENCE.

### FOREIGN.

#### FRANCE.

The election of a Foreign Associate of the French Institute, in the room of the late Dr. Jenner, took place on Monday the 24th ult. The following gentlemen were proposed:—Dr. WOLLASTON, Dr. YOUNG, M. OLBERS, M. SÆMERING, M. VON BUCH, Mr. LAMBTON, Mr. BROWN, Mr. DALTON and Mr. OÆSTED. The number of members who voted was 44; and the ballot was as follows, Dr. WOLLASTON, 38; OLBERS, 5; VON BUCH, 1.—It is highly honourable to the English nation, that out of nine persons proposed to the Institute, of all the learned and distinguished men of the civilized world, five should be Englishmen.

#### PORTUGAL.

The Government of Portugal has advertised for the best digest of a civil code for that kingdom, in the place of the old system. The reward for the most approved system is 30,000 crusades of gold, or about £10,000; to be paid in several years. The successful candidates are to be rewarded according to their merits. The competition is open to persons of all countries.

#### AUSTRIA.

ONE of the most distinguished poets of Italy, PICARIO, has been sentenced,

at the age of 28, to fifteen years of tary imprisonment in the fort of Spitzberg. His crime is that of a *Carbona*.

#### RUSSIA.

*Extract of a Letter from Bail in the Ukraine, dated Jan. 16,*—"I had seen but a very imperfect account of the \* \* \* before I received your letter. *The Morning Chronicle* was, I believe, the only paper which gave a full history of it, (as the papers say,) and that is one of the newspapers, the entry of which in this country is forbidden. These restrictions have prevented my mentioning the works of Lord Byron, which I should like to have mentioned. I should like to have the whole of what he says of St. Petersburg, and especially how *The Edinburgh Review* will treat him; but this I cannot be able to do, as *The Edinburgh Review* is also forbidden. The conduct of the Bishop is a very unfortunate matter for the clergy of England, which is so great an aid to the Government; in other countries, where the clergy have no influence whatever on the public, being of the lowest origin, and living like common peasants in cabins, their duties of tilling the ground and tending their flocks and cattle, such an affair would be of but little import, as the Government does not want the aid of the clergy or other power. The Christian religion, too, is so interwoven in the fabric of the Government, that the success

he subjects from it would be a evil; here all religions are ly tolerated, and of so little is a difference in this respect subjects, that so late as the Catherine some villages in the changed from Christians to There were no priests there, people feeling a want of some listened to the Jews, who ongst them, and became con- and this took place in perfect . . . . . The Go- t has ordered no young per- l study in the Universities of untries where such principles minated."

## INDIA.

### *ous Battle during the Mo- hurram.*

drabad, Sept. 23, 1822. A lessant occurrence has taken this city during the present ma festival. The particulars have been able to obtain are us:—About a week ago, a rose on some religious point, be whether Mahomet was or to return to this world,) which was referred by both parties f the head Imaums, who de- at he was not to return: on es of those who expected ra of Mahomet, immediately is crease into the Imaum's which killed him. On the : the two parties came to the f the city and fought a pitched hich continued a considerable en an officer of rank, in the service, named Neeaz Buha- is dispatched to put a stop to y; but he had scarcely time ere when one of the comba- believe a Patan) struck off his

affair having, in consequence assault on the person of his r's officer, become important, vere immediately dispatched um, for the brigade of Nizam's to march for the city, which ordingly done early on the of the 21st. The troops ol. Doveton's command are d at the French Gardens, and ing appears quiet. Among istants were about 300 hun-

dred Patans, who fought on one side of the question, and destroyed upwards of two of their opponents for one of themselves. Betwixt 300 and 400 are supposed to have been killed and wounded. The death of Neeaz Buha-door is much regretted, I understand, by the European part of the community who knew him: no doubt, steps will be taken to discover the author of his death. The Patans are said to have taken refuge in Col. Doveton's camp, being afraid to return to the city.

The gaieties of this station still continue. There is either a ball or play each month. We had a ball last, and there is to be a play on the 1st proximo, which, from the ability of the *corps dramatique*, is expected to afford much satisfaction. A masonic lodge has been opened here, which from the respectability and number of its members, it is supposed will become one of the most flourishing in India.—*Calcutta Journal*.

*Disturbance in the neighbourhood of Hyderabad.* (Extract from a private letter, dated Hyderabad, 23rd Sept. 1822.) There has been a terrible disturbance in the neighbourhood of this city: the Pathan population of Chincul Goorah, a suburb, murdered a Hafiz; in consequence of some disputed point of faith, and the whole armed population of the city to the number of 50,000 turned out to take revenge. The inhabitants of Chincul Goorah, to the number of 1,500, armed to a man, (and even their children stood their ground,) sallied out, took two guns and a standard, and then stood at bay. Some hundreds of Juwan-murda have been cut up, and the plain was strewn with strapping carcasses, disfigured by ghastly wounds. The Bolaurum troops, on the day following the fight, drew up on the height, commanding the village, to preserve the peace; and yesterday, without firing a shot, the matter came to an amicable adjustment, under the excellent arrangement of Mr. Metcalfe. The part the Bolaurum troops have taken is very gratifying; no violence has been used: we have stood neutral, and the Pathans have quietly withdrawn from the Nizam's territory, under British guarantee.—*Madras Gazette*.

## DOMESTIC.

*Christian Tract Society.*

THE Anniversary Meeting was holden, (as mentioned in p. 249,) on April 24th, at the Old London Tavern. The Treasurer presented his report, which stated that he was in advance £22. 12s. 9d.

The Secretary then read the Committee's Report, which described the last year as having been one of unusual expenditure, as, to keep up the series, they had been obliged to reprint no less than nineteen of the Tracts. They had consequently felt considerable pecuniary embarrassment, and had at one time resolved on making another appeal for aid to the friends of the institution. But the fear that a second appeal so soon after that made in 1821, and so promptly and generously met by the Subscribers and Friends at the anniversary meeting, might prove injurious, deterred them from having recourse to such a means of relief. They submitted to the meeting the reasonableness as well as the necessity of a new scale of prices being agreed on, because purchasers of quantities of any one Tract obtained them at a cheaper rate than the Subscribers who took for their allotments one or two copies of the entire series, as they then paid the full retail price for each Tract: and Subscribers who took for their annual allotment, or purchased, 25 copies of any of the Tracts, had them at a price which in very few cases covered the expense actually incurred for paper, printing, stitching, &c. &c. The allowance to Subscribers purchasing not less than 25 copies was stated to have hitherto been 46 per cent., and to Non-subscribers from 33 to 38 per cent., the scale of prices having necessarily been so drawn up as to admit of this variation. When the series was short, the Society could afford to print larger impressions of each of the Tracts than it now could, and consequently at considerably less expense; but now that the series had become very long, the Committee could not venture to print more than 2000 each of those Numbers which required reprinting—and of these there must be several every year, and in some years from ten to twelve of them. The stock on hand, it was stated, must always be from 45,000 to 50,000. The Committee proposed that purchasers of quantities should still be allowed a liberal per centage; but urged the certainty of the Society being involved in increasing pecuniary difficulty if it continued to make so large an allowance as it had hitherto done. The necessity of having recourse to the measure suggested was readily acknowledged by the meeting, and the

drawing out of a new scale of prices referred to the Committee. (For the wrappers of the Repository former for the present month.)

Two new Tracts have been printed the last year, viz. Mrs. M. second part of *The Family D* and *The Conduct of the Elder B* *Account of the Father's Treatment of his Lost Son*, by the Rev. R. W. W. The latter Tract concludes Mr. Wrigley on the interesting parable of the Lost Son. Of each of these Tracts 20 were printed—and of the nine prints 39,500, making a total copies printed since the last annual meeting. The Society was stated to have altogether 360,500; to have 298,856, and to have on hand 61,644. From this large stock the Subscribers are to be supplied with their allotments for the current year.

During the past year the Committee have found channels for sending the Tracts to several public libraries in Paris, and to a Lady who was because most of the cheap papers there circulated among the poor were of a mystical nature; to the libraire Spanish and Portuguese Cortes, his Excellency Al Chierici D'Ghies, the Ambassador from Portugal, kindly engaging to translate them for the improvement of his subjects; and to M. Bowyer, the Consul of Hayti, who is also very desirous of improving the mental and moral state of the interesting people over whom he presides. Port-au-Prince having nearly destroyed by fire just at the time the vessel which carried out the Tracts arrived, the Committee did not know whether the President had received them, but the Society was gratified to receive intelligence which arrived on the day of its meeting, contained in the Gleaner's Diary, that the Portuguese Consul had the Tracts formally presented to him as a member of its own body, and that a resolution was passed by that meeting, that the present was accepted, and that the Tracts entrusted to the care of the Ministry of Public Instruction, that such might be translated as were judged to benefit the public. A set has been forwarded to William Roberts and to the Rev. William Adcock, with an expression of the Committee's hope, that the enlightened monarch Roy might deem some of them worthy of being translated in languages of Hindoostan, and as to second his benevolent effect among his countrymen a knowledge of the pure morals and universal philanthropy inculcated by the Chi-

Committee had also embraced of sending out to India Tracts under the care of Esq., late of Exeter, who settled at Calcutta, and who undertaken to use his best efforts to establish in that remote the circulation of on the whole, the Committee congratulating the at a wider field had been the past than during any since the establishment of making known their very publications. But, in making mentioned grants while the es were at so low an ebb, r, and, we are happy to tained the sanction of the

y of the Society was re- follows :

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ng gentlemen were chosen the year ensuing ;

-JAMES ESDAILE, Esq.  
-Messrs. J. Bowring, J. Hart, and S. Hart, Jun., Parkes, Dr. T. Rees, Messrs. W. Wood.  
C. Richmond, S. Bayley, iter, Esqrs.  
Mr. C. Fox, 33, Thread-

ary declined being re-ap- ce, for the reasons assigned niversary ; but, for the con- e Subscribers, consented to ad been supplied with their ents.

bers and their Friends after- ogether, the Rev. R. Aspland

#### *General Baptist Assembly.*

al Meeting was holden, as orship Street, London, on , May 20th. The devo-

tional services were conducted by Dr. Evans, of Islington, and Mr. Briggs, of Bessel's Green, Kent ; and Mr. Chapman, of Chatham, preached from 1 Tim. i. 11, *According to the glorious gospel of the blessed God, &c.*

At the meeting for business, the Rev. R. Wright, of Trowbridge, (the preacher elect,) presided as chairman. The letters from some of the churches contained an account of an increase of members, but others described their state as being similar to what it was at the last anniversary. The removal of Mr. Chapman to Chatham, appeared to be felt as a heavy loss by the church at Billingshurst, which is now destitute of a minister ; but the services of Mr. Briggs, late of Selby, have proved highly acceptable to the church at Bessel's Green, where, and in the neighbouring villages, there seems a prospect of his labours being successful. The most interesting letter was one from Nantwich, describing the progress from Trinitarianism to Unitarianism, on the Arian hypothesis, of Mr. John Cooper, the minister, and his congregation, and their open avowal of reputed heterodoxy. The letter expressed a wish that their church might be received into union with the Assembly, with which they could now conscientiously unite, and from which they hoped immediately to receive advice. The writer mentioned several villages in the neighbourhood of Nantwich, which would form an important missionary circuit, and in which there appeared a favourable disposition to receive the Unitarian doctrine. Mr. Cooper's church was proposed to be received into union with the Assembly at its next anniversary, as was also that under the pastoral care of Mr. Wright, at Trowbridge. (Mr. Cooper's letter will, it is believed, appear in the *Christian Reformer* for the present month.)

The case of the Cranbrook church, inserted in the last month's Repository, (p. 248,) and the remaining heavy debt (upwards of £900) on the chapel at Dover, were laid before the meeting, and recommended by it to the kind consideration of all the churches in union with the Assembly : and the writer begs leave to solicit the attention of the Committees of Fellowship Funds among Unitarians generally to both these interesting cases.

The most prominent feature of the Committee's report was, an account of the inadequacy of their funds for maintaining for another year the two Students now under the care of the Rev. James Gilchrist, at Newington Green ; and the writer trusts he need only mention the following facts to insure so important an institution the more liberal support of the

Unitarian public. Mr. Valentine, of Diss, while the Academy was under the superintendence of Dr. Evans, at Islington; and, since that gentleman resigned the office of Tutor, Messrs. Squier, of Edinburgh, Chapman, of Chatham, and Taplin, of Lewes, were all educated under the patronage of the General Baptist Education Society. The readers of the Unitarian Fund Register (No. III.) will learn how zealously three of these young ministers are endeavouring to promote the Unitarian cause, while the respectful testimony borne to the character of Mr. Squier, in the Monthly Repository for March last, (p. 181,) will sufficiently demonstrate the value of his services in the northern capital; and, it is hoped, adequately plead the just claims of this institution on the friends of evangelical truth and righteousness, for countenance and support.\*

At the close of the business the ministers and their friends dined together at the White Hart Tavern, Bishopsgate Street, Mr. Chapman in the Chair. In the course of the evening, the company was addressed by several gentlemen, among whom were Drs. Evans, T. Rees, Southwood Smith, and Messrs. Fullagar, Wright, &c. &c.

#### *Unitarian Fund Anniversary.*

THE Annual Meeting of the Unitarian Fund was held on Wednesday the 21st inst. at the Chapel in Parliament Court. The devotional services were conducted by the Rev. G. Kenrick, Rev. S. C. Fripp, and Rev. J. Fullagar. The Sermon was preached by the Rev. H. Acton, of Walthamstow. The preacher's text 1 Thess. ii. 13, from which he discoursed with much ability on the grounds of faith and the excellence and power of truth. The Sermon, will, we hope, be laid before the public, according to the strongly expressed wish of the company at the dinner. After divine service, the Subscribers proceeded to the business of the Society, Mr. James Young in the Chair. As the Report of the Committee and the Resolutions will be stitched up with the present number, we need not detail them here. The case of William Roberts excited much discussion, and it was finally resolved, that £100 should be annually devoted to the support of the mission at Madras. As this was probably the last

time when the Society would meet in the chapel at Parliament Court, it was unanimously resolved to present £50 towards the erection of Mr. Fox's new Chapel in Finsbury, as an expression of the gratitude of the Society for the support uniformly rendered to their cause by the Parliament Court Congregation.

At the annual dinner at the London Tavern, there were about 280 gentlemen present, Mr. J. T. Rutt in the Chair, who presided with his well-known ability. The Meeting was enlivened by the presence of the Secretary, Mr. Fox, who is so far restored to health as to be able to resume his public and official duties. His speech, on his health being given, was abundant in humour and strikingly eloquent. In the course of the evening several gentlemen addressed the company: Mr. Acton, Mr. Hornby, (the Deputy Treasurer, who acted for the Treasurer, Mr. Christie, unavoidably absent,) Mr. G. Wood, (of Manchester,) Messrs. Hill and Talfourd, (barristers,) Mr. Wright, and others. We lament that we have no minute of any speech but Mr. Wright's, of which the following is, we believe, an accurate report:

"I rise, Sir, to thank you and this Society, for the very kind and too flattering notice you have taken of me. It is not possible for me to find words that will do justice to my own feelings on the present occasion. My connexion with the Unitarian Fund I have regarded, do still regard, and shall ever regard, as one of the happiest circumstances of my life: it has given me opportunity of extending my exertions, in a cause which will ever be dear to me as life itself, to the most distant parts of this island, and of labouring incessantly for the promotion of that glorious cause. I wish to express distinctly the obligations I am under to this Society and its Committee. They gave me, Sir, the whole island for my bishopric; it is true, to this bishopric were not appended a palace and large worldly emoluments; and what has a Missionary of the pure gospel to do with palaces and worldly emoluments? But they gave me in connexion with this bishopric what is far more valuable; they gave me that judicious counsel, their powerful countenance, and able and effective support, in the important work in which I was engaged: and what can an Unitarian Missionary need more? With the weapons furnished by reason and scripture he goes on to demolish the strong holds of error, and spread successfully the Unitarian doctrine among the mass of the people. I cannot forget, Sir, what were my feelings, and what I believe were the feelings of others with whom I had the honour of acting, when this last

\* Subscriptions or donations would be thankfully received by the Treasurer, John Thacker, Esq., Paternoster Row; the Tutor, Rev. James Gilchrist, Newington Green; or the Secretary, Mr. G. Field, Hornerton.



was first established. If, then, regarded as an experiment, it has ceased to be so regarded; long been well established, and now be regarded as a parent institution, others having sprung from it, in districts; and I ardently wish children may rise up in every part of the kingdom, to aid and be-  
 come, and act in concert with their parent, the London Unitarian. I bless heaven, Sir, that I have strength to go on in its service, as so well established, and has such important effects." Mr. Wilks referred to the new aspect which Unitarianism has assumed during the last years, to the new churches which have been formed, many of them consisting of the poor and unlearned, and stated that which had been proved by the success of the Fund, and of which he presented the proof, that Unitarianism is capable of being, and now is in places, the religion of the poor and unlearned, and his full conviction, that all religious systems it is eminently calculated to be the religion of the poor and numerous classes, as perfectly level with their capacity, making a provision for their moral and natural wants, and requiring nothing more than what they are capable of doing; that Unitarians can no longer be charged with dwelling in the frigid zone of infidelity, with being without zeal; that he had seen its efficacy in opposing bigotry and producing Christianity. He expressed his deep regret having been compelled by infirmities and years to withdraw from an office in which he experienced the purest pleasure; but that he retired from the field, before he met with error, superstition and was concluded, it was not till the war was ended; and with the determination that if the enemy assailed his country, they should find him still in his ranks and ready to renew the contest with the strength he had remaining. He then mentioned the controversy in which he is now engaged, having been provoked by a Calvinist minister at Amersham. In which controversy he stated one important point is asserted, that though the Unitarian doctrine can be expressed in the words of the Bible without addition or comment, the Calvinist doctrine is acknowledged to be incapable of being expressed. Mr. W. distinctly expressed the obligations he felt to the success of the Committees and officers of the Fund, and concluded with saying—You may have missionaries of

superior learning, of greater talents, but I have been resolved that you shall have none who will be more devoted to the cause, who will serve you more faithfully, or with greater zeal."

The next day, Thursday the 22d, the first stone was laid of the new *Finchbury Unitarian Chapel*, when Mr. Fox delivered an address, of which, as well as of the ceremony, we hope to be favoured with some account.

On the same day was held the Anniversary of the *Unitarian Association*, when an interesting Report was read, which, together with the Resolutions, will be found attached in a separate form to this number.

### *Protestant Society for the protection of Religious Liberty.*

The Twelfth Anniversary Meeting of the Protestant Society for the Protection of Religious Liberty was held on Saturday, May 17th, at the City of London Tavern, Lord Dacre in the Chair.

The Chairman, having made a few prefatory observations, requested Mr. Pellatt, one of the honorary Secretaries of the Society, to read the proceedings of the Committee since the last General Meeting, which being done,

Mr. JOHN WILKS, the other honorary Secretary, rose to address the Meeting. He thanked them for their attention to his former hints at preceding anniversaries, and after alluding to some congregational disputes at Amersham and Guildford, related the results of some proceedings which were pending at the last meeting. He then entered upon the circumstances for the present year; and first, according to custom, he would advert to the subject of pecuniary demands. As to turnpike tolls, a new act had been passed since their last anniversary, introduced by Mr. Frankland Lewis. By this act, 3d Geo. IV. chap. 126, sect. 32, it was enacted, that no tolls should be taken "of or from any person or persons going to or returning from his, her, or their proper parochial church or chapel, or of or from any other person or persons going to, or returning from his, her, or their usual place of religious worship tolerated by law, on Sundays, or on any day on which divine service is by authority ordered to be celebrated." By sect. 53, a penalty, not exceeding £5 is enacted for demanding a toll from persons exempt;

\* We learn that Mr. W. intends publishing a Review of his Missionary life and labours at as early a period as circumstances will enable him to do it.



no appeal is allowed, unless the penalty exceed forty shillings. On this subject the Committee had had several applications, and in several instances the imposition of tolls had been successfully resisted. Success was of importance not as a mere pecuniary relief. There was nothing small or narrow connected with the principle on which they contended for exemption. The object was to preserve the rights and equality of the Dissenters.—As to the next branch of pecuniary demands, those for assessed taxes, he repeated that neither chapels nor school-rooms could be rendered liable if no emolument proceeded from them. A demand of poor and highway rates had been made upon Mr. Hallett, of Caple, near Ross. In some cases the Committee had advised the parties how to conduct their appeal against these impositions. After adverting to the case of the Rev. W. Roby, of Manchester, the worthy Secretary proceeded to the subject of Easter Offerings. The most prominent and important case of this nature, was that of Mr. Peter Watson, shoemaker, of Newcastle-upon-Tyne, who had been imprisoned for contempt of the Ecclesiastical Court, arising out of a demand for Easter Offerings. That was a case of striking and singular oppression. As to demands, partly pecuniary, the first he should notice was that communicated by the Rev. J. Fletcher, relative to the students of the academy at Blackburn, who had been drawn for the militia. The opinions of the Attorney and Solicitor-General had been taken as to that case. There were instances in which parochial relief had been withdrawn because its unhappy objects had dared to dissent in opinion from the Church. A pauper, named Mary Storell, who, with her three children, had received 7s. 6d. weekly from her parish, had had her allowance discontinued, though, after some trouble, it had been again granted. An application had been made by Mr. J. G. Pike, of Derby, respecting the validity of the registry of baptisms. That was a subject of the highest importance. From the Rev. Mason Anderson, of Sandwich, they learned that restrictive orders had been given by the governors of hospitals as to the admission of Dissenters. It was, however, expected that these orders would soon be withdrawn. The Rev. J. Paice, of Horncastle, stated that refusal had been given to admit the children of Dissenters to the grammar school.—After speaking of the Bethel Union, and the restrictions on the attendance of soldiers at divine worship, the worthy Secretary proceeded to narrate a case which had occurred at Spens-

ham, near Thame, in Oxfordshire, displayed the meanness and which Dissenting Ministers frequently annoyed. After successful endeavours to dissuade a minister who was preaching, friends of the Rector had recourse to their dernier resort. To the publican at whose house he was remaining, and threatened if he did not "reject the preacher" they would refuse to sign so at the next sessions. Another whose house the preacher was to speak, was promised a pot if he would turn him out of the parsonage. The preaching was accordingly stilled there, but the man at his one pound note. It was, however, by the Rev. Mr. Dagge, that claret was by which Dissenters were becoming members of bent. He was sure it was only mention this circumstance, the general intelligence of the of quarter sessions, to have restrictions removed.—He alluded to the riots and disorders which Dissenting places of worship had been annoyed. He would draw attention to the case of Mr. son, of Ichford, in Oxfordshire, who had been put in danger; sequence of a prosecution offender, which had been not worshiped in peace. At Oxford, near Poole, a disturbance had taken place in the meeting-house of the vessel; and in this case it was Mr. W.'s duty to say, that Mr. Member for Corfe Castle, in the manner in which it had been hoped a man would who made such professions. Though the disturbance took place in the meeting-house, yet, because or had not actually commenced Mr. Bamber, before whom heard, dismissed the couple fined the redress which they had. While our country Members were to speak the sense of all our constituents, to whatever remuneration they might belong, had no hesitation in avowing that Mr. Hargreaves was a Dissenter: and he hoped that the same Gentleman would again be a candidate, that the Dissenters would not forget themselves and to their correcting his pretensions. A near Rury, and as Chatterton's monument had remained a

tant. At Bradfield a disturbance was made in the chapel of the Rev. Mr. Sloper, &c. A prosecution was commenced and tried at the quarter sessions. There was no doubt either as to the offender or offence, but the Chairman took a technical objection by which the prosecution was defeated. Though the place of meeting was duly certified in the ecclesiastical courts, yet it was held by the Chairman that it was also necessary that a copy of the certificate should have been submitted to the clerk of the peace at county sessions. According to the opinion of this Chairman, the law implied that the place of meeting should be licensed not only by the ecclesiastical courts, but also by the civil tribunal. If this rule were established, it would completely nullify the act of toleration. It was, however, fortunately not in the power of this Chairman to establish his rule. He addressed a jury; he told them that in the absence of legal proof of the registration of the chapel, it was probable that the defendant could be acquitted. The jury was composed of twelve yeomen. They exercised their judgment as to the guilt or innocence of the defendant, and they found him guilty. Three times the Chairman sent them back, each time addressing them in the language of reproof. Three times the jury returned firmly into Court, and repeated their verdict. At last a meddling magistrate interposed. He said that he had no doubt the Chairman would assent to the verdict, if the Dissenters would not insist upon punishment. The prosecutor yielded to the suggestion, and, doubtless, was kindly meant, and a penalty was inflicted, though the verdict was recorded against the defendant. In the great, ancient and populous city of Canterbury there had been some transactions which even in these marvellous times partook of unusual marvel. A meeting had there been registered by a new denomination, denominating themselves Arminian Christians. He (Mr. W.) cared not what were the peculiar tenets of this sect. It was not necessary to offer either justification or apology for them in that way. They were disturbed while assembled for purposes of divine worship, the females grossly insulted. They determined to appeal to the protection of the law. They applied to a magistrate, who told them they must attend before a bench of justices; they attended accordingly before the divan, when the first thing done was to call for the production of their license. It appeared that these justices had seen, in some public paper, the decision of the Bury Sessions, and on the authority of that decision, they required proof that the

license had been recorded at the sessions, as well as registered in the ecclesiastical tribunal. On failure of this proof, one of these justices told the complainants, "You have no right to redress. You were illegally assembled; and if you assemble again I will interfere myself, and commit you to prison." What were the consequences of this determination? That 500 or 600 persons inoffensively, if not laudably assembled, were to be exposed to the outrages of a disorderly multitude. If the doctrine of the Bury Sessions were correct, there was not a place of meeting in England duly licensed. They were required by law to register their places of meeting, and to hold their meetings open, that under pretence of religion they might not carry on factious designs. It was not in their power to controul the registrar or clerk of the peace; and if the law required them to exchange annually, the consequence must be, that for eleven months and three weeks in every year they must be not legally registered. In the opinion of the Solicitor-General, who had been consulted, the Dissenters had fulfilled all the law required of them, when they certified their places of meeting in the Ecclesiastical Court, and it followed that the power exercised in the cases at Bury and Canterbury, was illegal and unjust. The opinion of the Solicitor-General had also been taken as to the outrage at Canterbury. He said, "upon the facts as stated in the case, I strongly recommend a prosecution. Outrages of this nature ought not to be allowed to pass unpunished." At Canterbury, however, a jury was returned pretty much to the mind of those who were against the prosecution. The prosecutors attended at the hazard of their lives. Stones were thrown at them, and it was evident that the fury of their enemies was such, that if martyrdom had been necessary, it would have been resorted to in support of their right to persecute their fellow-Christians for worshipping God after the dictates of their own conscience. A bill of indictment was found against seven of the rioters under circumstances similar to those which have excited the attention of the Legislature to our sister island. At Southam, in Warwickshire, there had been another case of disturbance, and there also redress had been refused, but on another pretext; a good woman there thought she could best learn her religious duties by attending a meeting-house; her husband went after her, violently assaulted her, and dragged her away. In consequence of this disturbance to the congregation, an application was made to a neighbouring magistrate. The man was summoned, but, on hearing the case,

the magistrate dismissed the complaint, on the ground that he had only incidentally disturbed the congregation, and that he had an unquestionable right to prevent his wife from attending the meeting. At Anglesea this doctrine had been carried to a greater extent: a man was indignant that his wife should attend a place of worship of which he did not approve. He declared, therefore, that if she went any more, he would break all the windows of the meeting-house, and would besides do some act that should astonish and surprise them. He did not mind going to prison so as he had his revenge on the Methodists. At the next meeting the wife attended, and her feelings being excited by the enthusiasm of the preacher, she was led to exclaim, "Praised be the Lord!" The husband seized upon her, and began to drag her out; the woman fainted, and the whole assembly was thrown into a state of alarm and agitation. The man meanwhile persevered in his brutal attempt to drag his wife away. Her neckerchief was loosened in the struggle, and she was almost strangled in the face of the congregation. This man was brought before the quarter sessions, and there also the question occurred, what was the proof of registration? On this occasion the certificate had been left with the Bishop of Bangor, and it happened that no book was kept in the diocese. Though the original certificate was produced, it was held by the Chairman that a book must be produced, and in the absence of a book, the place, in his judgment, was illegal, and the indictment could not be sustained. The Chairman added, that it was "an unlawful act against the law of God and of his country, to allow a man's wife to become a member of a society against the will of her husband, and that he had a right to prevent his wife from attending it." The jury, however, felt as men, and as Welshmen too. They acted on their own judgments of right and wrong, and returned a verdict of guilty. The Chairman refused to pass sentence upon the offender. He was persuaded the verdict was contrary to law, and he discharged the defendant, on finding bail to appear hereafter. In consequence of this decision, a panic pervaded all the cottages in that neighbourhood. They had entreated to know what was the law. They had begged for some message to cheer their drooping spirits, and fortify their sinking resolution. The Committee had prepared a case, and taken the opinion of eminent counsel, who stated distinctly that the verdict was correct, and that on a ~~subsequent~~ the Chairman would be ~~compelled~~ to do his duty of passing sentence on the defendant. ~~the now came~~

to the subject of refusals to be marry. At Swansea, Mr. Philip R. a Baptist minister, complained Rev. Henry Williams, curate of Ivelach, for refusing to bury his Such was the law. Lay baptism sufficient to entitle its receivers to in the parochial ground. It was blot on the law, and he trusted it soon be removed, and Baptists dissenters put in possession of the being buried in the general place pulture. At Beaminster the clergy had refused to admit the corpses parishioners into the churchyard Merthyr Tydvil, in Wales, the of Baptists were refused marriage they submitted again to go through ceremony of baptism. While Dissenters were bound to be married at which he trusted would not be long improper was it that additional objection should thus be raised! From Ne Glamorganshire, the Rev. John T. a Baptist minister, had written Committee to express his apprehensions as to the refusal of marriage to Baptists, unless they submitted to baptism at the hands of the Established Clergy. One man, who had been baptized, was refused to be married less he would submit to a third baptism. This man had been sprinkled in infancy. When an adult, he was baptized afresh by immersion. It was in that he told the Welsh clergyman of double baptism. The clergyman was inexorable. He replied, "I cannot baptize you as a Christian, unless I baptize you again." And so, for the third time rather than delay the blessings of matrimony, he again submitted, and was sprinkled afresh.—He now approached the subject attended with some difficulty that of out-door preaching. At Bury in Norfolk, the magistrates had been troubled by a great number of itinerant preachers. These persons contend they had a right to preach wherever they pleased. Archdeacon Bathurst, the son of a worthy father, had been particularly annoyed by some of the itinerant preachers. They preached at the door of his parsonage-house, and in the door of his Church while service was going on, as if they could exercise their duties nowhere else. As a magistrate the Archdeacon committed them to prison, but at the quarter sessions he interferred on their behalf, and obtained their discharge. He (Mr. W.) would say it was proper always to abstain from out-door preaching, but preaching in a street or highway was certainly immaterial. If a right could exist which could be asserted without any regard to propriety, it must follow that there was a right

gather round every door in Cheapside a multitude engaged in discussing every variety of topics. Such was not the law. Such could not be the law. If above twenty persons were collected in any uncertified place, they were liable to a certain penalty. If any person chose to certify a field, which was not a highway or thoroughfare, the question of the legality of the certification was not settled. The Committee would endeavour to ascertain how the law applied to that kind of certification. If in any instance persons had offended against the law by outdoor preaching, it should be remembered that they had offended indiscreetly, enthusiastically, somewhat intemperately perhaps, but beyond doubt holily. At Peterborough, a prebendary of the Cathedral, who was a magistrate also, directed Mr. Charles Thorpe, of that town, to be taken into custody for exhorting a few persons at the threshold of a friend. At the village of Benefield, near Oundle, James Horner, an itinerant preacher, was taken into custody by order of the vicar and magistrate there; when Horner was brought before this Reverend Gentleman, he asked, "Is this the fellow? Come, I want none of your talk about souls." Horner was then committed under the new Vagrant Act. He was sent to gaol without a warrant, though bail was offered to the amount of £500. Afterwards he was released and suffered to depart without molestation. This was a subject of considerable delicacy. While he (Mr. W.) was prepared to censure any indiscreet indulgence in the practice, he was not prepared to give up the right altogether, and especially when he found it strenuously maintained by some of the best and wisest champions of popular rights. He referred particularly to the well-known case of William Penn, the distinguished member of that excellent, benevolent and pious sect, the Society of Friends, who, in all works of utility and philanthropy, were ever active and foremost. Penn was tried in 1670, for preaching in Gracechurch Street, and he published his trial under the title of "The People's Ancient and Just Liberties asserted." On this trial the Recorder, and the Chaplain of the Archbishop of Canterbury, expressed sentiments which singularly accorded with some now entertained by persons whom he would not name. The Recorder said, "the Spanish Inquisition was excellent, as a good way to prevent schism." And the Chaplain said, "that it would be less injurious to the Government to dispense with profane and loose persons than to allow a toleration to Protestant Dissenters." On looking abroad at the condition of Dissenters, he saw the same scenes acting elsewhere. At Montreal, in Lower Ca-

nada, the Dissenters suffered from precisely the same measures of which that society complained. The majority of the inhabitants were Catholics; but though Catholics, Episcopalians and Presbyterians, legally exercised the rights of baptizing, marrying and burying, yet Dissenters of all denominations were denied them. Lord Dalhousie, the governor, though friendly inclined towards the Dissenters, had no power against the court of appeal, of which the Bishop of Quebec was the head. Of the Protestant inhabitants only 2-15ths were Episcopalians, so that 13-15ths were degraded and oppressed.—He now came to review the general state of religious freedom in the British dominions. In the first place, there was much wanted some more explicit declaration of the Toleration Act. That was of pre-eminent and universal importance. In the next place, it was necessary that their Baptist friends should be protected. There was great propriety in requiring that Dissenting ministers should have authority to celebrate marriage. This power was possessed by the Quakers, than whom a more domestic, pious, or happy people did not exist. It was also enjoyed by the Jews, that long persecuted, but, he hoped, now reviving people. In Ireland, Dissenting Ministers generally had the right, and in Scotland also; why then should it be denied to them in England, where, indeed, it was once possessed? During the commonwealth marriages were rendered legally only a civil contract. Upon the Catholics of England the evil pressed with peculiar hardship. With them marriage was a sacrament, and could be celebrated only by their priests. The consequence was, that all their marriages were unlawful, and their children illegitimate. By law they were as separate and disunited as the most perfect strangers. No tie of kindred, no bond of blood could unite them. If this object—the celebration of marriage by Dissenting ministers—were sought with temper and firmness, he did not believe it would be refused. The next object was to validate the registration of baptisms. The Court of Chancery had decided lately, that a registration of baptism, on Dr. Williams's plan, was not a matter of record. Their places of meeting ought to be exempted from assessment, whether in parochial rates or king's taxes; and, lastly, the repeal of the Test and Corporation Acts was an object of all others to be desired. They were not to be satisfied with an annual Indemnity Act, by which they were pardoned for offences they had never committed. No: they claimed to stand with all their fellow-subjects on the broad and equal basis of the law. Looking at the whole state of the world, he would

not despond, but hope. When he surveyed the course of public opinion, he saw the surface only affected; the deep current beneath flowed on, and would flow on for ever. The shocks of tyranny assailed the great cause of freedom, only as a storm shook the mountain tree to make it strike deeper root than ever, and fix it more firmly against future hurricanes. The friends of liberty looked forward with confidence to the issue of their war with ignorance and oppression, because they had knowledge with them, and error could not withstand it. Truth, freedom and piety, shall finally and gloriously and universally and soon prevail. The worthy Secretary then, amidst the loudest and most enthusiastic applause, concluded his able and eloquent address. He had spoken upwards of three hours.

J. H. BROWN, Esq., LL.D, and barrister at law, observed, that as to the question of the legality of rating places of meeting for the poor, he was of opinion, that the proper way for Dissenters to obtain relief was open to them without any new law. Every species of beneficial property was rateable to the poor. Beyond all doubt personal property was rateable, and the sole reason why it had been left altogether unrated, was because it was impossible to estimate its value. The parish officers of Manchester had never rated places of worship. They had always acted too liberally. At Liverpool, where it was attempted, it was abandoned, because in the next article it was proposed to value all the shipping in the port. That was the manner in which, in all other places, Dissenters should resist such encroachments on their liberties. The gentlemen who filled the benches at quarter sessions were not trained to all the niceties of the profession, and it was not surprising, therefore, that a bench of Welsh justices should have acted as stated by their able and eloquent Secretary. As to out-door preaching, he (Dr. Brown) was satisfied that it was no part of the law that Dissenters should preach at any hour in any place they pleased. Their excellent Secretary had advised them to apply to Parliament for an act for the better explanation of the Toleration Act. Now he, (Dr. Brown,) speaking from his professional experience, was bound, in candour and justice to the Society, to state, that of all acts those which were passed for amending other acts were the most perplexing and unintelligible. There was an act to amend and explain another consisting of only sixteen lines, and yet he knew of five or six cases having gone to the Court of King's Bench as to the meaning of those explanatory lines. The fact was, the ingenuity of a lawyer, he was sorry to say, would easily find, in any sixteen lines of an explanatory act,

at least sixteen doubts. If he applied to Parliament it should be to do with toleration altogether. It was possible, in the 19th century, that he could be punished for exercising the rights of conscience. Nor was it enough to subject him to punishment. He could not be exempted from every kind of censure and prohibition. Every office should be open to men of talent and in whatever their religious faith. In cases where Dissenters entertain doubt as to the feeling likely to be shown at the quarter sessions, he recommended a *certiorari* to remove the case out of the jurisdiction of the magistrates.

The Rev. M. WILKS, in a brief complimentary to the noble Chairman moved—

“That this meeting cannot proceed without expressing their peculiar gratitude to the Right Honourable Lord Dacre for their liberal and much-honoured man, for his long and true attachment to the cause of civil and religious liberty, and for his past and useful efforts to promote permanent peace and constitutional reform, and all those public qualities in public men, which will best secure their native land admired, beloved and honoured throughout the earth.”

This resolution was most enthusiastically applauded, and their unanimous approbation of the conduct of the Chairman was testified by the whole assembly rising from their seats.

The CHAIRMAN, as soon as he could be obtained, said, that at no time, under no circumstances, was it more difficult to address such a meeting as that which then presented itself to his view, than at the present time. Considerable anxiety and agitation were not a little increased by his own feelings, that something in his conduct or in the proceedings of the day. He had experienced, he assured them, nothing but gratification and delight. To him he confessed, that a meeting of so important and enlightened character in future he should not fail to attend, was unknown to him till invited to it by a gentleman who that day proved himself to be one of the most enlightened, able and eloquent public orators of the country. He could not but be most happy in accepting the invitation, and proud he had attended in pursuance of the kindness of their Secretary who received a copy of the resolution passed. When he received it he experienced some difficulty as to the line of conduct he should adopt, not because he was in any way in expressing his concurrence with every principle laid down in it, but because he considered them as



axiomatic propositions, as a continued succession of identical, self-evident truths. He expected, therefore, to have been called upon only to join in gratulation at the triumph of that great cause which he valued and esteemed. Nor had that impression been removed by the extraordinarily able, the transcendently eloquent speech, which they had all heard that day.

He agreed with the learned gentleman (Dr. B.) in rejecting the use of the word toleration; but still the state of the law did not warrant the oppressions practised on the Dissenters. He had watched with anxiety the progress of the statement that day, and he felt that if they attempted to analyse and discriminate what was the law from the abuses of the law, they would find to the honour of the Legislature, that those oppressions were not consonant to the law of the land, but infractions of it. He did not stand there as the apologist of prejudiced men, of unrighteous magistrates, or of ignorant sessions, but as condemning the absence of toleration wherever he found it wanting. He wished, before the meeting broke up, to point out the great distinction that existed in the cases, and which of them it was of importance to mark, observe and recollect. The worthy Secretary had divided the subject of his report into measures of the past and of the present year. One case of the last year had come before him as Chairman of sessions. In both the cases the law was in favour of toleration. It was clearly criminal to interrupt service in a meeting-house. There was no doubt as to the law among the magistrates. The law seemed clear, the proceedings were rapid, and he determined consistently with toleration and the law. He now blushed to hear that doing his duty had turned out to be in vain. The object for which he contended was equality of rights. Civil disqualifications for religious opinions was what he abhorred. Equal laws and equal rights were what he sought for, and what only he would be satisfied with. In other words, he advocated civil and religious liberty. The refusal of parochial relief to Protestant Dissenters was not allowed by the law of England. No words that he was acquainted with could convey the impression which such conduct made upon his mind. There the law was equal, and it was only by abusing the law that the Dissenter could be injured. As to friendly societies, it was completely out of the question that there should be any legal distinction as to religious opinions. The subject of out-door preaching had been ably discussed both by the eloquent Secretary (Mr. Wilks) and the learned barrister (Dr. Brown). Abuses of the law could hardly be prevented wholly, but it was clear that the law itself favoured

the practice of toleration. When he considered the other points, viz. as to the right of marriage, and the validity of the registration of births by the Dissenting ministers, he thought them matters for future consideration, and he hoped for future legislation. He trusted that he should see all civil disabilities for religious opinions abolished in this country, and that, following the words of the poet, "One circle formed, another straight succeeds,

Another still, and still another spreads."

From this country the generous principles of civil and religious liberty would spread, until they covered the entire face of the inhabited world. The main hinge of the whole question was the state of the toleration laws. By annual acts of indemnity, Government covertly continued that system of penalties which they ought to repeal gallantly. If he were asked whether Parliament ought to amend the Toleration Act, he would answer, no; repeal it, and expunge the word from the Statute-book for ever. Though he was educated abroad, yet, since he had known England, he had always professed, followed and acted upon, the principles he then avowed. Some measures, he understood, were in progress, respecting the questions of marriages and registrations. He most decidedly declared his intention to support and forward them in that branch of the Legislature to which he belonged. He hoped they would continue to co-operate in the sacred cause which brought them together. Though he had endeavoured to defend the laws and institutions of the country, and throw off the obloquy to the unworthy persons who abused them, he had yet seen enough that day to satisfy him as to the propriety of ameliorating those laws and institutions. By their excellent addresses, they would obtain continued accessions to their power. Against the strength of opinion nothing could stand, nor could they have a more powerful, cogent, able, liberal and persuasive advocate, than their Secretary. He (Lord D.) feared nothing so long as literature and the liberty of the press existed. To them we owed all that had raised us above other nations, and from their progress must the future happiness, freedom and greatness of the country ultimately emanate. His Lordship then retired from the Chair amidst the acclamations of the meeting, which immediately began to separate.

On Friday, March 28, the first stone of a new Chapel, to the worship of One God in One Person, was laid at Willington, Delamere Forest, Cheshire, and an address delivered. The building is intended to be of stone, with a burying



ground attached to it. The neighbourhood is populous, and the prospects of Unitarianism are very pleasing.

### Glasgow Prizes.

Glasgow College, May 1, 1823.

This day the annual distribution of Prizes was made in the Common Hall by the Principal and Professors, in presence of a numerous number of the University, and of many reverend and respectable gentlemen of this city and neighbourhood.

On Mr. Coulton's Donation for the best Translation of the Oration of Demosthenes De Corona, George Lewis, B.A., London.

Prize given by the *Jurisdiclio Ordinaria* for a Latin Oration delivered in the Common Hall; Samuel Craig Neilson, A.M., Downpatrick.

Prize in the Mathematical Class for exemplary propriety, diligence and ability, and for excelling in the exercises prescribed during the session; Junior Division, Thomas Ainsworth, B.A., Preston.

Prize in the Natural Philosophy Class, Samuel Craig Neilson, A.M., Downpatrick.

Prize in the Ethic Class; Senior, George Lewis, B.A., London. Junior, Thomas Ainsworth, B.A., Preston.

For the best Theme executed in Latin Verse; Alfred Pett, B.A., Clapton.

For an Essay on the difference betwixt Poetry and Prose; George Lewis, B.A., London.

For a Poetical Essay on the Pleasures of the Country, and of Study during the Vacation; Henry Green, Maidstone.

For general eminence to advanced Students, during the Session, in the Logic Class; Samuel Allard, Bury, Lancashire; Henry Green, Maidstone.

For the best Poetical Version of Cho-

ruses in the Frogs of Aristophanes; Joseph Wicksteed, M.A., Shrewsbury.

For the best Translation of Extracts from Xenophon's Cyropædia; William Ainsworth, Preston.

For eminence at the Black-stone Examination in Greek; *Non-competitor*, William Gaskell, Warrington.

For eminence throughout the Session in the *Humanity* or *Latin* Class; William Ainsworth, Preston.

### NOTICES.

THE Annual Examination of Students in Manchester College, York, will take place in the Common Hall of the College, on the evening of Monday, the 23rd of June instant, and on the three following days, on the latter of which the prizes will be awarded by the Visitor. On the Sunday preceding the examination, a Sermon will be preached to the Students by the Rev. Lant Carpenter, LL.D., in the St. Saviour's Gate Chapel, York.

The York Annual Meeting of Trustees will be held in the afternoon of Thursday the 27th of June, and, by adjournment, on the following morning; and the friends of the institution will dine together on the Tuesday, Wednesday and Thursday, at Etridge's Hotel, at 5 o'clock.

S. J. DARBISHIRE,  
JOHN JAMES TAYLER,  
*Secretaries.*

Manchester, May 22, 1823.

THE Yearly Meeting of the *Eastern Unitarian Society*, will be held at Bury St. Edmunds, on Wednesday and Thursday, the 25th and 26th of June. Mr. Valentine, of Diss, will preach on the Wednesday evening, and Mr. Selby, of Lynn, on the Thursday morning. The members and friends of the Society will dine together at the Six Bells Inn.

EDWARD TAYLOR, Sec.

## CORRESPONDENCE.

We have received W. W.'s Nonconformist paper; the printed Letter by Mendelssohn, circulated by the Jews; Te Tace; T. F. B.; M.; and the Letter of Tillotson, transcribed from the Original in the British Museum by Mr. Rutt.

Having admitted S.'s free remarks upon Mr. Erskine's Essay, we deem ourselves bound to insert any fair and reasonable reply, but it is too much for T. to put upon us 13 folio pages of MS. consisting wholly of irony and sarcasm. Both S. and T. are unknown to us, and we know no more of Mr. Erskine's book than we have learned from them. Our insertion of S.'s paper does not pledge us to an approbation of its entire contents, nor, we hope, will our rejection of T.'s be deemed an act of partiality. T. can defend the Essay in a much better manner, and though a direct defence might be an attack upon Unitarianism, we can venture to promise him that it would not on that account be less likely to find its way into the Monthly Repository. T.'s paper is left for him at the Publishers'.

If our stock will allow of it, we have no objection to the proposed exchange of volumes with Mr. Daniel.

We have received with sorrow the intelligence of the death, at Fersfield, near Diss, in Norfolk, of the Rev. JAMES LAMBERT, Senior Fellow of Trinity College, Cambridge, in the 83rd year of his age. Some account of this truly excellent man is promised for our next number.

# THE Monthly Repository.

No. CCX.]

JUNE, 1823.

[Vol. XVIII.]

*Letters from the Earl (afterwards Duke) of Lauderdale to R. Baxter.*

## LETTER IV.

*" Windsor Castle,  
" 4th November, 1658.*

" Reverend and much-honoured,

" **A**CCORDING to my promise this day se'anight, (not having heard from you since I sent my last three letters to you,) you shall here receive the contents of P. Moulin's book: not all the contents, but all that relates to antiquity, or might, in my opinion, be for your purpose. By this you can better judge of the book comparatively with Blondel than I can, seeing you have a table of the contents of both; yet you shall have my opinion also on a cursory view. Both of them answer one book of Card. Perron, but Moulin handles most of the controversies with the Papists, and Blondel that only concerning the Pope's pretended primacy, wherein he is so large that Blondel's book is twice as big (though but on that one point) as Moulin's. And, indeed, Blondel in that book shews himself to have been versed in antiquity, even to admiration, which makes me regret that he should have mispent so much precious time in his latter days as to write two great volumes on a subject so below a dream, even on the genealogies of the Kings of France. I never saw those volumes, but by the title I conjecture they were a work fitter for a herald or a lawyer than a divine. And now that mispent time is irrecoverable, for he is now with God; and before the Lord called him he lost his eyes, as he tells us in his preface before Dallei Apologia. One work of his I have now by me in French, concerning the Sybils, wherein he accurately confutes from antiquity the popish prayer for the dead and purgatory. Also, I have lately got out of Holland most of Bayle's works; amongst the rest his treatise concerning Church-Government, and an Apology for the Reformed Religion, both in French. I have not yet seen them, for they are in London binding.

" But I shall trouble you no further at this time; once you shall have a short letter from me. I shall long till, by hearing from you, I shall be put on more work for you, which will be heartily undertaken by

" Sir,

" Your real friend and servant,

" LAUDERDAILL.

" For

" Mr. Richard Baxter."

## LETTER V.

" Reverend and much-honoured Sir,

" Yours of the 5th and of the 9th of this month came to me much about a time. The reason of my delay of the answer hath proceeded from my desire to clear you from those prejudices which the reading of great Usher De primordiis Eccles. Britan. hath (as I do humbly conceive) cast you into. Your letter hath made me go over that book, and my desire to have my country stand right in your esteem, (which I more value than I will tell you,) hath made me bestow some time to let you see that the more I search the more I am convinced that I was not mistaken as to the soil. But my scribblings on that subject shall be with you in a week; and till then I pray you keep one ear open.

" As to your desires, seeing my translations can be of no more use to you, I shall forbear. Yet I shall take that walk through all Blondel's book which you appoint, and pick what flowers I can find fit for your purpose, to make you a posy. Pardon me if it take some time, I am a slow student, and before I received yours was engaged in a task which will take me to the end of next week. Thereafter I do promise you the half of my time of reading every day, except the Lord's day, till it be done; and I hope to send the account of my labour about the beginning of January, for a new year's gift. I am glad Moulin's book is so far advanced. By the Index I guess what is for your purpose is in those

first quires which you say are done, so you may send for them. And on this purpose give me leave to beg, that as you are charitable to English scholars, in labouring to get the best French books translated, so you would be as charitable in getting your book of Rest put into Latin for the good of Protestants beyond the seas, who, I dare say, would quickly put it into all their vulgar languages. In the mean time, a friend of yours hath sent a copy of it to one of the best quality that understands the language over the water; and I have sent almost all your works to a dear friend and kinsman of mine in Holland, who lends me other books in exchange; and if you desire any book which is not to be found here, send me word, and I shall answer to get you a quick account if it be in Paris or Holland. For though I am wiser than to keep the least dangerous correspondence, yet I have some scholar acquaintance with whom I correspond sometimes beyond the sea. But it is only of books and not of news, which I leave to the news-books, as being none of my business.

Your short and pathetic regret for the condition of Protestants is too true. Oh! how dangerous are the beginnings of war! I have great obligation to the King of Sweden, yet truth forces me to say, what a sea of blood hath his invasion of Poland been the occasion, if not the cause of, in Europe! And now it is like to put England and Holland by the ears, for I hear an English fleet, under Vice-Admiral Goodson, of 20 sail, parted on Friday toward the Sound, and more are following under Sir Geo. Ascew. But you conclude well, Where is our strength but in heaven? And a great comfort to us is wrapt up in 93 Ps. The Lord reigns, &c. To his rich grace I recommend you and your labours and Rest.

"Sir,

"Your faithfully affectionate  
servant,

"LAUDERDAILL.

"Windsor Castle,

"24 of Nov. 1658.

"For the Reverend and  
much-honoured  
Mr. Richard Baxter,  
Minister of the Gospel  
At Kiderminster."

## LETTER VI.

"Reverend and much-honoured friend,

"Though upon the receipt of your letters of the 5th and 14th November, I did run over the Primate's book, and wrote what is here enclosed, yet I did not transcribe it till yours of the 29th gave me the confidence; and now I cannot send so long a scribble without first craving your pardon, and intreating you to read it, as you would do a news-book, when you have no great business. I made it as short as I could, and have forborne all national reflections which history gave me ground enough for (seeing Ireland was not owned for a kingdom till Henry VIII. his days, the English being styled only Lords of Ireland since their conquest; and before, divers great men, in every province, called themselves kings, none else called them so). What I have said will, I hope, let you see that I had more ground in history for my assertion than the Irish have for their fancy, and, indeed, I was sorry to find such contradictions in that good man's book, which an adversary would make strange work of, if any Popish priest shall take it to task. But my end was only to satisfy you in private, and I thought it a duty to set that poor nation right in your eyes, who have been pleased to do so much right in its distressed condition, in many passages of your work which I shall never forget.

In my last I told you that I could not immediately fall about Blonde (for I had a little work to do, which I have ended; this was only a *paragon*;) and I met with four days' diversion, which was lost work (and I warn you of it, lest you should fall into the like, though I think you employ your time better than to be taken with titles). There is lately come out a book in folio, of Dr. Dee his Actions with Spirits. The book was recommended to me by a man of pretty parts, and I had heard of Dr. Dee for his mathematics; the subject seemed strange and some invitation I had from the name of the publisher, Dr. Casaubon for his father's sake. But all I found was a poor ambitious man pitifully abused with devils pretending to be angels of light; some things they say not inconsiderable, but for the most part their divinity is perfectly like the

Behmenists or Sir Henry Vane ; sometimes they are like worshipful Quakers ; in three or four passages most zealous Papists. And at last the devil shews his cloven foot, and teaches the doctrine of devils indeed, teaching Dr. Dee and Edward Kellie (an avowed necromancer) to lie promiscuously with one another's wife. And at last all ends in cheating promises, for Dee died and found the devil a liar. All that I have learned by the book is, that Dr. Casaubon is not like his father, else he would not have sent such a book into this world, which is too apt to catch at pretended new lights, though from the prince of darkness. This account I give you of my mispent time, as an apology, if I be a fortnight longer in sending you an account of what I can find in Blondel for your purpose. To-morrow I shall begin, God willing, and not give over till I go through it ; I wish I could do any thing might satisfy you, none living is willingier than,

" Sir,

" Your true friend and servant,

" LAUDERDAILL.

" *Windsor Castle,*

" *December 14, 1658.*

" I wish I knew any were fit to translate your books ; I am sure they would take hugely abroad, and I think it were not amiss to begin with the *Call to the Unconverted*.

" Some books I have got out of Holland, most of Amyrault his works ; among the rest a smart piece in French, of Church Government against the Independents. I have also got the *Mystery of Jesuitism* in Latin, translated by the approbation of the author, (who wrote it most eloquently in French, under the title of *Lewes Montalte* his Provincial Letters). This Latin copy is much longer than the French or English ; with replies to the Jesuits' pitiful answers : it is done by an able divine, a Papist, and printed at Collen. If you have a mind to see it, I shall send it to you.

" For Mr. Richard Baxter,

" Minister of the Gospel

" At Kidderminster."

#### LETTER VII.

" Reverend and much-honoured Sir,

" On the 15th of December last I sent you some scribblings of my own.

I know not if they came to your hands, though I am sure they were delivered to Mr. White. But the loss is small, though they did miscarry, only I should be sorry they came to other hands, who perhaps will not have so much charity for me as I do expect from you. In that letter I promised you a full account of Blondel's most learned book sooner than I am able to send it, for I had a sad interruption by the news that it hath pleased God to call my dearest brother. This disabled me from study divers days. For albeit the Lord was pleased to sweeten that sad affliction by the greatest comfort that I was capable of, by the testimonies of Mr. James Sharpe and some other honest ministers who were with my brother, that they were much edified by his gracious discourses, and the temper they found him in before his end. So that though I shall never see him more in this world, yet the hopes to meet him in a much better world, (where there is neither sin nor sorrow,) ought to turn my sorrow into thanksgiving for the Lord's rich and free mercy. But I must confess my private loss sits too sharp on me. This will, I hope, obtain your pardon for the failing in time. And that you may have some account of my diligence, receive herewith an account of near half of the book, about 550 pages in folio, reduced into a nut shell. It is wholly on the defensive, and as you will see by the summary, (which I first send you,) it is an accurate answer to what the adversaries do allege in point of antiquity as to these subjects : were it in my power to send you the whole, you would certainly pick more out of it, but here is what I did consider fittest for your purpose. I found the testimonies cited in French, (and not in their own language,) so I put them verbatim into English. I tell you the pages of my author, and sometimes, yea often, I only tell you the purpose, and that it is largely proved by my author. If any of these general heads will be of advantage to you, be pleased to write me word what number you pitch on, and what page in Blondel, and I shall speedily transcribe them to you. For although I kept no copy of my former translations, yet I keep a copy of this, so that any place you shall pitch on I can presently turn to it. In the mean

time, I shall go on as speedily as I can with the rest of the work. One thing I shall promise that, excepting the Holy Scripture and sometimes for recreation a snatch at some other book, I shall read nothing else till it be done. Again, I must conclude that if I am not so useful as I do desire to your service, yet I hope you will accept of the sincere desires of,

" Sir,

" Your truly affectionate friend and servant,

" LAUDERDAILL.

" *Windsor Castle,*

" 10th January, 1658-9.

" For

" Mr. Richard Baxter

" At Kidderminster."

#### LETTER VIII.

" Reverend and much-honoured Sir,

" Yours of the 13th January was long by the way, for I had it not till Saturday last, 22d, so late that I could do nothing till Monday. Here is as full an account as I can give you concerning your three questions. I have transcribed his words, and must give you the testimonies in English, because Blondel puts them in French, and not in the language of the authors. I must again beg your pardon for its English, which I do willingly, that I may express my author's meaning, and to you intelligibly (though not to an unlearned reader). As for example, *notes* for *gifts*, *grade* for *degree*, *Sacerdoce*, *Eloge*; for the first three are no more French than they are English, and seeing Blondel makes French of those three Latin words, I may to you make them English. Neither would I alter his word *numerosity*. In the first question I hope you will be satisfied; as for the other two I am sorry Blondel is not pleased to prove what he says. In the second, I conceive he takes it for granted that the Pope could not pretend to more than a primacy in the Roman empire, for he proves that Scripture gives him none. And the councils consisted only of the Roman empire; so if it be proved that the countries were Christian which were never parts of that empire, it is all that is necessary. One of the people mentioned may be clearly proved by all the ec-

clesiastic histories, viz. the Indians. They must be confessed to have been without the verge of Romania, in the largest sense: it is known Frumentin converted them, and he had his ordination at Alexandria, but I will not be tedious with enforcing more. As to the third question, Blondel offers no more than I have transcribed, and says not a word of those one or two bishops you mention of Parthia and Armenia. As for apparitions and possessions, (besides the books which you cite in your book of the Unreasonableness of Infidelity,) I have in Latin a book of three famous possessions of one a priest at Marseilles, who was prince (of the synagogues of Satan (in Sabbath) in all Europe; his name (as I take it) was Louis Gaufreddy, born about forty years ago; and of ten possessed nuns in Flanders. The book is printed at Paris, dedicated to the King of France: if you please I will send it, but it serves more to shame Papists for laying weight upon the devil's testimony, (being exorcised,) for confirming their grossest superstitions, (and I put a learned Romanist lately hugely out of countenance with it,) yet there are divers things in it to your purpose. I have also two books in a large quarto, written by a French Counsellor, employed by the Parliament of Bourdeaux, in the judging of witches; his name is De l'Ancre; he is specially recommended by that little discourse of the Devil of Mascon, which was lately printed in English. In these books I am sure there are many stories to your purpose, but the books are French, and I must dispatch Blondel ere I undertake more. As for relations, I could tell you of some in my own country most certainly true, some before my time, one since I was a man, in a godly minister's house, strangely and undeniably haunted with spirits. If I had my right, I have the chief interest in and am patron of the parish, and have many times had the relation from the minister's mouth. I can tell you of a possession in Scotland, near the place I was born in, since I remember; the particulars which I had myself of Mr. Jo. Weem's own mouth, but my poor country lies under such a weight of malice and slander, that I would not willingly have any thing of that put in print now: yet for your satis-



shall write them to you when  
Also of a famous possession  
alland, which I had there by  
nable tradition. And for  
sessions to shame Papists, I  
shameful ones—that of Lou-  
in France, (on which Walter  
grounded his pretended  
,) and one at Antwerp. But  
ouble you with none of this  
ive me a second order. As  
scribblings concerning my  
take your own time and tell  
wherein you think me mis-  
l as I did write in haste, and  
your satisfaction, so I shall  
and thankfully receive your  
. You are just in saying I  
ty, and so I must confess I  
at the Rev. Prelate (who, I  
that argument did use us  
myself worse). But I shall  
t to be a wilful one against  
a I can see it. This calling  
ment by the Protector gives  
you will come to London  
the greatest satisfaction I  
in it). And then I flatter my-  
will see me. In the mean  
my restraint can give me op-  
to do any thing acceptable  
will much sweeten it. For  
am an useless laid-aside,  
o outward things, a ruined  
yet I bless God my spirit is  
in grace I have some mea-  
contented submission. And  
all my heart,

“ Sir,

real friend and servant,

“ LAUDERDAILL.

January.

advanced in Blondel 300  
re.

“ For  
Richard Baxter.

#### LETTER IX.

s of the 26th February was  
t in coming, yet I had it  
ar books, and in obedience  
id scribble this inclosed too  
: you may justly be frightened  
length, but I desire you to  
or divertisement, when you  
pare so much time: if you  
ther satisfaction in any of  
I mention, upon advertise-

ment, I shall endeavour to satisfy you.  
Receive herewith that Latin book, (if  
Latin I may call it,) it is so coarse a  
style; I did only cursorily view it, so  
cannot well judge whether it will be  
of use against Sadducees, sure I am it  
may shame Romanists; that story I  
mean of Magdalen de Palud, where  
by their pretended church authority, a  
devil is made so zealous for Popish  
errors, and so orthodox a Papist. I  
have laid in a leaf at the beginning of  
it. The story is printed long ago in  
English, and Dr. Worthington of  
Cambridge brought it hither to me.  
There being here four prisoners com-  
mitted as priests, one of them (an  
ingenious man) seeing it in my cham-  
ber, would needs maintain that it was  
a London invention to disgrace them,  
but when I shewed him this printed at  
Paris, and dedicated to the French  
King, he was much out of counte-  
nance. To shame Papists, I think  
this book may be of use to lie by you,  
and therefore I beseech you keep it;  
it is, I confess, not worthy of your  
acceptance; yet if you like it you  
shall oblige me to keep it. As for De  
l’Ancre, I told you I have two volumes  
in 4to. of his, but as far as I can judge  
by a cursory view, it is not worth the  
pains to be translated. It is true, divers  
stories in it might be culled out by a  
discreet person, fit enough to convince  
the incredulous that there are witches;  
but there is a great deal of trash in the  
book, and he must have much time  
to spare who will undertake it. In the  
end of one of the volumes, there is a  
large story of an apparition in a vil-  
lage near Agen, in Gasconie, attested  
by the Bishop of Agen, the notaire  
and some others, to have happened in  
June and July 1612. But it looks  
like a Popish forgery, for the spirit’s  
actions and discourses tend wholly to  
confirm the Popish purgatory, masses  
and such trash, and it is alleged to have  
been seen only by three wenchies; so  
it might shame the Papist, but would  
rather harden than convert an Atheis-  
tical Sadducee. If you know any will  
employ their time about it, I shall  
most willingly send them the books;  
but I hope you will not desire me to  
take such a task. And, indeed, I may  
justly be ashamed to have been so  
slow in a much better work; but I  
hope you have goodness enough to  
forgive me, when I have told you that



I could not well help it, having had these six weeks so many unavoidable avocations and interruptions. After I had written my last to you, I intended great diligence till I had finished it, but I was much discouraged by finding nothing to your purpose in that long debate concerning the Primates of Africk (where I did please myself with expecting so much for you). That dispute is wholly spent in the examination what was the reason of primacy in Africk. And since that time, (though I have no business,) yet I could not promise myself one whole day to this work. But I had determined to begin again this week, when yourself hath interrupted me, for having received your two books on Saturday at night, I can do nothing till I have read them. And, besides, your Key for Catholics being now abroad, I conceive you are in no such haste. Always after I have read these two books of yours, I shall go about finishing Blondel. But because I do not exactly remember how much of my notes out of Blondel I have transcribed and sent you, be pleased to write me word if the 26th observation, referring to page 453, was not the last which I sent to you (excepting what I wrote the 26th January, in answer to some queries of yours of the 13th January). This you may please to answer at your convenience.

"Now give me leave to return you hearty thanks for your two books; but I was much surprised to see you take notice of me in print, and with a character which I can no way pretend to be due to me: it is a great temptation to pride to be commended by such a man as you are, but I hope the knowledge I have of how little I deserve, the reflection on your not knowing me, and on your charitable disposition, shall preserve me from being lifted up by such a favour. Something else occurred to me upon my first view of both your books, which is not fit to be written, but if ever I have the happiness to see you, I will take the freedom to speak with you of it. I have read more than the half of your Key: it is like yourself, I need say no more, and I trust in God it shall be of great use to his church.

"I must also return you my thanks for your recommending my business to some members of the House. I

have been often desired to applications thither, because is most extraordinary. But reasons which you suggest to me, and the greater public a struct my making any app except to the throne of g patience, submission and a use of all the Lord's dispe To his rich grace I recom and your labours. I need repeat that I am by very m gations,

"Much-honoured

"Your real and most aff

"Friend and servan

"LAUDE

"Windsor Castle,

"17 of March, 1659.

"I doubt not but you will in your dispute with those Pa mention, for they use to m unhandsome relations of su ness.

"Here is a young man bel a good friend of mine, he wa Protestant, but ill-company, diligence of some juggling prie put Popish notions into his h is melancholy and reserved, no and so worse to deal with. A hearing from me that you gaged in a dispute, would b him to you, but I diverted ing the dispute would be o pleased to let me know if y dispute any more, for it may a dispute might do the you good.

"To the Reverend my noured friend,

"Mr. Richard Baxter,

"Minister of the Go

"Kidermin

[The reader of these letter interested in being informed t Lauderdale became a great i indeed the ruler of Scotland, b Baxter what place in that co would choose, either a chur college in a university, or a b Baxter honestly and sagacic clined the offer, as appears b of his, dated June 24, 1670. after, Lauderdale, on one of neys to Scotland, sent for E Barnet, where Baxter gave same answer as in his letter. Lauderdale got to Scotlan

Baxter, thus tenderly describing the most savage persecution and the most wanton tyranny,) such acts against Conventicles were presently made, as are very well worthy the reader's serious perusal who would know the true complection of this age."—*Reliq. Baxter*. Part III. p. 75.]

*Remarks on the second Edition of the Sermons of the late Rev. Hugh Worthington.*

June 2, 1823.

Some to the fascination of a name  
Surrender judgment, hoodwink'd.

COWPER.

I HAVE not selected this motto, from any invidious wish to depreciate the character of the late Rev. Hugh Worthington, as a Christian preacher. His memory will be ever honoured by me, for his personal worth, and for the pre-eminent usefulness of his services in the pulpit. In common with many individuals, I am grateful to the editor of these discourses, for giving them to the public. It is not merely to the warm admirers of Mr. W., but to the world in general, that they are a most welcome and beneficial present. The habit of attentive observation and clear recollection, as the effect of which they appear in this form, claims a high degree of praise. In the Sermons themselves I perceive every mark of genuineness. They abound in the peculiarities, in the excellencies and blemishes, of the writer. The excellencies, however, considerably prevail, and scarcely permit us to think on the alloy. Mr. Hugh Worthington was among the most deservedly popular preachers of his age and country. His style, like his delivery, was singularly impressive. What Dr. Bates said of Baxter's Works,\* is applicable to these discourses: "there is a vigorous pulse in them, which keeps the reader awake." It is probable, that this posthumous volume, which, because it is *posthumous*, comes forth at once with advantages and disadvantages, will fall into many hands, and pass through at least a third edition.

In every place—and, perhaps, most of all in the metropolis—favourite preachers have a considerable sway over the opinions and the feelings of one description of their hearers. Their very *name* possesses a *fascination*, which, against their own wishes, will frequently produce the effect represented by the poet, and secure implicit acquiescence. It would be too much to say, that Mr. Worthington was destitute of this ascendancy over a certain class of persons, while he lived: and it may well be apprehended, that, even now, some of his recorded sentiments and expressions may unduly bias those who were indiscriminately partial to him as a religious teacher. For this reason, I shall freely, yet with becoming deference and candour, point out a few passages, which I conceive to be erroneous in respect of accuracy of recollection, precision of statement or allusion, justness of taste, propriety of language, and correctness of theological reasoning and scriptural interpretation.

The following passage is extracted from the discourse on *Religious Prejudices*: Pp. 14, 15.

"I once heard a sermon on the subject of prejudice, from a man I am proud to call my friend, the late Dr. Price. It was delivered in *this house*; and the impression it made upon my mind will cease but with life. 'Prejudice,' said this truly excellent man, 'may be compared to a misty morning in October; a man goes forth to an eminence, and he sees, at the summit of a neighbouring hill, a figure apparently of gigantic stature, for such the imperfect medium through which he is viewed would make him appear; he goes forward a few steps, and the figure advances towards him; his size lessens as they approach; they draw still nearer,—and the extraordinary appearance is gradually, but sensibly diminishing; at last they meet;—and, perhaps,' said Dr. Price, 'the man I had taken for a *monster*, proves to be my *own brother*.' Never was prejudice more forcibly delineated."

Let individuals, familiarly conversant with the respective styles of Dr. Price and Mr. Hugh Worthington, determine, from which of those justly celebrated preachers this *language* proceeded. I would not speak with excessive confidence in a case where

\* Fun. Sermon for Mr. Baxter, (2d ed.,) p. 112.

any thing like absolute certainty is unattainable. Yet I suspect, that the thought is Dr. Price's, and that most of the circumstances of the imagery are supplied by Mr. Worthington. My readers will, perhaps, be of the same opinion, when they have perused the sentences that I shall next quote, and that are taken from Price's *Posthumous Discourses*, p. 76. That venerable man, having recommended, as, "the best remedy for narrowness," (subsequently to a correct judgment and a candid heart,) "a free and open intercourse with persons of different sentiments," observes,

"We are like children wearing different garbs in the middle of a mist. We keep at a distance from one another, and therefore appear to one another like monsters. Did we come nearer to one another, and associate more, our silly prejudices would abate, and we should love one another better."

But I return to Mr. Worthington—Ser. II. 17, &c. [John vii. 45]:

"These words (*never man spake like this man*) were spoken by the officers or soldiers sent by the chief priests and Pharisees to apprehend Christ."—And the preacher, assuming that they might have been either "*officers*," in our present acceptance of the term, [i. e. persons invested with some military command,] or "*common soldiers*," draws from his assumptions certain lively, though unwarrantable, inferences.

The noun, in the original, is *ὄφθαλμοι*. Now the scriptural, if not the classical, sense of it, has no relation to soldiers or to MILITARY officers. The men employed, on this occasion, "to apprehend Christ," were the High priest's servants. In a note below \* I will refer to some authorities for this interpretation.

Ibid. p. 22. "Dr. Harwood has remarked, that two of the best of them [our Lord's parables], namely, *the rich man and Lazarus*, and the *prodigal son*, were spoken extempore, at the moment."

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\* Besides the Concordances of Tromm. and of Schmid., and the Lexicon of Schleusner, the Syriac, Vulg., German, [Luther,] Italian, [Diodati,] and Fr. *Genev.* translations are decisive.

I do not controvert the remark which Dr. H. has made, and which Mr. W. has adopted. What I am desirous of noticing, is the fact, that most, if I must not add all, of the parables of Jesus Christ were of this description, were suggested by the scenes and circumstances of his ministry, and do not seem to have been the effects of what we call study and preparation.

Ibid. p. 26. "You deny the resurrection, and the existence both of angel and spirit; but has not the Almighty declared himself the God of Abraham, and the God of Isaac, and the God of Jacob? Is he then the God of the dead? No; though their bodies have long since mouldered in the tomb, their souls remain a sacred deposit in his hand, till that great day when they shall rise to everlasting life."

This is Mr. W.'s comment on our Saviour's reasoning in Matt. xxii. 29—33; Mark xii. 24—28; Luke xx. 34—39. According to the Evangelists, Jesus Christ says not a single word concerning the *bodies* and the *souls* of the departed patriarchs. His only design is to shew, "that the dead are raised." This truth he establishes on principles admitted by the Sadducees themselves. The clause, "he is not a God of the dead, but of the living," has its explanation in what immediately follows, "for all," (i. e. they all, meaning Abraham, Isaac and Jacob), "live unto him:" the Supreme Being calleth the things which are not, as though they were. Had our Lord's argument been that of Mr. W., his language would have been the same with Mr. W.'s. I do not enter, at present, into the controversy respecting the state of men between death and the resurrection: upon this subject Christ is silent. Let me, however, take occasion to observe, that the sense of the Scriptures must be ascertained by the study of them, and not by our previously-formed hypotheses.

Ibid. pp. 29, 30. "I am sorry that any celebrated characters, lately deceased, should have decried *prudence*. I am grieved that any author or minister should think lightly of it."

The preacher alludes, I conceive, to Dr. Priestley, who, probably, would not quite have agreed with Mr. W.

in a definition and estimate of *prudence*; though I know not that he decried it, or thought lightly of it. Regardless of personal consequences, he avowed truths of the highest moment; and if this habit can be styled *imprudence*,\* his memory shrinks not from the accusation. Even with respect to the ordinary course of things, "there are diversities of gifts." The variety is beneficial to the world and to the church. Let not "any author or minister" forget, that of these numerous gifts the most excellent is CHARITY.

Ser. III. p. 44. "I have lamented from a youth, a law in our legislature, which, I believe, is either lately repealed, or about to be so; namely, that if a crime is proved to be only 'a breach of trust,' it will rescue that servant [a servant in whom confidence was reposed] from the halter he merits. Surely such a confidence highly *aggravates*, rather than *extenuates*, the offence."

Mr. W.'s warmth of feeling impels him here beyond the bounds of humane consideration and of wise and just policy. He expresses too lightly his approbation of capital punishments. Independently of this question, two grand errors are observable in his reasoning. He falsely assumes that the *moral* turpitude of an offence ought to be the measure of its punishment by a *human tribunal*; and he overlooks the distinction of a breach of confidence, which implies something like a previous *civil contract*, from violent attacks on the person, or on freedom, property and life. A servant's breach of confidence may involve *moral* guilt of nearly the blackest die. Yet in the legislature's scale of crimes, it cannot be ranked among those to which the *ultimum supplicium* is awarded.†

Ibid. p. 46. "Hear what the most celebrated commentator of Europe, and the ablest statesman of Holland, uttered in his last moments, *I have wasted my life in doing nothing!*"

The exclamation attributed to H.

Grotius, is, as some represent it, "Heu, vitam perdidit, operose nihil agendo!" according to others, "multa agendo, nihil egi." Calumny put it into his mouth. Bayle\* and Le Clerc† have shewn, that it was a malignant fiction.

Ser. VII. pp. 99, 100. "— is it unnatural, is it inconsistent, to suppose that a lower degree of felicity may be enjoyed during the period when the body is mouldering in the tomb?" The answer must be the Apostle Paul's:‡ "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." The Christian Scriptures direct our hopes and our fears to the morning of the resurrection. From Mr. W.'s argument the doctrine of a *purgatory* follows, as an essential inference.

Ser. IX. p. 129. "— let this thought impress our minds, Christ is far more than man, or he would never have been appointed to the office" [of final judge]. Such, it seems, was the opinion of Mr. Worthington: such was not the doctrine either of Christ himself, or of the Apostle of the Gentiles. I put the issue upon two passages.

John v. 27. "And hath given him authority to execute judgment also, *because he is the Son of man.*" §

Acts xvii. 31. "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained."

Ser. X. p. 140. "You remember our Lord said to his disciples, and to Peter as their head, 'What I do, thou knowest not now, but thou shalt know hereafter.' " ||

Peter was in no sense the 'head' of the disciples; and our Lord's address was made to *him* exclusively, as is evident from the fact of the *singular* pronoun being employed. Mr. W. erroneously supposes, that the

\* Dictionnaire, &c. (4e ed.) T. II. p. 617, Note H.

† Sentimens de quelques Théologiens, &c. 402.

‡ Coloss. iii. 4

§ For the scriptural import of this appellation, see a highly valuable sermon (1821) by the Rev. Robert Aspland.

|| John xiii. 7.

\* On this subject, see the Preface to Corrie's Sermon at Dudley, 1804.

† Blackstone's Commentaries, &c. (1809) IV. 230, and Paley's M. and P. Philosophy, (ed. 10,) Vol. II. 270, 271.

... that I ... &c. contains a reference to a future state. Jesus, in verse 12—13, explains the meaning both of this language, and of his symbolic action, in washing the disciples' feet.\* When once we have ascertained, from the context, and by other means, the just import of a passage of Scripture, no different interpretation of it is admissible; nor must we look for what is general and refined in observations that the speaker, or the writer, plainly limits to the occasion by which they were suggested.

Ser. XII. pp. 172, 173. In the warmth of his zeal for social worship, a zeal which, if it be enlightened, I applaud, Mr. W. does not distinguish between the Lord's day of the *Christian* and the sabbatical institution of the *Jews*. If my readers will turn to a concordance, they will perceive, that the distinction is real and important. In some instances this preacher scatters his censures with little judgment and discrimination. Of this character is the next extract.

Ser. XIII. p. 183. "Cold and frigid is that philosophy which denies the agency of celestial spirits on earth."

These tautological epithets can have no just application to any thing which merits the name of *philosophy*. That alone is genuine and sound philosophy, which exercises belief on evidence, and in the degree of the evidence afforded. 'The agency of celestial spirits on earth,' is a subject which I shall not now discuss. I transcribe a single observation from one of the highly valuable works of the late Mr. Farmer:† "The best arguments," says he, "reason can employ to prove the existence of creatures of a superior order to man, do much more strongly prove, that they can act only within a certain limited sphere."

Ibid. p. 184. It comes in the preacher's way to treat of the proper interpretation and reading of Acts i. 25; "That he might go unto his own place." Griesbach sanctions here the received text. Mr. W. refers to the

Alexandrian [Alexandrian in the New Testament, and that the question is in his "undecided." \*

Ser. XVI. p. 224. An pie of Biblical criticism, attention. Mr. W. seen the genuineness of Act though from Griesbach's very properly excluded. the simple confession of t of the queen of Ethiopia that Jesus Christ is the S However, the verse, as it i Bibles, and considered as lation, will at least show, an age subsequent to the very short, intelligible i confession was deemed i those who received baptis

Ser. XIX. p. 278. "I moment suppose our Saviour been a mere man—"

Such language is always and may sometimes be even an insidious design: scarce hear it from any well-in reflecting believer in Revelation. rank of Jesus in the scale one thing; his endowment (both of them special and tic), are another. Let closely to Peter's doctrine in Acts ii. 22, 36.

Ser. XX. p. 287. "H atonement for the whole world

I look in vain throughout volume for such a declaration. Lord, beyond all doubt, is through which we receive (Rom. v. 11,) *the atonement* the *reconciliation*. That atonement, is neither the nor the sense of scripture.

Ser. XXIII. p. 324. "I am addressing, may be with a tract on this subject. torical Conveyance of ( by a late Dissenting Minister wrote it with the idea, that ever discussed it before him

\* The authority of a confirmed, though important Minister.

† Similar unscriptural language by Mr. W. in p. 549, where the "merits" of Jesus, as the God's acceptance of the state

\* Monthly Repository, IV. 440—443.

† Dissertation on Miracles, &c. p. 54. (8vo.)



However, he was mistaken; Dr. Jefferys, [Jeffery] Dean [Archdeacon] of Norwich, having published his thoughts upon the same topic sixty years ago."

This late Dissenting Minister, was the Rev. John Simpson, a native, I believe, of the same town\* with Mr. Hugh Worthington, and well known as a most amiable, excellent, and accomplished man. I have now before me his Essay to shew, that Christianity is best conveyed in the historic form: nevertheless, it affords no intimation that the writer considered himself as discussing a *new* subject; though he treats it in a manner entirely his own, and like a strictly independent reasoner.

Ser. XXVI. p. 376. "Horace defines wisdom, 'A selection of the best things, and the attainment of them by the best means.'"

It is a good definition, come from whom it may: but I do not meet with it in *Horace*; nor am I aware of its being deducible from any thing which he has written.

Ser. XXXIII. p. 471. Mr. W. would read a clause in Colossians iv. 16, thus, "the epistle sent to Laodicea."

The *text*, however, must not be disturbed: nor must the *translation*. It is the commentator's province, and becomes his duty, to point out if he can, *what* epistle is intended. Now this Paley† has done: "the epistle from Laodicea was an epistle sent by St. Paul to that church, and by them transmitted to Colosse."

Ser. XXXVI. p. 522. "Solomon, — as it appears from many parts of his history, the *vainest* monarch." — Here I am inclined to suspect an error of the press; otherwise I must question the fact, and object to the representation. Let the reader judge for himself.

I could easily proceed. But I am apprehensive of wearying others and myself. If I have been hypercritical, there are surviving friends of Mr. W. who can rectify my mistakes. Had the inaccuracies which I have ventured to notice, been committed by an ordinary man, I would have passed

them in silence. Numerous are the preponderating beauties of these Sermons. The peroration of the discourse on "faith in an unseen Saviour," is particularly fine; and in p. 416, we are presented with a most striking and, I believe, original, image.  
N.

SIR,  
AFTER the declaration which I have made of my inability to enter into long discussions, your worthy correspondent Mr. Jevans will not be surprised that I decline giving a formal reply to his communication in your last Number (pp. 294—297). That I may not, however, be wholly silent, I will, with your permission, acquaint him and your readers how I came to adopt the opinion in confirmation of which I referred to Mr. Kenrick's Sermons. When a young man, I read with great interest Dr. Taylor's Key to the Apostolic Writings. I there found it proved incontestably, that the Gentiles were called *sinner*s because they did not enjoy the privileges of the Jewish covenant. While strongly impressed with this idea, I was accidentally led to reflect on the well-known passage, "Behold the Lamb of God that taketh away the sin of the world;" and my mind was forcibly struck with the thought, that the true interpretation of this passage must be, that by the death of Christ a way would be opened by which the Gentile world might be translated from what was deemed an *unholy* to a *holy* state, by which they, who before were *sinner*s, might become *saint*s. In the justice of this interpretation I was afterwards confirmed by reading, with some attention, the first and second chapters of the Epistle to the Ephesians, in which the apostle describes more fully than elsewhere the benefits which have resulted from the death of Christ, who is there represented as having broken down the middle wall of partition between the Jews and Gentiles, and "having reconciled both unto God in one body by the cross." Nor did I find any thing in these chapters which was unfavourable to the sense which I had annexed to the passage above quoted. I hence inferred that when the pardon of sin was spoken of in connexion with the death of Christ, the thing intended

\* Leicester.

† Horæ Paulinæ, (1796,) p. 248.



was an introduction to a new state of moral and religious privilege. And here I take my leave of the subject by again referring your readers to Mr. Kenrick's Sermons, and, I add with pleasure, to Mr. Belsham's Exposition of the Epistles of Paul.

E. COGAN.

*Exeter,*

*June 3, 1823.*

SIR,  
**I** DOUBT not it is in the recollection of many of your readers, that at the time Mr. Lindsey was deliberating about the resignation of his living, he corresponded with Mr. Ross, a minister of the Church of Scotland. Mr. Ross had difficulties on the subject of Subscription to the Articles of his Church, similar to those which embarrassed Mr. Lindsey respecting those of the Church of England.

After the death of Mr. Ross his widow settled in Exeter, and became a valuable member of my congregation; and by her I was informed of the steps taken by him, after much careful examination and serious reflection, to relieve his mind. He sent to the Presbytery of Stranmaer a declaration of his sentiments, and a petition to be released from his Subscription. Some zealous members of the Presbytery would have prevented the reception of the petition, but a majority decided in his favour. Disappointed in their scheme, they carried their opposition into the Synod; but there also they were silenced. But still hoping to succeed, they brought the question before the General Assembly, and there also they were not listened to; and Mr. Ross was allowed to continue a minister of the Church of Scotland, after he had thus publicly rescinded his subscription to its Articles. This is so extraordinary an occurrence in an Established Church, that you may esteem it desirable to preserve the following document in your valuable Repository.

"Unto the Reverend Presbytery of Stranmaer,

"The Declaration and Petition of Mr. Andrew Ross, Minister of Inch, humbly sheweth,

"That your petitioner being deeply sensible of the invaluable blessing of religious liberty, considering also that the fundamental principles of the Protestant religion are, that the Holy

Scriptures are the only rule of faith and practice; that the exercise of private judgment is the undoubted right and duty of every Christian; and that Jesus Christ himself, who is the sole head of his church, has commanded us to search the Scriptures, and to stand fast in the liberty wherewith he hath made us free; it gives him much concern to see a practice prevail which contradicts these principles which we all profess, namely, the compiling of articles and confessions of faith, and the requiring a subscription or belief of them as a condition of ministerial communion. Such a requisition, he is convinced, supersedes the duty required of Christians to search the Scriptures, precludes the exercise of private judgment in religious matters, and is a manifest usurpation of the prerogative of our Lord Jesus Christ, who is the only head of his church, and who has neither himself, nor by his apostles, invested any man, or body of men, with authority to impose their explications of Scripture on the consciences of their brethren.

"Wherefore, being deeply impressed with these sentiments, and firmly persuaded that it is his duty to assert his religious liberty, by earnestly contending for the faith once delivered to the saints in the Holy Scriptures, after mature deliberation, finds he cannot with a good conscience hold the office of a minister of this National Church on the terms of his admission to that office. I mean not to advance any thing against the doctrines contained in the Confession of Faith. I only disclaim the usurped authority which imposes the belief of that or any composition as a qualification for the holy ministry.

"ANDREW ROSS."

In an original letter, now before me, from Dr. Benson to Mr. Towgood, on this subject of Subscription, he says, "I am desirous you should see the inclosed letter on Subscription, because I hope you are proceeding in your answer to Powel's Sermon concerning Subscription to the Thirty-nine Articles in any sense, in every sense, and in no sense at all; as articles of truth which are not true; as articles of peace which create endless contentions; as articles of the Church

of England; which the divines of that Church very commonly confute; as articles to prevent diversity of opinion, and which greatly increase diversity of opinion; as articles made in the days of bigotry by men who had no critical skill in the Scriptures, to fetter the ages of learning and free inquiry; and yet for £500 per ann., or less money, there are men who will subscribe, who will contend for subscribing to these same articles, whether ministers believe them or not.

‘ ——— Pudet hæc opprobria,’ &c.

“ I am delighted with the prospect of meeting you in a better state, where there are no subscriptions to articles required, no bigotry, nor any thing else to grieve or offend any more.

“ With great esteem I am, &c.

“ GEORGE BENSON.”

When I was in Normandy, four or five years since, I met with some letters of Voltaire, in his own hand, relating to the affairs of Calas, which have never been published. Should you think your Repository a proper place for their reception, I will translate them or send them in French as you may judge proper.\*

JAMES MANNING.

*Edinburgh,  
May 9, 1823.*

SIR,

**I**N the late discussion in Parliament, on the presentation of the petition of the Edinburgh Free-Thinkers, the existing state of the laws seems to have been much misunderstood both by the petitioners, by Mr. Hume, and by the Lord Advocate of Scotland, whose professional character ought to have insured more correctness, on a subject on which he had given advice in his official capacity to the Sheriff of Edinburgh.

It appears that Mr. Hume and the petitioners were under the impression, that all which was done by the Sheriff was completely justified by an Act of the Scottish Parliament, passed in

1661, which denounced a capital penalty first against those guilty of blasphemy, and next against those who deny the Trinity. It appears, further, that the Lord Advocate stated, that the law of 1661 was modified by a subsequent statute of the Scottish Parliament in 1695, by which it was enacted, that for the first denial of the Trinity a man was subject to fine, for the second to fine and imprisonment, and for the third to death. “ This was the law,” said his Lordship, “ and until it was repealed they were bound to respect it.” It is a law which it would not be very easy to *respect*, even if it were still in full force; but thanks to the liberal spirit of the age, these Acts no longer disgrace the Statute-book. On the 21st of July, 1813, an Act was passed by which all the old laws in England, attaching penalties to the denial of the Trinity, *are repealed*, and by which these two Scotch Acts of 1661 and 1695 are both quoted and repealed *in toto*, notwithstanding the *respect* which the Lord Advocate seems to entertain for them.

I think I cannot better testify the gratitude I feel to the Legislature for this piece of justice and liberality, than by endeavouring to vindicate it from the unjust aspersion, proceeding from those who ought to know better, that it is still disposed to prosecute opinions which have been held by many of the greatest defenders and greatest ornaments of Christianity, by such persons as Nathaniel Lardner and Sir Isaac Newton.

I have no doubt that the prosecution of Infidels is equally unjust in principle, and equally adverse to the spirit of Christianity, which needs no such props. I shall be happy to learn that there are no unrepealed Scottish Acts which justify interferences with persons of this description, and that in Scotland, Christianity rests exclusively on the solid basis of its own external and internal evidences. Upon what principles of law or justice Deists can be deprived of books which are sold in every shop, and found in every gentleman’s library, I cannot at all imagine.

ANTITRINITARIUS.

\* We shall be glad to receive these letters, either in the original or in a translation as may be most convenient.  
ED.

Clapton,

June 11, 1823.

SIR,

I HAVE met, accidentally, with "A Sermon delivered at New Salters' Hall, on Thursday, December 5, 1822, at a Monthly Meeting of Ministers and Churches. By John Boutet Innes. Printed at the request of the Ministers and Congregation." This Sermon, entitled "The Doctrines of Grace conducive to eminent Holiness," is designed to rescue *Calvinism* from the imputation of an *Antinomian* tendency.

In pursuance of his design the preacher professes (p. 26) to describe two systems. "One," he says, "represents sin as a trivial evil, a mere human frailty," and "represents God as conniving at that frailty," and "eternal judgment as a bugbear." The other, which is evidently the preacher's system, comprehends "the doctrines of grace," according to *Calvin*; how worthy to represent the scriptural "grace of God which bringeth salvation to all," I leave to the decision of your readers.

The preacher appears on this occasion to have practised no uncommon theological policy; for, like the painter, he "casts discretely into shade" what might have been offensive in his picture. Thus he is profoundly silent on that obvious and, indeed, undisputed result of his system, the creation, by the Almighty Parent of mankind, of a very large part, if not a large majority of his offspring for no purpose, but to advance his glory by their endless guilt and endless misery, or, in the language of President Edwards, by "leaving them eternally to perish and be everlastingly tormented in hell;" which to the gentleness of his youth "used to appear like a horrible doctrine," till at length this acute metaphysical Calvinist, his heart probably steeled by his scholastic theology, but to his own apprehension his mind enlightened by an "extraordinary influence of God's spirit," discovered that the once "horrible doctrine" was "exceeding pleasant, bright and sweet." This writer, of whose talents and character *orthodox* Nonconformists are justly proud, adopted the system of Calvin in all its horrible consistency, as I have seen in an

nation would often illustrate one of the dreadful possibilities of hell-torment. Thus in his "Dissertation concerning the End for which God created the World," he represents "God's judgments on the wicked in this world and also their eternal damnation the world to come," as serving to create in the *elect* "a relish of their own enjoyments:" and in one of his sermons he says, that "however saints in heaven may have loved to be damned while here, especially those of them who were near and dear to them in this world, they will have love to them hereafter," but their sufferings "will be an occasion of their rejoicing, as the glory of God will appear in it." (See his Works by L. Hopkins, (1806,) *Mem.* p. 29; I. 514; IV. 509.)

"The ministers and congregation were, however, now left to forget the hapless portion of their race, the victims of their Almighty Father's predestination or reprobation, and thus, without the consciousness of inhumanity, they might indulge some self-gratulation at the preference with which they had been favoured, for the Calvinists, probably, few (and the case of the few is most justly pitiable) who are able to class themselves in the number of the *elect*. There must, indeed, have been some danger that an audience of the preacher would have been prepared to say to one who could receive "the doctrines of grace according to the version of Calvin," "stand by thyself, I am holy as thou." The following note, which is too well adapted to the encouragement of such an assumption.

"It may appear to some unpalatable, but it is a fact by no means unprecedented, that those who embraced Antinomianism, and adopted, as their ultimatum, a view very similar to that which was held by Socinus. Surprise, however, will cease, when we remember that two systems are built on common foundations. Unsound and inadequate views of sin at the foundation on which they each destroy the very principles by their attack on the divine law. One represents sin as atrocious, the other as venial in a certain sense. One intimates that

see sin at all, the other that he does not see sin in *his own people*. Those who are at all acquainted with the controversy between us and those who style themselves Unitarians, know that they found an objection to our scheme of Atonement on the very words of Scripture, viz. that God is not said to be reconciled to us by the death of his Son, but we are said to be 'reconciled to God.'"

The preacher then refers to "Drs. Magee and Wardlaw," as having "most satisfactorily answered the objection," and quotes "a preacher who styles himself a high Calvinist," who had preached that "it was never necessary to reconcile God to his dear elect: he was reconciled to them from all eternity; all that was wanted, was something to reconcile his dear elect to him." The note concludes with a censure on "ignorant men" and "their ill-digested schemes."

For this *Note*, "the ministers and congregation" who requested the publication of the sermon, are not responsible. It serves, however, while bringing "those who style themselves Unitarians" into strange company, to shew how a learned *orthodox* theologian may prove himself (to indulge the charity that "hopeth all things") *ignorant* as the most "ignorant men" respecting the "creed taught by Socinus." Those who, from their inquiries into the subject, have a right to describe the creed of *Socinus*, are well aware how that Christian Confessor, from a pious apprehension of encouraging "unscriptural and inadequate views of sin," and of thus representing it "as altogether venial," was betrayed even into an infringement of the divine prerogative of prescience, lest he should represent God as the author of sin, or diminish, in any degree, the accountableness of man.

Yet if the writer of this note can quote any "creed taught by Socinus," in which that reformer made an "attack on the divine law," and thus attempted to "destroy the very principles of morality," your pages are, I know, at his service; for *Tros, Rutulusve* is the maxim of your administration. Let him, then, avail himself of your impartiality, and produce his authority for such an injurious imputation on the "creed taught by Socinus." It will otherwise be con-

cluded that the projector of a note so well calculated to excite, or to encourage popular prejudice, had forgotten to reverence the maxim, *de mortuis nil nisi verum*, or, at least, that he may be not unfairly classed among those "teachers of the law," whom Paul denounces to his young friend *Timothy* (1 Ep. i. 7,) as "under standing neither what they say, nor whereof they affirm."

J. T. RUTT.

*Mr. Little's Sermon in the Hall of the House of Representatives, Washington.*

(Extract from a recent letter from America.)

ON 15th February last, a notice appeared in the *National Intelligencer*, (Washington city,) stating, that next day (Sunday) the Rev. Robert Little was to preach at the Capitol in the Hall of the House of Representatives, by permission of the Speaker, at eleven, A. M. Then followed a notice by the Chaplain, a young Presbyterian minister of the Princeton school, to this effect: "The Rev. Mr. Breckenridge gives notice that Mr. Little is not to preach in the Hall of the House of Representatives by *his* request." The Editors of the paper, both of whom attend on Mr. Little's ministry, added, "Mr. Little does not preach in the Capitol by his own request, but in consequence of the desire of several highly respectable persons communicated to the Speaker:" and on Monday morning an article appeared in the same paper, written by one of the most distinguished Members of Congress, expressing great pleasure in consequence of hearing so able a discourse as that which Mr. Little delivered on the preceding day. This was not all. The Chaplain was so unwise as to attempt to catechise the Speaker for allowing Mr. Little to officiate, but he was informed that the disposal of the House on Sundays belonged not to the Chaplains, but to the Speaker; and that his interference was considered as impertinent, arrogant and offensive. The rule has always been for the Speaker to invite ministers of all persuasions who are introduced to him, to preach in the Hall. The Chaplains, as a matter of course, preach in rotation

when no such appointment is made, but they have no right to interfere with what the Speaker does; and it is notorious that all sects stand precisely on the same level. Mr. Little's sermon was so much liked, that 200 or 300 copies were immediately subscribed for, chiefly by Members of Congress. The subject was, *Public Usefulness*: it has been published, but I have not yet seen it. Nobody thought of asking any of the orthodox Reverends to publish what they delivered in the same place.

Sin,

Chichester.

**B**Y the labours of Dr. Priestley, Mr. Belsham and others, it is easy to trace the progress of error in the Christian Church, from the first alteration which took place in the prevailing creed respecting our Lord, till the doctrine of the Trinity assumed to itself its greatest power. And to those who consider Unitarianism to be synonymous with Christianity, we may suppose it would be matter of interest to have information, how the plant which appeared buried under the rubbish of the cloister, has been able again to shoot forth successive leaves, and is in our day so promising, as to give us the pleasing hope that it will become a great tree, bearing leaves for the healing of all the nations. This object might, I conceive, be easily accomplished, if some one connected with our different places of worship would publish, with your permission, through the medium of the Repository, any authentic particulars that could be obtained relative to the introduction of the Unitarian Creed into their respective neighbourhoods.

Under this impression, I have taken the liberty of transmitting a copy of some brief memorials of the introduction and state of Nonconformity at Chichester, which are preserved in the book of Baptismal Registers belonging to the Chapel in *Baffin's Lane*; the record is headed with these words, "An Account of the Succession of Dissenting Ministers at Chichester from the beginning."

It then proceeds: "Dr. Calamy, in his Account of Ejected Ministers, Vol. IV. p. 332, mentions *JOHN WILKES* (ejected from Wollavington) as preaching very privately at Chichester, and dying before King

George, so that he probably first who preached as a Dissenter in these parts. In these times the Dissenters met for worship at Kingston, and at the outer gate, they gave the congregation when the forerunners approached. On notice given, the minister did by means of a trap door in the floor. The congregation were silent when the officers entered. I presume this minister might be Wilkes, or his successor, Mr. J. BARR, ejected from Brampton a very advantageous account of Calamy's Abridgement, Vol. IV. p. 333, and Mr. Richard Baxter's sermon for him. He died 1680.

"Mr. JOHN BUCK. He preached and printed a funeral sermon for Mr. Thorowgood of Chichester. And when Mr. Smith of Chichester died, he was buried in his own house. His funeral was reported by six clergymen, the pall at the door, and entered in, as the chapel had been consecrated. Mr. Buck preached the chapel his funeral sermon, that was the only sermon ever preached in that chapel. He lies buried in the Cathedral (or subdeanery) church. The date upon his tombstone is the year 1700.

"Mr. JOHN EARLE was minister of the church at Gosport, in 1700, from whence he immediately succeeded Mr. Buck at Chichester. He was the son of Mr. Earle, ejected from East Tarring, and a relative of Mr. Earle, Bishop of Salisbury. Calamy's Account, Vol. I. p. 10. He lies buried near Mr. Buck. The date upon his tombstone is 1705. The poetry upon the composition of Mr. John. In his time there was a secession from his church, with Mrs. Le Gendre. They chose Mr. John. as minister, and their meeting was though much smaller than it was on a part of the same year. The Presbyterians in that time were at Little London. Upon Mrs. Le Gendre's death, the congregation broke up, and joined the Presbyterians at Little London.

Mr. Le Gendre was a very private person, and died before King George.



"MR. ROBERT BAGSTER was minister here about 26 years. He was a worthy man, and quite the gentleman. Before he came here, he was chaplain to Lady Hanby. He lies buried near the north side of St. Andrew's, East Street, Churchyard; but has no stone. He died about the year 1730. Mr. Brown of Portsmouth published a sermon preached at his ordination, January 9, 1706-7; and Mr. Loveder, of Havant, preached his funeral sermon.

"Mr. John Bouchier never was pastor of the church at Chichester; but he preached there alternately with Mr. Bagster, some years. At one time they held *Arundel*, at another *Midhurst*, but the longest time *Havant* with *Chichester*; and preached alternately at these places. He lies buried in the aisle of St. Andrew's Church, East Street. The date upon his stone is September 20, 1720.

"MR. JOHN PREDDEN came to Chichester Dec. 25, 1730, and continued pastor of this church to the day of his death, the 26th January, 1761. He lies buried in the south west corner of St. Martin's Church, in this city. He was the son of a gunsmith in the Minories, London, where he was born. He received his academical learning under Dr. Thomas Ridgley, a very rigid Independent. He preached first at *Andover*, a borough town in Hampshire; afterwards at *Whitchurch*, another borough town in the same county. From whence he removed to Guildford, in Surrey, where he was ordained by Mr. Daniel Mayo, of Kingston-upon-Thames, Mr. Daniel Neale, (author of the History of the Puritans,) and others. Mr. Neale, being an Independent, did not join in laying his whole hand on his head in the imposition of hands, but his little finger only. He remained pastor at Guildford twelve years. Dr. Avery retiring to Guildford two or three summers, Mr. Predden fell into an intimate acquaintance with him, which proved a great happiness to Mr. Predden. For as Dr. Avery told me himself, he found in Mr. Predden great honesty and integrity, and a mind strongly disposed to embrace truth; but at the same time as strongly shackled and fettered by the prejudices he had imbibed in his education, from which, by his acquaintance with

the Doctor, he became at length entirely free and generous in his sentiments. The single point he had in view, was to discover the truth, without any fear of the consequences; which he was fully convinced must always in the end prove right, as he firmly believed God himself made that the rule of his own actions. That freedom of sentiment which he imbibed from his conversation with Dr. Avery, he ever after retained through his whole life, without wavering, for I declare I never conversed with any one more candid and generous in his sentiments. Mr. Predden was so sensible of his happiness from the Doctor's acquaintance, that he has often repeated it to me, that to him he was indebted for his right sentiments and freedom from bigotry.

"N. B. The above account was communicated by Mr. Thomas Baker, surgeon, in King Street, London, an intimate friend of Dr. Avery's and Mr. Predden's.

"MR. THOMAS JOEL came to Chichester Nov. 1760, as an assistant to Mr. Predden, in which capacity he continued till Mr. Predden's death; and in about a fortnight after that time, he was chosen stated pastor, and continued to officiate in that relation till July 17, 1763.

"JOHN HEAP came to Chichester August 6, 1764."

Thus far the record in the already-mentioned book: by whom it was made does not appear. It is all in one hand-writing. And the remarks about Mr. Predden are given as an *extract*, as it is afterwards said, from Mr. Baker, of London. The family of that Mr. Baker originally, I believe, attended the chapel. Some of the descendants or relations live now in Chichester and its neighbourhood, but are members of the establishment. Dr. Baker of St. Alban's, who is also of this family, supports the Unitarian interest in that place, and perhaps he could communicate many more interesting particulars relative to the early state of Nonconformity in this city.

After the words "August 6, 1764," some one else has added respecting Mr. Heap, "that he preached till 1788, when becoming infirm, he resigned."

Mr. Thomas Watson succeeded him, and continued pastor till 1803, when



he declined preaching, and removed to Bath. His successor was Mr. Youatt, who, in March 1812, was succeeded by Mr. Fox, who removed to London in March 1817.

In the absence of any further authentic information, it may be conjectured that *Kingston*, where the first congregation is said to have assembled, is the place called also *Kingsham*; which is a field or two distant from *Chichester*. That Mr. Predden, whom Mr. Neale would touch with his little finger only, paved the way by his liberal sentiments for the introduction of what some would call greater heresy, which was silently gaining strength under the successive ministrations of Mr. Watson and Mr. Youatt; so that Mr. Fox was cheered, at an early period of his ministry at *Chichester*, by the annual meeting of the Southern Unitarian Book Society being held there on the first of July, 1812. I have only to remark, that *Binderton*, where the clergymen dropped the pall, is about four miles from *Chichester*; and that if you think this communication suitable for your valuable monthly work, and I can glean any more particulars connected with the above persons or subject, I will with pleasure transmit them.

J. F.

*Penzance,*  
*May 14, 1823.*

SIR,  
**T**HERE is a discouraging feeling, with which I suppose most are acquainted who are in the habit of contemplating public improvements. It is this, that what an obscure individual can effect towards these great objects, is so trifling and insignificant, so insensible and evanescent a quantity, compared with the mighty sum required, that it is not worthy of consideration, and can never afford a sufficient reward for much self-denial or exertion. From such thoughts as these, two bad results are likely to be produced in the mind. In the first place, they tend to enervate virtue; for it cannot be expected that the best-disposed man will persevere in benevolent exertions, any longer than he sees before him a reasonable prospect of success. Without this, indeed, virtue, becoming separated from wisdom, ceases to be virtuous. But, in the second place, such thoughts form an

excuse for wilful and sinful. We can seldom attempt any favourable change in society, without encounter less that is unpleasant; position and misapprehension, ridicule or persecution. And these are still absent, the unthankful and, to pressures, fruitless labour. ever ardour, therefore, the philanthropist may enter on the execution of his schemes, how have been animated without forethought the pleasures of success, and the luxury of a little real experience will convince him that he has an erroneous view of the matter. Many, indeed, are the pleasures of virtue, nor are any sweeter than those which spring from deeds of compassion; yet I apprehend that the practical philanthropist's feelings harmonize not with the sentimental descriptions of the pleasures of virtue, as with those which encourage us to persevere in well-doing, and to be weary, for that in the end we shall reap, if we faint not then, being the true state of the case we are likely enough to encounter ideas which reject our exertions as unavailing, if they seem to excuse us from some duty, and allow us to sink into the apathy and supineness which, perhaps, we are inclined to.

There are three considerations which, I think, we should endeavour to counteract the influence which we have mentioned. In the first place, inquire whether we do not undervalue the *real value* of our exertions, that very few individuals can possibly influence public opinion or manners. He that performs, for an individual, immense work. Every thing for the interests of that vast succeeding multitude which the public, is a matter of magnitude and importance. I estimate aright the value of exertions in these things, we receive a sort of rough compensation. The amount of evil produced is to be ascertained among all those who have

be number by which we divide course be great, but so will dividend; and on this account, the result resulting to each individual be much larger than he expect. Let us suppose, for

that the country is on the war, and that the actual occurrence of this war or not, is likely to be decided on the expression of public opinion.

If the war should really take place, it is probable a hundred thousand human lives may be wilfully and wantonly destroyed, that is, a hundred thousand murders may be committed; and this is the crime for which the government party has to answer, in relation to every man that falls in relation to any other unnatural death. A hundred thousand murders may, however, become chargeable on the government if a war be unjustifiably undertaken.

And among how many individuals is this awful amount of guilt to be divided? We have not here to divide it among the whole population, because the great majority, from various causes, exercise absolutely no voice in the matter. When we take from the mass that number who take an active interest in public subjects, though without any political character, how many hundreds of such there may be, I cannot pretend to say, but I think it probable that a very awful share in the guilt of a murder may be assigned to each. The same kind of reasoning will apply with equal force to instances of public good and evil, whether in religion, politics or commerce, and may convince us, that we are more in our power than we first suppose.

In the second place, we are to consider not merely the effects of an individual action, but of the principle which it admits, and, therefore, sanction the part which a single man contributes to the common weal, though the effect be small; but the principle which each man is bound to do his duty, if admitted and observed, will produce that which can be desired. The general principles are somewhat different from those of individual actions; such principles are deduced from the general and permanent tendency of actions, and, if they are followed, they will not fail to produce the intended effect, in the long run.

To discern the general tendencies of actions is not difficult, but to calculate what may be expedient in a particular case, considered alone, is commonly beyond human sagacity. It is safer, then, for man to adopt rules of conduct which he is assured will answer on the whole, than to trust to his judgment in particular cases. Moreover, it is to the adoption of general principles, that we owe the confidence and mutual understanding which are the foundations of society. The same is the foundation of morality, and its important connexion with the present subject we have already noticed.

Lastly, whether our influence on public affairs be great or small, we are still bound to use it faithfully, because it is our proper personal duty so to do. If it is right that a certain thing should be done, we cannot be absolved from performing our part in it, because numbers must co-operate before it can be accomplished. We have to answer for our own part, and neither more nor less. But if we neglect this part, it cannot be said that we shall only *share* the guilt, nor if we perform this part shall we only *share* the merit. The whole guilt or merit of the whole transaction attaches to every agent. If a thousand join in a murder, each is guilty of the entire crime; and with this remark, which seems to suggest very important reflections, I will conclude.

T. F. B.

Bath,

May 30, 1823.

SIR,  
YOUR valuable Miscellany frequently contains very interesting communications concerning the state and progress of Unitarianism, a cause to which I sincerely wish success, believing it to be that of truth; but the more earnestly I wish it to prevail, the more I am concerned to observe the manner which some of its advocates have adopted in their zeal for its diffusion. Zeal is good or bad in its consequences according as it is employed by wisdom and knowledge, or stirred up by injudicious, though well-meaning persons, who mistake the excitement which may be occasioned by many external circumstances for that real, permanent conviction, which can proceed only from sober thought and seriously repeated examination.

This process may not rapidly increase the number of converts, but if slow and quiet in its operation, it is progressive, it is not that which appeareth for a little while and then vanishes away. Well-directed zeal will not complain of finding nothing to do if in this way its efforts are employed in promoting Christian truth: it would, indeed, check much ebullition, it would *entirely* check all vaunting expressions, all contemptuous epithets, all invidious comparisons with others whose creed is different, all which is inconsistent with Christian charity and gentlemanly courtesy. It is true, Unitarians do not say, "stand off, we are *holier* than thou;" but even the civility of saying, "Come to us, we are *wiser* than thou," may be construed as savouring of intellectual pride, and dispose some to decline accepting the invitation.

I have no objection to doctrinal discussion, or to doctrinal discourses from the pulpit, when not so frequent as to endanger the engrossing the attention, or at least abating it to the practical duties of the Christian life. The discipline of the heart, the regulation of the conduct, "denying ungodliness and worldly lusts," is harder work than the acquirement of speculative knowledge; and the relish excited by the latter may produce a disrelish for "dry morality."

It has been said that the Unitarian's is a *scanty* creed: happily, no charge can be brought against it as leading its professors to satisfy themselves with a *scanty* morality.

A CONSTANT READER.

*An Essay on the Nature and Design of Sacrifices under the Mosaic Law, and the Influence which Jewish Ideas and Language concerning them had upon the Language of the New Testament. By the late Rev. Henry Turner.*

(Continued from p. 275.)

#### *Design of the Mosaic Sacrifices.*

IT now follows that we determine, from an examination of the Mosaic records, and in general from the writings of the Old Testament, what may be conceived to have been the design and object of sacrifices under the law of Moses.

Considered with reference to their *object*, they seem in Scripture to be divided into four classes, which have the following names in the Old Testament, עֹלֹת שְׁלָמִים חַטָּאת וְאֵשֶׁת, in Latin, "Holocaustum, sacrificia salutaria, sacrificium pro peccato, et sacrificium pro noxa," in English, the burnt-offering, the peace-offering, sin-offering, and trespass or guilt-offerings.

Now from merely inspecting this classification of Jewish sacrifices, we are naturally led to conclude, that sacrifices belonging to the two latter classes were specially provided for the expiation of sin, the rest were appointed for other purposes; and, in particular, that sacrifices of the class of peace-offerings, with its subdivisions, (called [Lev. vii.] וְזֶבֶח וְתוֹרָה, namely, the vow, the voluntary offering and the thanksgiving,) were in no degree intended for expiatory sacrifices.\*

Now, if the sacrifice itself had no expiatory import, no part of the ceremonial which attended the sacrifice could have such import; but, the imposition of hands on the head of the victim, and the shedding and sprinkling of its blood, were constituent parts of the ceremonial of peace-offerings; hence it seems reasonable to infer, that these ceremonies cannot in *themselves* be considered as proofs of an expiatory or vicarious import, in any connexion in which they occur. We mean, that supposing they might *admit* of such import, in cases where there was other evidence for its existence, they cannot, in defect of such evidence, be adduced as in *themselves* proving a vicarious import.

And here it may be well to remark a notable instance of sophistry which is to be met with, upon this very point, in the work of a modern champion, for what are called orthodox views of sacrifice and atonement, whose fortune it has hitherto been to have many admirers and few opponents.

"In order to prove," (says Dr.

\* This class includes so large a portion of the Jewish sacrifices, that it has appropriated to itself the most general term that is used in relation to animal sacrifices, viz. עֹלֹת. Ontram, lib. i. c. 2. § 1.

Magee, Discourses, &c.,) "that the ceremony of the imposition of hands, was not attended with the acknowledgment of sin in sacrifices not piacular, it is necessary to shew that in none but piacular was there any reference whatever to sin. In these, indeed, the pardon of sin is the appropriate object; but that in our expressions of praise and thanksgiving, acknowledgment should be made of our own unworthiness, and of the general desert of sin, seems not unreasonable. That even the eucharistic sacrifices (the peace-offerings) then might bear some relation to sin, especially if animal sacrifice, in its first institution, was designed to represent that death which had been brought in by sin, will, perhaps, not be deemed improbable. And in confirmation of this it is certain that the Jewish Doctors combine, in all cases, confession of sins with imposition of hands." The reference here is to Dr. Outram, De Sacr. lib. i. c. xv. § 8.

Now, what Dr. Outram states is this. It appears that the imposition of hands was in all cases a method of prayer for good, or imprecation of evil, or both. Hence it arises that solemn prayers are currently designated by the single word *χειροθεσια* ("the laying on of hands,") where no mention is made of any prayers in express words. (Deut. xxxiv. 9; 1 Tim. i. 22.) So that the same law which prescribes imposition of hands on the head of the victim, may be judged to have tacitly prescribed that the presenting of prayers should be part of the sacrifice. Hence the saying of Aaron Ben Chajim, סמיכה אין ודוי שאין במקום, לחתורות היא שחסיכה "Ubi non est [peccatorum] confessio,\* ibi non est impositio manuum, quia manuum impositio ad confessionem pertinet." Where there is no confession there is no imposition of hands, because the imposition of hands appertains to confession.

\* Dr. Outram here inserts "peccatorum; but it does not appear that the word ודוי, requires this insertion, as from the Lexicons, and various passages of Scripture, it is evident that the word is often used for confessions or ascriptions of praise.

He next states that Maimonides concurs in this opinion, so far at least as appears from the following passage: "Ambas quisque manus suas inter bina victimæ cornua ponit, et peccatum confitetur juxta victimam pro peccato noxamque juxta victimam pro noxâ cæsam, ac juxta holocaustum confitetur ea, quæ contra leges jubentes facta sunt, vel quidem contra leges vetantes, quibus jubentes implicantur." "Juxta victimas salutare, ut mihi videtur, non confitetur [peccata sua] sed Dei laudes commemorat." Thus Maimonides gives it as his opinion that, with respect to peace-offerings, no confessions of sins, but praises of God, were uttered at the ceremony of the imposition of hands. Thus it appears far from obvious, from this passage of Dr. Outram, that the Jewish Doctors combine in all cases confessions of sins with imposition of hands: for the words themselves are ambiguous; and Maimonides advances a directly different opinion.

Dr. Magee proceeds (in the place before cited) to argue in the following manner: "But be this as it may, it is at all events clear that if the ceremony be admitted to have had in each kind of sacrifice the signification suited to its peculiar nature and intention, it necessarily follows, that when used in piacular sacrifices it implies a reference to and acknowledgment of sin." Or, as he explains himself a few sentences after, "that this ceremony was intended symbolically to transfer the sins of the offerer on the head of the victim."

Why, if there were piacular sacrifices in which the sins of the offerer were symbolically transferred to the victim, then this ceremony might express such transfer, but this is the very thing to be proved; and the question is, not having other proof of the vicarious import of sacrifices, does the use of this ceremony afford such proof? We say, clearly not, for it is introduced into the ceremonial of the eucharistic sacrifices, which had no reference to sin, and could not, therefore, receive such reference from this ceremony; the imposition of hands, therefore, on the head of the victim was not calculated to confer a vicarious import on sacrifices; and in

defect of other proof, itself furnishes none of the existence of any such import.

Dr. Magee takes for granted the thing to be proved. It is obvious that this ceremony of the laying on of hands was used on occasions of various and widely different import. "Thus in the case of the blasphemer, those who had borne witness against him, laid their hands upon his head, (Lev. xxiv. 14,) and were wont (as Maimonides informs us) to devote him to death, in these words, &c. *דָּםְךָ בְּרֹאשְׁךָ שְׂאֵחָה*, 'Sanguis tuus in caput tuum recidat, tuo enim merito periisti.' On the contrary, the patriarch Jacob, laying his hands on the heads of Ephraim and Manasseh, at the same time commended them in his prayers to God. And Moses, by the same ceremony, committing the government to Joshua, would doubtless pray for the increase of divine graces, that he might be competent to so great an office. Again, the high-priest, in a religious ceremony, laying hands even upon a brute animal void of reason, viz. the goat that was to be led into the desert, at the same time confessed upon his head the sins of the people!" Now the only rational method of determining the signification which this ceremony must *necessarily* have in *all* cases, (for this is the least question,) is to fix upon something common to all the instances in which it is found to occur.

Proceeding according to this obvious maxim, it appears that the laying on of hands was always accompanied by a solemn address to the Supreme Being, and that it was a method of designating such things as were either devoted to death or commended to divine favour, or, in short, designated to any important office or sacred use.

To apply this to the case of the scape-goat. It is expressly said, that the high-priest laying both his hands on the head of the goat, was to confess over him all the iniquities of the children of Israel, putting their sins upon its head. The laying on of hands was merely to designate the object of the ceremony, and to express a solemn religious address; it was the verbal confession of prayers, and the giving away the goat in charge to be carried away into the wilderness, that

were emblematical of the bearing away of sin.

But since in peace-offerings, there is no evidence of there being a similar confession of sins, over the head of the victim, and the animal was not sent away into the wilderness, but sacrificed upon the altar, the ceremony of the scape-goat can prove nothing with respect to the vicarious import of sacrifices; and it is no more reasonable to argue for it from this instance, than it would be to argue that the laying on of hands bestows a vicarious import upon the punishment of the blasphemer; or that the patriarch Jacob did, in a vicarious sense lay his hands upon the heads of Ephraim and Manasseh.

It admits of question whether this Jewish rite of the scape-goat, (which was no sacrifice since it was sent away alive into the wilderness,) does in any degree favour the doctrine of the vicarious import of sin. For the animal is not treated as if there was any guilt (symbolically) inhering in it; it is merely a mechanical, unconscious instrument in the business of bearing away sin; and one cannot well regard the ceremony in any other light than as a palpable way of representing to a rude people of gross understanding, an assurance of the forgiveness and removal of sin.

How this pardon was granted remains as much as ever a question to be determined by other evidence.

But the ceremony of the scape-goat is applied in another way to prove the vicarious import of several of the Jewish sacrifices. That the argument may have full justice done to it, we will state it in the words of Dr. Outram. (De Sacr. lib. i. cap. xxi. § 3.) He premises "that the sacred writers are wont to speak of unexpiated crimes, as of a foul stain polluting the guilty. And so it arises that the expiation of sins is often expressed by words equivalent to cleansing. Such as in Greek, *καθαρισμος* and *καθαριζεν*, and in Hebrew, *כִּפֹּר* and *סָחַר*, words which the Greek interpreters sometimes translate by *καθαριζεν*. Next, let it be considered that on the appointed day of expiation the sins of the people of Israel were transferred in a symbolical manner to the goat, which was to be led into the wilderness.



in which ceremony the goat became so polluted with the stain of his sins, that it polluted him by whom it was led away with a kind of responding stain: as appears from not being permitted to return to camp till he had washed his clothes bathed in water. Lastly, it is observed, with respect to such victims in particular sacrifices, as had their blood carried into the holy place, but their bodies burnt without the camp, and imposition of hands and confession of sins, that thus a similar pollution arose in them as that of the scape-goat. Which appears from the action of those who carried their sinners out of the camp to burn them. In these circumstances there appears (in the opinion of Dr. Outram) the clearest indication of vicarious punishment."

What creates suspicion of the unreasonableness of this argument, is the small proportion of cases in which the imposition of hands and (supposed) confession of sins over the victim is to convey this impurity. For there are only four instances of it.

The sin offering of ignorance for the high-priest, (Lev. iv. 3,) that for the whole congregation, (Lev. iv. 13,) and sin-offerings at the festival of expiation, one for the high-priest and one for Aaron, another for the congregation of Israel. (Lev. xvi.) There is no indication of impurity being conveyed to the victim by imposition of hands in the following cases: the sin offering for any of the common people who had sinned through ignorance; the sin offering of ignorance for a stranger, all the trespass-offerings, peace-offerings and burnt-offerings. Now, the flesh of the victims employed in the various sacrifices, so far from being considered as polluted by sacrifice, was either wholly consumed on the altar, or was used in holy festivals, where it was the portion and subsistence of the priests who officiated. Nay, it was sometimes pronounced to be most holy, and on that account not to be eaten but in the holy place, by every member of the family of Aaron. (Lev. vi. 6.)

And this is particularly affirmed respecting the flesh of all sin-offerings, excepting those cases of sin-offering which have been particularized as being burnt without the camp (Lev. vi.

25, &c.); and we learn from the last verse of this chapter of Leviticus, that the reason, or rather the rule of this distinction, was, that those were not to be eaten of which the blood was brought into the holy place and sprinkled towards the mercy-seat. "No sin-offering, whereof any of the blood is brought into the Tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire." (Lev. vi. 30.)

It is maintained, indeed, by some, that the flesh of all sin-offerings became polluted by the rite of sacrifice, and that whereas it is said, (Lev. vi. 18,) "Every one that toucheth it shall be holy," this should be rendered "shall be sanctified or cleansed," shall be under the necessity of cleansing himself. In proof of this, Dr. Magee appeals to what is adduced in Wall's Critical Notes, where he says this point is most satisfactorily treated. We have not access to this work, and shall, therefore, only say that we require more than Dr. Magee's dictum to persuade us that Wall or any man can prove that flesh, of which the ministering priests ate, in the holy place, as of a most holy thing, was such as to pollute and contaminate those who touched it.

We are not called upon at present to give any theory for the explanation of that pollution which seems to have inhered in the bodies of those sin-offerings of which the blood had been taken into the holy, or most holy place. Only we appeal to the judgment of our readers, to determine whether these few instances in which sacrifices for sin seem to have involved pollution, out of a great number of other sin-offerings which involve no idea of pollution, can be considered as conclusive.

As far as we have yet gone, therefore, we have seen nothing that proves the vicarious import of Jewish sacrifices. And yet, if this be not proved, it seems obvious that the whole of what is commonly called the orthodox system, of typical sacrifices, imputed sins, &c., must fall to the ground.

Dr. Magee, indeed, who evidently wishes to elude the task of maintaining the old scheme of a "literal translation of guilt and punishment from the offender to the victim," and who congratulates himself on his nice



selection of the phrase "vicarious import of the Mosaic sacrifices," declares even this position to be unnecessary for the establishment of his main argument, and after having bestowed more than twenty pages upon the proof of vicarious import in the Mosaic sacrifices, subjoins a No. 40, in which he amusingly tells his fatigued reader that all this had been "an argument *ex abundantia*," and had been introduced rather for the purpose of shewing the futility of objections so confidently relied on, than as essential to his inquiry.

All that Dr. Magee considers as necessary to the defence of what is called orthodoxy on this subject, is to shew that the Jewish sacrifices were propitiatory, (or in other words, says he, No. 40,) that in consequence of the sacrifice of the animal, and in virtue of it, either immediately or remotely, the pardon of (sin in) the offender was procured.

For our own part, however, we are of a different opinion, and feel it necessary to maintain the position still further against all objectors, that the Mosaic law contains nothing emblematical of vicarious punishment.

There is an argument, used by Dr. Outram, on the opposite side of the question, which it seems proper to examine. He says, (lib. 1. cap. xxi. § 6,) "Although there is a somewhat clearer indication of vicarious punishment in those sacrifices in which the blood of the victims was carried into the holy place, and their bodies burnt without the camp, yet the same meaning really existed in all the other trespass and sin-offerings. Which is apparent from this, that when offences of a more aggravated nature were to be expiated by the death of the guilty person himself, those of a lighter kind were to be expiated by the blood of an animal. For example, let it be supposed that any one had reached such a height of impiety as to compose for his own use holy oil, or knowingly and advisedly to eat of fat or blood, his sins were to be atoned for by his own death: on the contrary, the same crimes committed through ignorance and by accident, were to be expiated by the blood of a victim. Wherefore," says Dr. Outram, "what can be more evident than that the punishment, which in more

aggravated cases was inflicted upon the offender himself, in lighter offences was transferred to his victim, and that the punishment of the beast was substituted for the punishment of the man?"

We must profess ourselves incapable of perceiving these evident marks of vicarious punishment, which our author claims for the instances which he here adduces. May not the following explanation sufficiently account for this difference of treatment, namely, that when the offence was too light and fugitive to be treated in a strict, judicial way, the Divine Lawgiver was pleased to appoint a method by which the offender might be reconciled as a worshiper?

The ceremony of shedding and sprinkling the blood of the victim is the ritual of the Mosaic sacrifices, is thought to be a strong argument in favour of the opinion of vicarious punishment. And though, as we have observed already, any force which this may appear to have from other considerations is weakened by the occurrence of the ceremony in Mosaic sacrifices of all kinds, that is, in a great number of sacrifices where no confession of sins took place, and consequently no vicarious import could possibly be conveyed; yet it must be allowed that more is to be said in defence of the vicarious import of this part of the sacrificial rite than any other.

There is a passage in Leviticus, which is certainly more like an indication of the vicarious substitution of life for life than any other passage to be found in Scripture relating to Mosaic sacrifices. It is as follows, (chap. xvii. 10, 11,) "Whatsoever man there be of the house of Israel, or of the strangers that sojourn amongst you, that eateth any manner of blood, I will even set my face against that man that eateth blood, and will cut him off from amongst his people." The next verse runs thus in the Hebrew: *לֹא יִנְשֹׂא חֵבֶשׁ בְּרוּם חוּם וְאִנִּי נִתְחִי לָכֶם עַל הַמִּזְבֵּחַ לְכַפֵּר עַל נַפְשֵׁיכֶם* thus translated, *Anima enim omnis carnis est in sanguine eumque vobis in aram dedi ad expiandas animas vestras. Sanguis enim est, qui pro animâ expiationem facit.* And the following seems to be the most exact translation of it into English.

For the life of all flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives, for it is the blood that maketh atonement for life.

In reference to this sentence, probably, the writer of the Epistle to the Hebrews says, that (in the Mosaic law) without shedding of blood there was no remission of sins. See Magee's *Dissertations*, No. 39, and (Outram *De Sacr.* lib. i. cap. xxi. § 10.

The meaning then given with much plausibility to this passage is as follows: No one shall eat any manner of blood, for I have given the blood upon the altar, so as to imply that the life of the animal is given in lieu of the life of the offerer, which would otherwise be forfeited, and that by that means he is saved from the evils which might be the consequence of the sins he has committed.

Now we may freely admit that the shedding of blood upon the altar was a very solemn act, and had some such religious meaning as made it highly expedient that no common use should be made of blood, without in the least obliging ourselves to adopt the particular theory which is here insisted on. No doubt, when man appears before his Maker, especially as one intending to confess himself guilty of certain forbidden actions, he is filled with that fear and awe, which an apprehension of the results that would arise from the displeasure of this Being naturally occasions. He naturally treasures his ideas of the punishment which may follow his crime, not so much from estimating the place which it takes in the scale of offences, as from contemplating the overwhelming power of him who bears the sword of justice; and religious worship is to him a very solemn and awful act.

This is a feeling which, though by no means pleasing, is salutary, especially to minds that are too gross and sensual to be moved by other considerations, and hence it was a part of wisdom to defend the principal commitments of Jewish worship from being made common by profane uses.

Hence the prohibition of imitating the composition of the holy oil and perfume; and this was partly the reason of the prohibition of eating blood and fat—both of which were in an

eminent degree offered to God: honor, also, the restrictions laid upon the eating of the flesh of sacrifices; and to this intent we must attribute the ceremonies by which the altar, the priests' dresses, and all the furniture of the holy place were separated and made holy, as well as those annual ceremonies by which all these things were sanctified afresh, or, (as the Scriptures term it,) reconciled and atoned. (Lev. xvi. 16.)

And whereas it is said that the life of the animal is in the blood, this appears to be rather a physical than a theological doctrine, and as far as it has any moral effect or purport, seems well explained by Dr. Sykes, (on *Sacrifices*, p. 130,) when he says that the law prohibiting the eating of blood was with design to keep men from all cruelty and immanity, by commanding them to take away the lives of animals in the gentlest and mildest manner possible.

We require, therefore, a plainer proof than the mere juxtaposition (in the verse quoted from Leviticus) of the life of the victim and the life of the offerer, to be assured that the one has a vicarious relation to the other; especially as there are Hebrew phrases which would have placed the matter beyond dispute; a most desirable object in a doctrine considered as so material to orthodoxy. Would it not have been said, as the latter Rabbins have said, "Let his blood be for my blood; his soul of life for my life, or in lieu of mine," and יָדוּ דָמוֹ תַחַת דָּמִי, "Life for life, eye for eye"? &c.

Nor will the later interpretations given by the Jewish Doctors to an ancient form of confessions, stated in (Outram, lib. i. cap. xxii. § 9, be of any great service in support of the doctrine of vicarious punishment, though much relied on by Outram in loc., by Dr. Magee, in No. 33, and by Dr. Pye Smith, in pp. 12 and 14 of his *Discourses on the Sacrifice of Christ*, Lond. 1813.

This ancient form is as follows: "Now, Lord, I have sinned, I have rebelled, I have committed iniquity, thus and thus have I done. But I return penitently to thy presence, and be this my expiation"—וְיוֹ כַפָּרִיתִי; the remark of Dr. Outram is, there

last words, "let this (victim) be my expiation," as the Jews tell us, signify, "Let this victim be substituted in my place, that the evil which I have deserved may fall upon the head of this victim."

The Jews may tell us this; but the words, "Let this be my expiation," express no more than this, Let this victim remove all displeasure of God from me, let this be my cleansing; leaving the real purport of Jewish sacrifices for sin, still a subject to be ascertained from other circumstances.

We shall use but *one* further argument against the notion of the vicarious import of Jewish sacrifices; the one which Dr. Magee cites, as the fifth and last of these objections of which he volunteers a complete refutation, though it would, it seems, make no difference to his main argument, whether such objections were proved just or not.

We have already argued that the sacrifice of a victim is no emblem of vicarious punishment, because it is appointed for a variety of religious occasions where confessions of sin formed no part of the ceremony. Our present argument is the converse of this, namely, that atonement for sin being made in some cases without any animal sacrifices merely by an offering of flour, by placular sacrifices could never be implied the vicarious substitution of a life.

"To this," says Dr. Magee, "the answer is obvious, that although no vicarious substitution of a life could be conceived, where life was not given at all, yet from this it cannot follow, that where a life was given, it might not admit of a vicarious import." The question is not whether it *might*, but whether it *did actually*, and it is nothing else but giving up the question in dispute to concede, as Dr. Magee evidently does, that where a life *was* given in sacrifices, it *might not* have any vicarious import.

We must be excused from entering now into that particular description of the four principal classes of Jewish sacrifices, which we proposed to give with reference to what can be collected respecting their distinct objects and purposes. What is material to our purpose has already come under notice, though not, perhaps, in so sys-

tematic a way as might have been: but who will undertake to concentrate the scattered and uncertain rays which are dispersed through seventy-four Numbers into any luminous or well-defined form?

(To be continued.)

Homerton,

June 14, 1823.

SIR,

I AM happy in being able to transmit for insertion in the Monthly Repository, information calculated to yield pleasure to your correspondent who lately made an "Appeal in behalf of the Christian Tract Society," and equally so to another of your correspondents, ("*No Eutopian*,") whose remarks in the last number, (pp. 293, 294,) though apparently at first sight, intended as a sarcasm on his benignant proposal, were obviously suggested by the most cordial approbation.—I hope "*No Eutopian*" will soon have the gratification of seeing, that the example set by the Bristol Fellowship Fund Society has so many imitators, that the "list" of votes "in behalf of this institution" does "occupy much room."

G. S.

*Grant by the Bristol Fellowship Fund to The Christian Tract Society.*

"To the Secretary of The Christian Tract Society.

"Bristol,

June 13, 1823.

"DEAR SIR,

"I feel it a pleasure to hand you a resolution that was passed at our Fellowship Fund Meeting on Wednesday evening, viz. 'That three guineas be voted in aid of the Christian Tract Society, and the tracts be presented to the ladies and gentlemen conducting our Charity and Sunday Schools, for distribution, as they may deem proper, among the children. And also, that this resolution be recommended to the attention of each succeeding committee, as a means of usefulness, both to the Christian Tract Society and our Schools.'

"The objects of the above resolution are very perceivable. Besides the assistance afforded to the Christian Tract Society, the conductors of our schools will have *extra* rewards to bestow, for attention, good conduct and for

promises. And these tracts taken home by the children, will, perhaps, in most instances, be read by their parents or some others of the family, and thereby their interest and value being discovered, they will, it is hoped, by degrees, lead to the cultivation of real religious principles among the connexions of the children; an object as closely connected with our Fellowship Funds and Unitarianism, as it is with the Christian Tract Society.

"But these excellent tracts must be well CIRCULATED to be read, estimated and bring forth fruit.

"I trust that the appeals in behalf of the Christian Tract Society will not be lost sight of by our Fellowship Funds and congregations having Sunday and Charity Schools, or opportunities of doing good, by the distribution of these truly valuable tracts.

"Yours, very respectfully,

"A FELLOWSHIP FUND MEMBER."

*Remarks on two mysterious Doctrines of Dr. Priestley and Dr. Southwood Smith.*

SIR,

June 12, 1823.

I KNOW of no sect or party altogether exempt from inconsistency, and I have always considered the Unitarians as affording a striking exemplification of this remark, in laying so much stress on their objection to the Trinitarian doctrine, from its *mystery*. When they attempt to prove that it is unfounded in the language of Scripture, they do no more than exercise that right which unquestionably belongs to every Christian; and this, in truth, is the only mode of reasoning on the subject which can be called legitimate. But when they contend, as they are too apt to do, that the doctrine ought to be rejected on account of its mysterious nature, and its obvious impossibility, they evince the same degree of prejudice which they impute to their adversaries, and act in direct contradiction to their own practice on other points of speculative theology. Without recurring to the inexplicable difficulties which meet us in every quarter, when we direct our thoughts to the operations of the natural world, I shall content myself with selecting two instances from Unitarian writers of acknowledged emi-

nence, which may serve to verify the charge I have here advanced.

In the first volume of Dr. Priestley's *Institutes of Natural and Revealed Religion*, (pp. 7, 8,) we meet with the following remarkable passage: after arguing that the Deity must have exerted his creative power from all eternity, he observes, "So little are our minds equal to these speculations, that though we all agree that an infinite duration must have preceded the present moment, and that another infinite duration must necessarily follow it; and though the former of these is continually receiving additions, which is, in our idea, the same thing as its growing continually larger; and the latter is suffering as great diminution, which, in our idea, is the same thing as its growing continually less; yet we are forced to acknowledge that they both ever have been, and always must be, exactly equal; neither of them being at any time conceivably greater or less than the other. Nay, we cannot conceive how both these eternities added together, can be greater than either of them taken separately."—"Is it possible," the Trinitarian may well ask, "to conceive any contradiction more palpable than those which are involved in the belief, that the creation is coeval with its Maker; that there is an eternity past which is always increasing, and an eternity to come which is always diminishing, and yet that both of them ever have been, and ever must be, precisely equal; and lastly, that these two eternities added together, will not amount to more than one of them taken separately?" Stronger language than this has never, I believe, been used by the most zealous advocate of the Trinity; but in the present day, it is satisfactory to observe, that the majority of the more liberal divines belonging to the Established Church, rest contented with the simple scriptural statement of this doctrine, without attempting a metaphysical explanation of what is confessedly beyond the comprehension of finite understandings. It is not the *essence* of the Deity which ought, in my opinion, to excite our researches, so much as his *attributes* and *character*; and he who by the united aid of reason and revelation can satisfactorily ascertain the latter, need

entertain little anxiety to know in what manner controversialists may terminate their disputations respecting the former.

It may possibly be said, that the example I have here adduced is so entirely speculative, and so little connected with human conduct, that it ought not to be placed in comparison with a subject of such universal interest as the nature of the Supreme Being. This objection, whether well or ill founded, certainly will not be alleged against the second example which remains to be noticed. I have read the last edition of Dr. Southwood Smith's *Illustrations of the Divine Government* with attention, and I may add, with much interest, though I do not profess to concur in all his reasonings. He is one of the very few writers even on that side of the question, who ascribes the existence of evil, as well moral as physical, to the will of the Almighty, as its truly efficient cause; and when this admission is traced to its consequences, it involves one of the greatest conceivable mysteries. It is somewhat singular that Jonathan Edwards, the most successful vindicator of the doctrine of *philosophical necessity*, and whose leading arguments are irrefragable, should yet hesitate in making the same admission, and should adopt the Arminian distinction, as far as it regards moral evil, that its prevalence is *permitted*, but not *ordained*, by the all-wise Ruler of the universe. He endeavours to support this distinction by a very inapt illustration taken from the sun, considered as the cause of light and heat, and as the cause of darkness and cold; but, in truth, however unwilling many persons may feel to acknowledge it, that Being who consents to the existence of any effect which he had the power to prevent, and which he has evidently taken no measures to prevent, is to all intents and purposes the cause of that effect. With more consistency, therefore, Dr. S. Smith maintains that the Deity is the cause of *moral* evil in as real and strict a sense as he is of *natural* evil, and that "he has appointed both for the same wise and benevolent purpose, namely, because he saw that they would produce the greatest sum of good."

But does not this assertion present

to the reflecting mind a difficulty, I may even say a contradiction, beyond the limits of human comprehension? Is not the free inquirer astounded, when he first perceives, that though the great and benevolent Author of Nature has forbidden, under the severest penalties, the commission of every act which can occasion evil, however remote, either to the agent himself, or to the creatures placed within his sphere of action, yet that the very evil which the Creator has thus prohibited, should in all its revolting forms, be one of the principal instruments in his own hands of producing good? The very notion that pain and sorrow should be the only, or, if not the only, at least the *best* mode of promoting joy and tranquillity, contains a mystery of which we shall in vain attempt to frame any satisfactory solution. The fact may be true, but *how*, or *why*, are questions which it is impossible to answer.

He, however, who professes an ardent attachment to the cause of truth, must not shrink from its consequences; and that man well deserves the appellation of timid, who, when convinced that any doctrine is supported by indisputable argument, dare not follow the results to which it finally leads. There are undoubtedly many persons who, while they admit that evil is adopted by the Divine Being as the most effectual instrument of good, are yet unwilling to view the subject more in detail. But with all their reluctance, there is no escape, unless they voluntarily relinquish their claim to the character of sound reasoners. Be their timidity what it may, they cannot avoid conceding not only that the accumulation of sorrow, affliction and suffering, which we observe in the various gradations of society, is ordained for the purpose of increasing the amount of human happiness, but that all the crimes, the depravities, the atrocities of the worst part of the species, are selected as the best possible means of promoting the ultimate purity and felicity of the delinquents themselves. The most flagitious enormities that ever stained the moral character, must be regarded as the best instruments which could have been chosen for effectuating the designs of infinite benevolence. What



it revolting in the catalogue crimes, adultery and incest, with all their terrificity, must be viewed as the best which unlimited wisdom could lead the perpetrators of crimes to spotless purity and peace. All the deeds, cruelty and blood which took place during the reign of the Jewish polity; all the scenes of impurity and profligacy, and the most poisonous of antiquity; all the proceedings of the Inquisition, the darkest period of papal domination; and all the enormities of the African slave trade of recent times, though in direct violation to the laws of God, and to the interest of society, though consistent with the plainest precepts of morality, and the best feelings of a human heart, must appear to adopt this theory of the evil, to be nothing more than preparatory measures that are ordained for the moral improvement of the race of man, and to form an essential part of that system of education by which man is to be trained to perfect and interminable happiness. In the worst crimes of the very men that ever imbibed the poison of heaven, must, according to this theory of things, not only contrive the permanent prosperity of the world at large, but must be deemed a requisite for the ultimate improvement of his own character, and the final completion of his own

however, of these consequences is strenuously maintained, and this explanation of the tendency of evil, it would be able to vindicate the Divine Government for if benevolent at all, it is infinitely so; and nothing is more truly preposterous than to attempt to reconcile the boundless goodness of the Creator with a world of misery among his creatures.

preceding doctrines, therefore, as they are in difficulty of diction, are advocated by writers of eminence, they are apprehension, the destructive argument, advanced by the

party to which they belong, against the mysterious nature of some of the orthodox opinions of the National Church.

CLERICUS CANTABRIGIENSIS.

*The Nonconformist.*

No. XXVII.

*An Essay on the Causes of the Decline of Nonconformity.*

**T**HERE are few subjects that appeal with a stronger interest to man than those which stand connected with religion. Whether it be viewed in a moral or in a speculative light, or presented as a matter of history, it affords ample scope for interesting reflection. No sooner does the attention become awakened to its importance, than the mind seeks relief in an external profession, and it then obviously becomes a question of some interest, Under what form has the teaching of it been best administered?

From the period of the Reformation, and indeed long before, there have been various religious bodies in the nation, contending for supremacy, and all upon the reasonable presumption, that the scheme they proposed approached the nearest to scripture and to antiquity. If the means adopted for deciding their pretensions had been equally rational, truth would have stood some chance in the contest, and good sense would not have been offended. But the current of history goes to prove that nothing is so arbitrary and unnatural as the ascendancy of religious sects. From the reign of Henry the VIII. to that of Elizabeth, and within the short space of twenty years, the national religion underwent four or five several changes, to suit the temper of the sovereign; and, at each change, the foregoing profession was proscribed as false and impious. When James I. ascended the throne, the ecclesiastical fabric, reared by Elizabeth, was thought to be in jeopardy, the new king having been trained in the hot-bed of Presbyterianism. That it was not then overturned, was owing more to the humour of James, than to any want of pliability in the Parliament or the nation; for it is pretty evident that the bishops and courtiers were looking forward to such



an event. Its subsequent overthrow, in the reign of Charles I. was owing to the power of the sword; and in the course of a few years parties became so equally balanced, that, at the Restoration, it fell to the monarch to decide their pretensions, by throwing his own weight into the favoured scale.

The reign of Charles II. was eminently the triumph of Episcopacy: For, notwithstanding there was a considerable party in opposition to it, yet, it then became more entirely identified with our political institutions; and the powerful circumstances of interest, education and habit, gradually rendered it the predominant religion. The power thus acquired, enabled the party to make its own terms at the Revolution, and to counteract the liberal principles of the new king, whose influence extended no further than to curb the passions of the more violent, and to restrain their talent for doing mischief. From this time, the interest of the sovereign became closely identified with that of the church-established, and has continued so to the present day.

It would throw some light upon the subject of this inquiry, if we were to search into the reasons that may be supposed to have operated upon our former sovereigns in retaining the present hierarchy. But the space allotted to me will not allow of a detailed narrative. At the time of the Reformation, the world was governed by arbitrary monarchs, who had emancipated themselves from the trammels of the feudal system; and, by a train of circumstances, were enabled to consolidate, in their own persons, the power that had been before divided between the aristocracy and the clergy. England then possessed the same constitutional forms as at present; but the legislative branches were without vigour, and betrayed a passive submission to the nod of the monarch.

As the Reformers were divided in their notions upon church-government, if they had been left to themselves, each party would have followed its inclinations in the selection of a discipline, and the different forms of religion, in common with other institutions, would have reaped the benefit of improvement afforded by increased

knowledge and experience. But so enlightened a procedure squared as little with the policy of the sovereign as with the temper of the age. The arm of improvement was to be paralyzed by a dull monotonous uniformity; and the rights of thousands sacrificed to a state-policy veiled under the name of religion.

As Elizabeth and her successors governed with an absolute sway, the retention of the supremacy was with them a matter of first-rate importance, not only as it increased their power and patronage, but as it furnished them with a numerous body of auxiliaries, whose interests were closely connected with their own. Another reason that may be supposed to have influenced them was, the consonance of this form of ecclesiastical government with that of the state. The hierarchy contained within its bosom a vast variety of official personages of different degrees, including a wealthy aristocracy, whose revenues enabled them to vie with the nobles, with whom they held equal rank; and, being expectants of preferments, they swelled the troop of courtiers, and gave éclat to the splendour of royalty. A third consideration was the lax discipline of Episcopal Churches, which put fewer restraints upon the indulgencies of the court than were consistent with the more rigid forms of Presbyterianism. Far be it from me to insinuate that Episcopalians are necessarily less strict in their morals than other people. Human nature is pretty much the same under every profession of religion; and when temptations are thrown in the way, unless checks are provided, the bad passions will find a vent. I speak merely of the effect of the system under the comprehensive denomination of a national church.

The long reign of Elizabeth had a powerful tendency to consolidate the interests of Church and State. This union was farther strengthened in the reign of her pedantic successor James I., whose absurd notions of government found numerous abettors amongst an order of men, to whose religion he became an easy convert. The vexations which he suffered them to inflict upon the Puritans, drove them still farther from the Church, and, com-

bined with his practice of kingcraft, in which he prided himself, laid the foundation of those troubles which produced an explosion in the next reign. The tyrannical government of Charles I. occasioned a greater intermixture of religion and politics, the Episcopal party siding generally with the Court, and the friends of liberty with the Puritans. In the conflict that ensued, the King and the Church fell victims to one common cause, and a Presbyterian Establishment arose upon the ruins. This new order of things, however, was but short-lived, being replaced at the Restoration by the former Episcopacy. King Charles II. had long decided with his grandfather, that Presbyterianism was not a fit religion for a gentleman, although he had formerly sworn to maintain it: so that, dismissing with his characteristic politeness the friends who had brought him back, he at once threw himself into the arms of an order of men who gave him but little disturbance in his pleasures, and administered to all the political vices of his reign. Thus Episcopacy became established upon a more permanent footing than ever; and the laws which were enacted for its protection in this and some following reigns, together with other circumstances, such as a monopoly of privilege, the decreased power of the crown, and the sentiment of society in its favour, have given to it a stability which is not likely to be shaken, excepting by some sudden national convulsion that shall involve both Church and State.

The triumph of the Church of England was the signal for the ruin of her opponents; but it was accomplished gradually, and by other methods than those she had prepared for the purpose. That religious sects participate in the general fluctuations of society, is a matter rather of history than of speculation. The causes which produce them being less obvious, are liable to be mistaken; and, as greater tenacity is usually brought to bear upon religion than upon other subjects, the avenues to truth are narrowed accordingly. A slight glance at the history of Nonconformity must convince any one that it has undergone material changes, both in its internal economy and in its political attitude. It is also equally evident that these

alterations have not been in its favour; but by what means they have been brought about, must be a subject of anxious inquiry to all those who feel any concern for its welfare.

In the discussion of this question, it will be necessary to refer back to the reign of King Charles II., when the relative condition of the two parties became essentially changed, and in a manner finally decided. At the period of the Restoration, the Nonconformists probably outnumbered their adversaries; but the favour and patronage of the monarch soon reversed the balance. The religion of the Court will always influence that of the people, and draw within its vortex the majority who never think, as well as numbers who have private interests to gratify. Whatever stimulates the ambition, feeds the avarice, or dazzles the senses, comes with too powerful a recommendation to be resisted by persons who are not under the influence of religious motives; and these always constitute the bulk of mankind. The Episcopalians now obtained a position in the state which they had never before known, whilst the Presbyterians were subjected to penalties equally new and monstrous. Oaths and tests were invented to exclude them not only from the churches, but also from the universities, the magistracy, and in general from all offices, civil, ecclesiastical and military. The monopoly thus given the favoured sect had an important influence upon the cause of Nonconformity, the effect of which continues to the present day.

If we look at the relative character of the two parties, there is no reason to suppose that the Nonconformists were at all inferior to their adversaries. The ministers generally had received a liberal education at one of the universities, and were not only good scholars, but well versed in ancient and modern literature. They were also pre-eminently distinguished for an attention to their official duties, and cultivated habits of personal piety.

As for the people who attended upon their ministry, they were not only irreproachable in their moral conduct, but remarkable for their punctual observance of religious duties; and they patiently suffered the reproach of Christ rather than conform to a church which they consi-

dered as nothing better than a worldly sanctuary. Notwithstanding the frowns of the Court, their cause was still patronized by many persons of wealth and consequence, who frequented their private meetings, and cheerfully paid the fines that were levied upon them for so doing. As a farther testimony of their affection for the cause, many of them received their ministers as inmates in their houses, either in their official character as chaplains, or as tutors to their children. But others, who were not so fortunate, "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they wandered in deserts and in mountains, being destitute, afflicted, tormented; of whom the world was not worthy." Many of them were compelled to seek refuge in a foreign land, whilst others, who staid at home, could, like former confessors, declare themselves "strangers and pilgrims upon earth, seeking a better country, that is, an heavenly." That these excellent men were sincere in the cause they espoused, no man can for a moment doubt who contemplates their sufferings, and the noble sacrifice of temporal good which they made upon the altar of conscience.

The reign of Charles II. was eminently that of science and of literature. In the production of this character, the Nonconformists are entitled to no inconsiderable share, having, in the course of their residence at the universities, superintended the education of many of the great men of the period; and in other respects they contributed largely to the general stock. Many of them were not at all inferior in critical learning and in polite literature; but in their contributions to theology, and to those branches of knowledge that pertained more immediately to their profession, they far outstripped their adversaries. In the number, extent and value of their writings, the Nonconformists of this period may be safely compared with the writers of any age or nation, and are entitled to rank amongst the fathers of the church. If they paid less regard to the ornaments of style than some of their opponents, they abundantly made up for it in the matter of their writings, which contain a mine of theological wealth, not easily to be exhausted. Upon controversial sub-

jects, they argued with the skill of practised polemics; and their devotional books discover a manliness of piety, with a fervour of affection, suited to any age of the Christian Church. The writings of Owen, Baxter, Bates, Charnock, Poole, Flavel, Gale, Manton, Goodwin, Jacomb, Alsop, Clarkson and Howe, besides a multitude more that might be named, have outlived their own and the succeeding age; and will probably survive as durable monuments of their own fame, and of the cause which they espoused. Upon the whole, if this is to be regarded as the period of triumph to the Church of England, so it was, in many respects, the golden age of Nonconformity.

In the course of this reign, the terms of Conformity underwent a material change from the requisitions of its former standard. By the Act of Uniformity, passed at its commencement, those who were to officiate as ministers, were not only to declare their belief in the Thirty-nine Articles, and to swear canonical obedience, but also to avow their unfeigned assent and consent to all and every thing contained in the Book of Common Prayer, which, had it been more free from error than it is, was a most absurd and tyrannical requisition. By subsequent Acts, all persons who undertook office, either in Church or State, were enjoined certain political oaths, calculated only to bind fast the chains of slavery, and to tie up the consciences of men from that free exercise which is the prerogative of their nature.

During the same period, the controversy with the Church of England underwent some important changes. Most of the Nonconformists objected not only to the ceremonial part of her worship, in common with the early Puritans, but also to the existence of the episcopal order as distinct from the pastoral; and there was a considerable number who began to question the propriety of connecting religion with the state. Encompassed with the chains of slavery, as the nation was at this time, it is pleasant to find a noble spirit here and there bursting its fetters, and proclaiming the political rights of mankind. The writings of Milton and Owen, and Marvel and Locke, were, in this re-

ect of essential service, and created new æra in the history of religious liberty.

The abettors of the state religion in his reign, who appear to have taken for their exemplars those worthy models of a zeal for rigorous Conformity, Philip II. and Lewis XIV., ardently expected that their inquisitorial proceedings would deter the people from following their pastors; and that by cutting off the means of education, they should effectually prevent a succession of able ministers from rising to vindicate their cause. In both these respects they were disappointed. Persecution made confirmed enemies of some that might have been friends, and gained others from a principle of compassion to the distressed; exemplifying a common observation, that religion flourishes most when stimulated by opposition. Like the ancient sages for Christianity, when smarting under the rod of the Heathen emperors, many of them employed their privacy in writing vindications of the cause for which they suffered; and the zeal and ability which they brought to the work, had a considerable effect both in clearing their own conduct and in confirming the people in the principles for which they contended. Many of the Nonconforming clergy were men of learning and talents, and they acted as tutors in the universities, and were well qualified for superintendents of academies, which they were instituted, partly for their support and partly for the purpose of training up ministers who should afterwards take their places, and be the means of perpetuating a cause which they considered to be that of truth and piety. Perhaps nothing tended so much to annoy their adversaries as their employment in this way, as it defeated their expectation that the use of Nonconformity would die with the ejected ministers.

From the stormy period of civil commotion and arbitrary government, we now turn to the Revolution in 1688, when the political condition of the Nonconformists became fixed by law, and freedom of worship was guaranteed to them by the Act of Toleration. In enlightened views, the new age was a century before his subjects. His own principles were decidedly

those of liberty; and he possessed a benevolence and single-heartedness that unfitted him to play the tyrant, or even to controul the factions disposition of his subjects. Had his means been equal to his inclination, he would have put an end to all political distinctions upon account of religion, being well satisfied both of their impolicy and injustice. But the power of the crown, when it might have been beneficial to the people, was greatly diminished; and the personal influence of King William was scarcely sufficient to protect the Nonconformists from persecution. In the following reign, the monster stalked abroad with a firmer step, and had nearly succeeded in bringing back the nation to the same state of priestcraft and slavery, from which it had been redeemed by the kindly genius of King William. But the death of Queen Anne saved the nation from this catastrophe, and the Dissenters from their fearful situation.

In the interval between the Revolution and the accession of the House of Hanover, the Nonconformists continued to maintain that respectability of character which challenged and procured the respect of their adversaries. A few of the Bartholomean confessors still continued upon the stage, to give countenance to their younger brethren; and the rising generation of ministers, who had received a liberal education, continued with nearly the same success the designs of their predecessors. Many of them were their sons in blood as well as in the faith: possessed of solid learning, they were able advocates of the cause they had espoused, as well as of the common Christianity. By their judicious labours in the pulpit, their pious instructions in private, their attention to catechetical exercises, and their valuable productions from the press, as also by their schemes for perpetuating a learned ministry, they kept alive the interest of Nonconformity, and it continued to flourish in their hands. As the State had laid aside the engine of persecution, they now began to erect meeting-houses in more public situations, some of them spacious and substantial; and they were well filled.

The people, trained under these

excellent men, proved themselves every way worthy of such instructors. Their congregations were numerous and respectable. In some towns the corporation was of this profession; and it was no uncommon thing for the principal families in the neighbourhood to pass by the parish church on their way to the meeting-house. Several of the nobility and gentry had been educated under Nonconforming tutors, and still continued the practice of retaining them as chaplains and tutors. Uncorrupted by the profligacy of the times, by the temptations of the court, or the servile compliances of those around them, they held fast the profession of their faith without wavering, and sanctioned the religion of their forefathers by an attendance upon the same forms of worship.

With the reign of Queen Anne ended the hopes of the high-church party, and the persecution of Dissenters by the civil power. George I. being of a different religious profession from the sect established, felt no sympathy with its prejudices, and would have extended the boundaries of toleration had the scheme been practicable. He clipped the wings of the clergy by overturning their convocation; and his successors in royalty have discovered the same tolerant disposition towards the Dissenters. But this sunshine of prosperity, however desirable, has been far from favourable to the Dissenting interest. To whatever cause it may be owing, it is certain that from the period of the accession of the House of Hanover, it has been visibly upon the wane. This declension was more particularly apparent in the reign of George II., and in the earlier years of his successor, when many meeting-houses in various parts of the kingdom were shut up for want of support. This circumstance sufficiently marked a numerical declension; but there were other particulars in which the signs of decay became manifest.

At this time the snares of the world and the deceitfulness of riches had drawn aside from their ranks most of the leading persons in their communion. Many of the clergy, also, ran the same race of Conformity as the laity. Of the elder ministers, who continued steadfast to their principles,

there were many who distinguished themselves by their learning and talents, by their personal piety, and by their valuable writings. As they grew in years, however, their congregations declined; and the younger ministers who took their places, being deficient in popularity, were unable to support a drooping cause. There was also a considerable alteration in the style and matter of their preaching, which was but ill adapted to the capacities of their people, and often involved topics in which they felt but little interest. It is no breach of charity to observe, that the race of ministers which sprang up about the middle of this period, was by no means equal to those which preceded it, either in ministerial qualifications, or in attachment to the cause. On account of the expense incurred at an university, some of them had received but a slender education; whilst, in some instances, they were taken into the pulpit without any previous preparation. The injury that must accrue to any cause from its falling into the hands of ignorant or half learned-men, was soon exemplified in the case of the Dissenters. Their adversaries began to treat them with contempt, from which their pretensions to piety could not redeem them; and they sometimes courted it by their folly and indiscretion. Destitute of the spirit of their profession, some of their ministers quitted it for trade, whilst others combined themselves together, and thus rendered themselves unfit for either. The little encouragement that was given to Dissent, deterred persons of any property from bringing up their sons to the Dissenting ministry. The consequence was, that their preachers were usually taken from the inferior ranks of life, and being wholly dependent upon their people for support, their incomes were generally small and precarious. Thus circumstanced, and destitute of that polish and refinement which are the effect of education, it is no wonder that they sunk from that station in society which was occupied by the earlier Nonconformists.

Another very material circumstance that affected the prosperity of the Dissenters during this period was, the divisions that took place amongst them upon questions of dogmatic theology.



The strife first began with the Neonomian controversy, which had scarcely subsided, when they found themselves involved in disputes concerning the Trinity. The Synod at Salters' Hall, in 1719, still farther widened the breach, creating unjust suspicions and angry feelings between brethren who should have united in support of the common cause. Those who are not acquainted with the history of that event, can have no conception of the animosity which it occasioned, nor of the unfavourable aspect which it had upon the cause of Dissenters. Several of their ministers immediately quitted their stations and their profession; the laity went off in numbers to the church and to the world; whilst too many of those who continued steadfast in their principles, converted the pulpit into a forum for inflaming the bad passions of their auditors. After this, other questions arose both in divinity and in philosophy, and occasioned disputes among the learned; some of which interfering with the generally-received opinions, added to the unpopularity of the propagators, and caused the meeting-houses to be deserted. But next to the disputes concerning the Trinity, perhaps the most fruitful source of contention has been the controversy relating to grace and salvation. The speculations of many upon these subjects, led them to entertain notions of the Divine government that were apparently inconsistent with morality. Antinomianism in its various guises took root in many congregations, corrupted the members, and carried desolation in its train. The blighting effects of this noxious weed have been manifested in the endless divisions and sub-divisions which it has occasioned, owing to disputes between the minister and his people, and the people with each other, upon subtle distinctions, the meaning of which must be unintelligible to the many, and when comprehended, of doubtful utility. Such proceedings have contributed greatly to bring the cause of Dissent into disrepute, and have occasioned many persons to doubt the eligibility of a scheme of church-government with which so much discord is compatible.

[To be concluded in the next Number.]

Homerton,

June 18, 1823.

SIR,  
I RECEIVED a few days since a letter from America, which, should you deem it worthy of being recorded in the Monthly Repository, is at your service. The contents afforded me much greater satisfaction than I could have anticipated. For, although the General Baptists may indisputably be said to have had the honour and happiness of contributing their full share to the recent spread of Unitarianism, as they have supplied nearly the whole of the Missionaries employed by the Unitarian Fund Society; yet I did not expect to find that, in the new world, so large a body of their brethren were avowedly Anti-Trinitarians. To me it has long appeared, that the leading principle of the Baptists, viz. that religion is altogether a personal concern—parents not being able to do any thing for their children, as such, which can place them in a more salvable state than they are by nature, or which can entitle them to the appellation of Christians, till they become so from conviction—has a tendency to the ultimate adoption of rational views of Christian truth and honourable conceptions of the character and attributes of the *Father Almighty*. In apparent proof of this tendency, I might refer to numerous instances in which ministers and others of the Particular Baptist denomination, have abandoned the doctrine of unconditional election, and have found satisfaction alone in the persuasion that the MAKER of all is the *equal* and *impartial* Father of the whole human race, the only proper object of their devout adoration and supreme affection. To omit, for the present, other names, permit to instance those of Messrs. *Wright, Vidler, Marson* and *Lyons*. And your readers will find from the following letter, that among the Particular Baptists in America, some of their most popular preachers, with their respective churches, have been excommunicated expressly on the ground of their attempts to subvert the doctrine of the Trinity. Of the ministers of the *Sabbatarian Baptists* also, some are, it appears, "strenuous Unitarians."

It may, perhaps, strike your readers as being remarkable, that it is in connexion with these last-mentioned ministers alone, the term Unitarian



occurs in the whole letter; but this is probably to be accounted for on the conscientious objection of the writer and his brethren to any other religious designation than that of "*Christians*." I am not aware that any account has hitherto been published in England, of so large a body as that of the American "*Christians*" being "*Anti-Calvinistic*" and "*Anti-Trinitarian*;" but this is another encouraging proof that, however zealous our brethren may be, who assume the exclusive title of *orthodox*, those views which Unitarians regard as more honourable to God and his CHRIST, are rapidly gaining advocates in denominations in which our most sanguine hopes would not have led us to hope they could be found. It is probable that "*The Christians*" may not approve of all the opinions avowed by the majority of English Unitarians; but it is a subject for devout gratitude, that they are fellow-labourers with those who, in Great Britain, believe, that the Saviour did not mean to mislead his followers, and could not be mistaken when, addressing the FATHER, he said, "This is life eternal, that they might know thee, the ONLY TRUE GOD, and Jesus Christ whom thou hast sent."

I have, Sir, only to add, that I have every reason to suppose the utmost reliance may be placed on the statements of Mr. Potter, as he consulted the printed records of the different classes whom he describes, and as I have this day seen another communication from America, in which the writer says, "Mr. Benedict told me he had given Mr. S.'s letter to a *Christian* emphatically so called, to answer it."

G. S.

*"Cumberland, Rhode Island,  
North America,  
April 19, A. D. 1823.*

"RESPECTED SIR,

"The only apology which I have to offer for troubling you with this communication, is the possession of a letter subscribed by you, and addressed to 'Elder David Benedict, of Pawtucket, R. I., dated Hackney, near London, Sept. 10, 1818.' The cause which brought your letter into my possession will appear in the sequel, as will more abundantly the reason of my presenting it to you."

ing the very imperfect in American Baptists, it will be visible for me or any other of this period, to solve your inquiries; and should I be in augmenting your fund of information in a very limited degree, I feel that my feeble endeavours will be crowned with a successful result.

"Omitting farther to proceed to state that the United States, nominally containing millions of Baptists, viz. Seventh-day, Six-principle Baptists, and Christians, are also properly classed under two following heads, as to their peculiar tenets, viz. Calvinistic and Arminian Baptist. Calvinistic answer to your question, and the Arminian to your question. The former is considered Calvinistic; the latter, Arminian: and in order to give you some idea of them, I will present to you some of them under their respective heads."

#### "I. CALVINISTIC OR FIVE PRINCIPLE BAPTISTS.

"As you evince no wish to be formed concerning this denomination, but little will be said. In the States they have been long established and embrace many large and flourishing churches. Their members are better educated than in other Baptist denominations. They have recent feuds, which have recent some of their associations deprived them of some of their popular preachers, with five churches, and thus prejudice to the denomination. The principal subject of the doctrine of the Trinity disaffected essay to deny, invariably subject them to communication."

"This denomination is Calvinistic, and its communion is of the same restrictive character open to none except those of 'faith and order.' Elder Benedict has written *their* History, which counts for the mistake of your friend, Mr. Richardson. Previous to the appearance of this work, it was expected by a faithful and impartial Baptist in general;—but

ny Baptists except his own. In that History, Elder B. is a silent man, and were he not a very illiberal and circumscribed man, he would unquestionably be a most useful preacher.

#### I. GENERAL BAPTISTS.

*Seventh-Day Baptists.*—This denomination being of European origin, perhaps your knowledge of it is not so extensive; however, I will observe, they are an association called 'Seventh-Day Baptist General Conference,' and of (according to their minutes for 1821) sixteen churches, and containing perhaps between two and three thousand members. Owing to the convenience of observing the Sabbath on the seventh day of the week, this denomination is more generally considered as a Christian Sabbath, this people have greatly decreased until 1805, since which they have realized some very satisfactory accessions to their number. For a more particular history of them, you are referred to the report of Robert Burnside, pastor of the Seventh-Day Particular Baptist Church near Devonshire Square, London, from whom and Elder Bailey, secretary of the General Conference, there is a regular correspondence. Mr. Bailey has represented this denomination to be Trinitarian, which is the case as it regards them as a whole, some of their preachers being Unitarians. They publish a quarterly Magazine, which is principally devoted to the dissemination of their own favourite views. There are a few other churches scattered throughout various parts of the United States, which are a species of that denomination, being believers in an open communion, &c., they are not associated with the General Conference.

*Principle Baptists.*—This denomination consists of about fifty churches in the United States, the probable number of communicants being 1500. They pretend to derive their name from the preceding chapter of Hebrews, and they profess a close adherence to the doctrine they are Anti-Calvinistic and are Trinitarian, and in communion they are limited to those of 'faith and order' exclusively. The imposition of hands 'subsequent to baptism' is thought an

indispensable pre-requisite to church membership. For a few years past they appear to have experienced no material increase or diminution.

" 3. *Free-will Baptists.*—The first church belonging to this denomination was planted in the town of New Durham, State of New Hampshire, in the year 1780; since which their increase has been, and continues to be, rapid and regular, and they are now scattered throughout various parts of all the Northern States. On examination of their minutes for December 1822, I find reported 213 regular churches and 10,025 members. In sentiment they are Arminian and Trinitarian, but their communion is accessible to Christians of regular standing, of all denominations. The ministers of this sect, like the Methodist circuit preachers, accustom themselves to travel and preach, though some of them attend more particularly to the superintendence of the churches. Their churches are organized into what they call Quarterly Meetings, and these Quarterly Meetings erect, by delegation, a Yearly Meeting, in which the more important business of the denomination is transacted. A few years will find this a more flourishing people than the Calvinistic Baptists, if we may be permitted to found our judgment on present prospects.

" 4. *Christians.*—This sect has always been considered a species of Baptists, as they administer baptism in no other way than by *immersing* the candidate. They quote Acts xi. 26, xxvi. 28, 1 Peter iv. 16, in defence of the name which they have assumed, and by which they seek only to know and be known as a people; regarding all others as the invention of men. The first church of this denomination was planted in Portsmouth, New Hampshire, in the year 1803, since which they have spread extensively throughout nearly all the Northern and Southern, Eastern and Western States, and are now the most numerous of all the General Baptists. They have now about *two hundred and fifty* churches, and their communicants are computed at between 15,000 and 20,000. Many of their churches are large and respectable; and the whole of them are organized into Conferences, and these Conferences have erected another, by delegation, called 'The

*United States' General Annual Christian Conference,* which convenes in the month of September, and usually continues in session about a week. The subordinate Conferences are, at present, thirteen in number. The Christian denomination, being the last that has arisen in America, has experienced great opposition from old and popular sectaries; but their preachers, being fired with a holy zeal, and accustomed to '*endure hardships as good soldiers,*' have pressed through violence, borne reproach, and, by the grace of God, have reaped an abundant harvest. They have many of the peculiarities of a denomination yet in its infancy. Useless forms and ceremonies they profess to reject, and are in the custom of adopting scriptural expressions, and rejecting what they regard as the '*doctrines and commandments of men.*' They disdain the application of the term Rev. to the clergy, on the ground that it belongs to Deity alone. They are in sentiment Anti-Calvinistic and Anti-Trinitarian. They receive the Scriptures as their *only* rule of faith and practice; consequently reject all other creeds and articles of faith.

"As my paper will soon arrest my progress, I must proceed to make some general remarks, and close. The American Baptists consider '*regeneration*' an indispensable qualification for baptism, and those who admit *open* communion require all their communicants to have experienced vital holiness. They all believe that the misery of the finally impenitent will be of equal duration with the felicity of the righteous, except a *few* of the *Christians*, who believe in the complete *annihilation* of the wicked. The Baptists have a few colleges and other seminaries of learning under their patronage. The National College at the seat of Government is under their jurisdiction.\* Some of the preachers of all the Baptist denominations are regularly educated, and others become preachers by the exercise of their respective gifts; but in all cases, those who are admitted to administer the ordinances of the Lord's House, are

required to first enter it themselves the Door—Christ Jesus. Most ministers are supported by support raised by voluntary subscription not by constraint. The salary the preachers are in general so that they are not calculated to them, though they afford ample of subsistence. Some being support themselves, do not salaries.

"I have now given you some general ideas of your brethren in America and though they fall short of in full to all your questions, as a foundation for you to obtain sought-for information. I have to be correct in my succinct view this must rest on the documents in possession, from which I derive information. I am pastor of a church connected with the Christian denomination, and Mr. Benedict refers your letter to me to answer, as you are mistaken in his being a Generalist: he, however, professes a friendship for you and your people would be very pleasing to me: I would all our people to hold a regular correspondence with our transatlantic brethren. We might soon, if desired by you, send messengers to the General Assembly, and receive yours in the General Conference, by which might be brought more intimately acquainted. As I am young and unmarried, I could realize no greater pleasure than that of visiting with brethren on that side the Atlantic holding their order and uniting them in preaching Jesus and the resurrection; but a deficiency in property must prevent such a visit and chain my feet to the American shores.

"In about two weeks I expect to commence the publication of a religious newspaper, to be devoted to theological discussion, &c.; of which I am sole editor and proprietor. I am desirous of possessing some of your English publications, from which to derive some matter for it. I would or a society for that purpose procure a quantity of late Bibles &c. &c., and send me by the vessel that sails to our ports, immediately on their receipt, a quantity of our publications and send you. Perhaps you might make arrangements with the publisher

\* This, it is presumed, must be understood to apply exclusively to the Particular Baptists.

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EUBEN POTTER, Jun.

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reat haste, I am yours,

" R. POTTER, Jun.

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ey, England."

June 10, 1823.

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Academy, (mentioned in  
Repos. Vol. VIII. pp. 4,  
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CONSTANT READER.

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sh Scriptures; who must  
that the worship of God

amongst the Jews previous to the  
Christian æra, could not possibly em-  
brace the views of Christians of the  
person of Christ.

And yet, Mr. Editor, this gentle-  
man's notion frequently recurs to my  
recollection in my intercourse with  
persons holding the popular creed,  
and suggests a somewhat formidable  
difficulty in regard to the adoption of  
Unitarian views by plain, unlettered  
minds. It has, I believe, been often  
hinted, the Unitarian doctrine is too  
abstract and philosophical; too rati-  
onal (I had almost said) for popular  
belief; but, thinking as we do, the  
Scriptures most clearly teach the wor-  
shop of a Spiritual Being, (not Jesus  
Christ, but a Being in a high spiritual  
sense, the Father of Jesus Christ,) I  
feel more affected, Sir, by the difficulty  
which seems to attend the competent  
conception and grasping of the idea of  
such a Being by uncultivated minds.  
It will occur to many of your readers,  
how relieved such minds seem, the in-  
stant they associate the person of Jesus  
Christ with the Godhead; they then  
expatiate with all freedom on a "par-  
doning God," a "merciful God," &c.;  
and if their *convictions* are not very  
clear, their *feelings* seem then to have  
an object to which they promptly  
attach themselves with grateful, fer-  
vent affection.

Conversing lately with a well-mean-  
ing female of the Establishment, who  
seemed peculiarly happy in a new  
religious experience, I found it impos-  
sible to fix her view for a moment on  
the Deity separate from the personal  
image of the Saviour. She notwith-  
standing declared she prayed to God,  
and, I had some reason to believe,  
used a language in prayer that might  
seem almost correct and scriptural to  
Unitarian Christians. But, till the  
person of the Mediator was in her  
view, her ideas seem to have been  
without an object, and her words with-  
out meaning. For my own aid and  
guidance, Mr. Editor, I shall be happy  
in the suggestions of any of your  
intelligent readers on this difficulty;  
and beg to ask them, whether we may  
not (for a creature of sight and sense  
as man is) refine too much in the  
worship of God, and reject the aid of  
the senses and imagination more than  
it could ever have been intended we  
should do? For my own part, I freely

confess the difficulty I have ever felt to *lay hold* on the Deity, (reverently using the words,) without the aid of a natural object or moral relation borrowed from things of the earth; and, perhaps, in minds of the noblest powers, the idea of the Deity in its grandeur and excellence, is least of all separable from great and beautiful objects submitted to the senses. It certainly seems a beautiful accommodation to human imperfection, and must be acknowledged a very lovely feature of Christian truth, that it presents a Deity to us under the parental relation, and thus greatly aids the struggling mind of man; at once enabling the understanding in some measure to grasp the object, and making it dear and interesting by touching the sweetest affections of the heart. Might not, Sir, the Christian worship of the Father be aided by means which seem to be studiously rejected by the Reformed Christian Churches, and particularly by Noncons of our denomination? Would it essentially violate the law of pure and spiritual worship to introduce any more sensible *media* of adoration amongst us? It appears to myself, we aim at a simple abstract worship which wars with human instincts, and a character of mind inseparable from the circumstances of human life; and that we deny our devotional sentiments the benefit of associations which might aid their fervour without injuring their purity. The burst of adoration suggested by the blue sky or green earth is surely correct and good; and devotional feeling never more pure and amiable than when prompted by the winds and the waves, the woods and the streams, the valleys and the mountains, &c. We have music and poetry in our worship; might not painting and sculpture also assist it? I suggest this with misgivings, aware of the shock of it to the severer character of Nonconformity, and the simplicity of our Unitarian faith. But may we not be superstitiously afraid of superstition? And, though the spirit and principle of religion must ever be one and the same, must not its modes and forms be accommodated to the character of the age, and ever modified by the prevailing standard of intellect and taste? It was once asked, (with a little ill-nature perhaps,) who ever thought of

the charms of poetry in with the Unitarian question. Sir, would not our cause be acceptable to certain classes if it drew it off more from the realm of a theological argument, and brought it in closer contact with the practical arts of life?\*

But I am trespassing, Sir, on your indulgence for the incursion of adverting to the question of attaining the success of Unitarianism with the higher classes, when the original object was, to correspondents on the best terms, obviating the difficulty first and foremost, namely, that of unlettered persons forming any conception of the Deity without the aid of persons. This is, (what is usually the case,) the human form of Jesus Christ suggested to the imagination.

ALB

Dr. J. Jones on Gen. iv.

NO passage in the whole of our literature, sacred or profane, is so widely mistaken, or the notion which has opened so wide a door to the influx of superstition as the following: "Then men began to call the name of the Lord." Genesis 4:26. This is the exact rendering of the original, according to the version, and yet it is obviously at variance with the truth, Adam, Eve and their children, especially Abel, having from the beginning never ceased to call the name of the Lord. If we attend to these points we have the true meaning: "Then men began to call the name of Jehovah," the Lord assumed the title and attributed to the eternal God, thinking of him as immortal on the earth. This notion, however impious or unphilosophical it may now appear to us, was in the then circumstances of the human mind very natural. The leading idea of men ever attached to the Christian God, was exemption from death, as there were among the Antediluvians those who lived for ages in fellowship with him without, it is probable, bei-

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\* The architecture of the New Finsbury, will not, I trust, disgrace the age, or its neighbour, the Institution.

mity or sickness, they began to consider themselves as gods, and to set themselves forth as such to the world, thus claiming the submission and homage of their fellow-mortals. Moses mentions this circumstance as the origin of idolatry, and proceeds to show the shortening of the period of life, and the destruction of the world by a flood, as the consequences of this. But it being his purpose to trace the pedigree of Adam, who retained the knowledge and worship of the true God, unseduced by the presumption of their degenerate brethren, he digresses to fulfil his purpose; and after exhausting the subject, returns to the subject. Thus, the sons of men began to assume the name of Jehovah.—And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of men saw the daughters of men, because they were fair, they made them wives whomsoever each might.

And the Lord said, My breath shall not for ever remain in man, for he is but flesh, so that his days shall be a hundred and twenty years. Thus there were marauders in the world, for after the sons of the world began commerce with the daughters of men, they bare them children who were violent and mighty men, the same as those who of old were men of renown.

This passage thus brought into one point of view, and more faithfully translated, is clear and consistent. The descendants of Cain, who had forsaken the true God, and lived for ages probably with great strength, began to consider themselves immortal, and to hold themselves forth as gods to be worshipped by their inferiors in rank, might and wisdom. God beholding their impiety, removes the foundation of it, saying, "These men think that they have the principle of life in themselves, and that they will for ever live as I am; I will correct their presumption: and as they breathe the breath which I gave them, they shall recall it, and thus teach them wisdom and wisdom by shortening their days."

This passage owes its obscurity to the conception of two words in the text.

The phrase בְּנֵי הָאֱלֹהִים translated sons of God in our common version, means "Sons of the Gods," that is, the sons or descendants of those who made themselves gods, or, according to the language of Moses, who called themselves by the name of Jehovah. These men, instead of confining themselves to a faithful union with one woman, agreeably to the marriage institution appointed and recommended to Adam by God himself, indulged themselves in promiscuous intercourse with the daughters of men, that is, women in the lower classes of life, and thus gave birth to a race of children who, possessing vast stature and great bodily strength, and without being abandoned on the world, without virtuous example or education, lived by violence and plunder, the terror and disturbers of society. Many tales respecting these marauders, who in after days were called *Giants*, were doubtless handed down to posterity by the family of Noah; and it is to these traditional tales, current in his days, that Moses alludes when he says, "They became violent and mighty men, the same with those who of old were men of renown."

The other mistake lies in the verb יָדָן *idun*, which our translators have rendered by "shall strive," while the Syriac and Arabic Versions, the Chaldee Paraphrase, the Septuagint, and even the Latin Vulgate, have rendered it by terms expressive of the meaning I give to it, viz. "shall remain." How is this to be accounted for? The Chaldeans often changed the final ם into ן, such as the termination of plural nouns ם *um*, into ן *un*. Thus the verb דָּוַם *dum*, to continue, perpetuate, became changed into יָדָן *dun*, the same in form with another verb already existing in Hebrew, under the sense of "striving, contending, litigating." This accidental corruption may have taken place in the times of Moses or upwards, who has consecrated the vulgar corruption with the primary meaning of "continuing or remaining." The corrupted verb *dun*, is the parent of the Greek *δυν*, *δυναίος*, *δύναμις*, *δύναμις*; while *dun*, to contend, gave birth to *δυνατός*, *δυνατός*, &c. This confusion having taken place, it was natural that the interpreters of Moses should have been divided, some adapt-



ing the view of the corrupted, and whose heart of the genuine youth, and agreeing in nothing but in overlooking the meaning of the passage.

In the Jewish Scriptures angels are called "sons of God." See Job i. 6. xlviii. 7. Now as the Jews believed that angels were employed under God in superintending the affairs of men, and as the title by which angels are elsewhere designated is here used by Moses, it was natural for the Jews to conclude that the same writer meant angels in this place. But it seems the error of those angels, while engaged in the affairs of men, perceiving how fair their daughters were, became enamoured of them, and seduced them; and thus fell from God. Josephus, the Jewish historian, who could not have been mistaken as to the sentiments of his countrymen on this subject, states this to be the fact, in express terms. See Antiq. Jud. i. 4; and also Just. Martyr, Apol. 2, p. 112. *How can we see the origin of fallen angels; nor is there another single verse in all the Jewish Scriptures that can be considered as countenancing the same absurd and impious notion.* But though the Jews believed in the preposterous notion of fallen angels, they did not think it consistent with the character of God to suffer beings so subtle and powerful to roam at large, worrying mankind and seducing them to evil. They therefore imagined that the Almighty keeps them chained up in hades till the day of judgment. This notion is countenanced by Peter. 2 Pet. ii. 4: "For if God spared not the angels who transgressed, but cast them down to hades, and put them in chains of darkness, to be reserved for judgment, and spared not the old world . . . when he brought the flood," &c. It is needless to say that this is a piece of Jewish mythology, which forms no part of the gospel. For neither Christ nor any of the Evangelists sanctions it; and Peter alludes to it as an opinion, which he believed in common with other Jews before the coming of our Lord; and he himself refers to the very passage in Moses, on which that notion is grounded.

*But these fallen angels, I would not have understood as being in a state of punishment. The meaning then they had previously entered in men; and the men, then sitting sadly under the idea of supposed indwelling around their name of "son of man," they were oppressed and visited men by demons or evil spirits.* *origin of demoniacal power*

According to the Jews Christians, good angels are placed in administering to men. But it is thought to look in the face of women be tempted, and follow the of their fallen brethren. alludes the following of Apostle Paul: "For this is a woman to have a veil on because of the angels." *trious champion of the Ch* correctly understood the Moses, and his words are fact: "The marauders and of old, who go under the name of God, or angels, laid violence on those females who came in their view. For this reason woman wear a veil, lest become the victim of temptation, lest she should expose her person, who, by intrigue by wealth or power, may astray." Nor should it be that this admonition was given to women of Corinth, a place for its wealth, and in which were collected from every world to expend their profligate women. Hence it is said in reference to those who riches to dissipate in debauchery. *Oὐ παντες ανδρες ες Κορινθους* It is not every man that Corinth. The circumstances men flocked from all parts to purchase beautiful women carry them away either by money, must appear to be propriety to this precept of the.

JOHN .

## POETRY.

### A HYMN.

There's not a tint that paints the rose,  
Or decks the lily fair,  
Or streaks the humblest flower that grows,  
But Heaven has placed it there!

At early dawn there's not a gale,  
Across the landscape driven,  
And not a breeze that sweeps the vale,  
That is not sent by Heaven!

There's not of grass a simple blade,  
Or leaf of lowliest mien,  
Where heavenly skill is not displayed,  
And heavenly wisdom seen!

There's not a tempest dark and dread,  
Or storm that rends the air,  
Or blast that sweeps o'er ocean's bed,  
But Heaven's own voice is there!

There's not a star whose twinkling light,  
Illumes the distant earth,  
And cheers the solemn gloom of night,  
But mercy gave it birth!

There's not a cloud whose dew distil  
Upon the parching clod,  
And clothe with verdure vale and hill,  
That is not sent by God!

There's not a place in earth's vast round,  
In ocean deep or air,  
Where skill and wisdom are not found!  
For God is every where!

Around, beneath, below, above,  
Wherever space extends,  
There Heaven displays its boundless love,  
And power with mercy blends!

Then, rise my soul, and sing His name,  
And all His praise rehearse,  
Who spread abroad earth's glorious frame,  
And built the universe!

Where'er thine earthly lot is cast  
His power and love declare,  
Nor think the mighty theme too vast—  
For God is every where!

*Chesterfield.*

J. C. W.

## OBITUARY.

### *Death of Mr. Thomas Dobson.\**

(From the New York Gazette, March 22.)

THIS worthy citizen and eminent Christian was released from his sufferings on Sunday the 9th instant, in the 73d year of his age. He had been a resident in Philadelphia upwards of 39 years, and so long as health permitted him to attend to business, his store was a place of resort by many of the most intelligent and respectable inhabitants of our city, as well as by strangers. He stood deservedly high as a bookseller, for he strictly adhered to the principles of integrity. His conversation was so interesting, and his manners were so pleasing, that it was only necessary to know him, to esteem and love him. He possessed a rich fund of information on a variety of subjects, and had a peculiar facility in adapting his conversation to the tastes and capacities of those who were in company. Yet there was about him nothing servile or obsequious. Although no man could be more modest and unassuming, he was manly and dignified. Wherever he was present, levity was repressed, and vice stood abashed. It was his benevolent desire to be useful, and by every innocent means to afford pleasure to others, that induced him to acquit himself so well, whether he was associated with scholars or persons of humble attainments. Even when he had occasion, and felt it to be his duty to admonish and reprove those who were faulty, his manner was so free from any appearance of arrogance or harshness, he spoke with so much tender and unaffected concern for the offending party, and there was such evident kindness in the whole of his proceedings, that it seemed impossible to withstand his influence. His reproofs were like excellent oil, which, far from bruising, tended only to heal. During the prevalence of the yellow fever in 1793, he was one of those who essentially contributed to the relief of the sufferers; and as an inspector of the State Prison, he will long be remembered as a judicious, humane and efficient officer. In the circles of his particular friends he appeared to great advantage, and his society was highly prized and eagerly sought by many of our worthiest citizens. But, although his benevolence was extensive, he preferred the delights of

domestic life to all other enjoyments of a social kind. In the bosom of his family, he was singularly happy. As a husband and a parent, as the friend and guardian of the orphan and the unprotected, he can never be forgotten by those who were so happy as to reside under his roof. For nearly five years during the latter part of his life, he was incapable of attending to business; and from the time that his worthy and amiable wife was taken from him, he was often heard to say, that many things which formerly interested him, had lost their attractions. This was not the effect of spleen or discontent, for no man could conduct himself with greater equanimity when he was deprived of the partner of his life. His temper was affectionate, and his attachment had been strengthened by time and full experience of her value; but his feelings and affections were under the control of Christian faith and pious resignation. His heart retained its accustomed warmth, and the happiness of his friends never failed to yield him pleasure. Although habitually cheerful, he never had a relish for the gaieties of life. It was only to what is vain and empty in this transitory world, that he was in a manner dead. To his latest days, he loved to hear of whatever tended to increase the means and to augment the number of human happiness. Above all, he rejoiced in the spread of the gospel truth and in the prevalence of pure and unfiled religion. During more than fifty years he was much afflicted, his sufferings were often so intense as almost to prostrate him; yet, although writhing in agony, he was never known to murmur or complain. He prayed frequently and fervently for patience and submission, but it was only in qualified terms that he asked for deliverance or relief. He often remarked, that he needed this kind discipline, and that although it was joyous, yet since it proceeded from the love and kindness of his Father in heaven, it was his duty and endeavor to bear it patiently and to receive it thankfully. On such occasions he would say that he had no solicitude as to the result. The nature of his last illness by prostrating his strength and rendering him unable to speak, precluded him from hearing his dying testimony to the truth of that religion of which he had long been a distinguished professor, and exemplifying the efficacy of those promises, consolations and hopes, by which his temper and conduct had been reg-

\* An Unitarian Baptist, formerly of Philadelphia.

; but this cannot be matter of regret, those who knew that from early youth, had been following peace with all, and holiness, and that he had been living for glory, honour and immortality, by a patient continuance in well-doing. He trusted in the mercy of God revealed by our Lord Jesus Christ, and he died in peace. Those who enjoyed his friendship and confidence, as well as his near connexions, have much to relate respecting the heavenly frame of mind which he preserved under circumstances peculiarly trying. While they were fully sensible that it is their duty to be thankful for this happy deliverance, they can never cease to feel the deprivation of sweet and improving communion with one of the best of men. Although at the time of his funeral the weather was peculiarly unfavourable, it was attended by a large number of his acquaintances and friends. Ministers of religious denominations united in paying the last offices of respect to one who, never might be thought of the peculiarities of his religious faith, was esteemed and honoured as a bright and shining example of fervent, yet unostentatious, piety, and of whatsoever things are lovely and of good report. "Blessed are the merciful, who die in the Lord."—"The righteous shall be had in everlasting remembrance."

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*Lexington, Kentucky*, aged 33, **WILLIAM NASSAU BENTLEY, Esq.**, son of Mr. Bentley, of Highbury. By this event his family and friends are thrown into heavy affliction, for he was much respected and much regretted by all who knew him. At the time of his death, he was engaged in writing an account of his travels with reference to publication, and in which he had made considerable progress. He was eminently qualified for the task, and for which he had abundant materials, having travelled (by land and water) about thirty-five thousand miles, including in the account no journey of less than one hundred and fifty miles. He had traversed the principal parts of the United States, and sailed along the great rivers Wabash, Ohio, and Mississippi, down to New Orleans: no doubt his description and observations upon the newly-settled West-Indian States in particular, would have been acceptable to the public. His literary, astronomical, and scientific attainments in general, were considerable, and, had he lived, it is probable mankind would have been benefited by his labours.—*Monthly Mag.*

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**THE REV. JAMES LAMBERT**, whose death was noticed in our last, p. 312, as the Senior Fellow of Trinity College, Cambridge, was the son of the Rev. Thomas and Anne Lambert, the father being at the time of his birth Rector of Thorp, near Harwich, and afterward Rector of Melton, near Woodbridge, in Suffolk. He was a member of the Zodiac Club at Cambridge, consisting of the most eminent literary characters of that day, and was not less remarked for his attainments than for the polished urbanity of his manners. His son James, born the 7th March 1741, old style, received the rudiments of his education at the Grammar School at Woodbridge, under Mr. Ray, till he was about fifteen years of age, when his father superintended it till he went to College, to which he was admitted in the year 1760. In the year 1763 he became a scholar on the foundation. In 1764 he obtained the Chancellor's Gold Medal for classical attainments, taking his first degree in the same year, when he was fifth or sixth in the first Tripos, or what is generally called fifth or sixth Wrangler. In the year 1765, he was elected Fellow of Trinity College, having about that time been ordained, and becoming officiating curate of Bawdsey and Alderton, near Woodbridge. In 1767 he took his degree of Master of Arts, and became a resident and assistant tutor in Trinity College. In 1771 he was elected Greek Professor. About this time the great question was agitating for the relief of the clergy, in the matter of subscription to the Thirty-Nine Articles, which was greatly supported by many of the most distinguished members of the University of Cambridge; among them Mr. Lambert was by no means the least active. In 1772 he received a proposal to accompany Prince Poniatowsky to Poland, which he declined. In 1773 he formed the resolution not to accept any clerical preferment, in which he persisted to his death, having repeatedly passed by the best livings in the gift of the College, which in succession were offered to him. In 1774, the University was much occupied with the resolution then proposed by Mr. Jebb, for annual examinations, of which Mr. Lambert was a strenuous supporter, and was named one of the syndicate, or committee, to establish a plan of uniting polite literature with the accustomed mathematical and philosophical studies of the place. In this attempt he had, among other eminent men, for his intended colleagues, Watson, afterwards Bishop of Landaff; Hallifax, successively Bishop of Gloucester and St. Asaph; Hey, afterwards

Norrisian Professor of Divinity, and Author of Lectures on the Thirty-Nine Articles; Farmer, well known among Shakspeare critics and book collectors; Paley; Tyrwhitt, the well-known Unitarian, who showed his zeal for the University by leaving at his death £4000 for the encouragement of Hebrew literature; Pearce, afterwards Master of Jesus College, and Dean of Ely. The colleagues were not, however, all agreed in the approbation of the plan, for we find by Dr. Jebb's account of the proceedings of these times, that Dr. Hallifax and Mr. Farmer "did all in their power to obstruct and distress their brethren," Farmer declaring that the proposed grace "would be the ruin of the University, and shake the foundations of the constitution in church and state." In consequence of the appointment of the syndicate, nineteen resolutions were proposed, which were all rejected, there being for the first six, Ayes 43—Noes 47. For the next five, Ayes 41—Noes 48. For the next eight, Ayes 38—Noes 49. Some other attempts were made, but equally failed, and no alteration took place till the year 1780, when another day was added for examinations, and more stress was laid upon Natural Law and Moral Philosophy, and particularly on Locke on the Human Understanding. In 1776, Mr. Lambert quitted the Assistant Tutorship, and 1777 left College to superintend the education of Sir John Fleming Leicester, Bart. and his brothers, residing with them at Lady Leicester's, partly in London and partly at Tabley, in Cheshire. In 1780, he resigned the Greek Professorship, and returned to College with Sir John Leicester in 1782. His connexion with the Leicester family continued till 1787, when the two younger brothers, Henry and Charles, took their Bachelor's degree, from which time he resided principally in College, making occasional excursions on visits to his numerous friends in different parts of the island. In 1789 he was appointed Bursar of the College, which he held for 10 years from this time. To nearly the end of his life he was punctual in his attendance at the annual examinations, as also at the examinations for scholarships and fellowships. Mr. Lambert, though well versed in the severer studies of the University, paid more attention to polite literature and theology. To the latter subject his disquisitions scrupulously made him devote much of his time, and it was not till after a thorough examination of the Scriptures that he gave up the doctrines of Arianism, and adopted in their stead the principles of our Saviour's teach-

ing to the true principles of that from the Bible and of only, their religion is established, though he sacrificed much, the consequent loss excite a moment's regret, seems to have followed his tolical precept, Rejoice in eternal History in every branch his favourite pursuits. The moral turn of his mind led those friends to whom on occasions he communicated the effusions which never failed instruction with amusement, cularly endeared himself to who never lost their regard after age. His cheerfulness sake him to the last, and spent life, he left this world with utmost resignation to the will of the Christian hope, that in future life be admitted to the glories of his Saviour. outlived many of his friends are left to cherish his most recollection of his virtues, of character, amiable disposition, highly gifted mind, for which eminently distinguished. this life on the 28th of June, at the house of his beloved friend Mr. Carter, at Fersfield, in Norfolk, and was buried, as his wish, in the parish church of the village.

June 8, aged 50, the Rev. Mr. MOON. He was a native of the county of Devon, and was trained for the Ministry of the Baptist Education Society, the superintendence of Dr. Islington. Having assisted Joseph Brown, (a pupil of Dr. Islington), at length succeeded him, and was twenty years pastor of the Baptist Congregation at Deptford. He enjoyed the patronage and that excellent man, the late Dr. Islington, at whose expense the place of worship had the benefit of the labours of Dr. Islington, whose learned reply to Dr. Islington's Baptism is still in high estimation, and was lately republished for the Christian world. Mr. Moon, about two years ago, a paralytic from which he never recovered, however, continued, through the pressure of debility, to discharge the duties of a Christian minister till his decease. The Sabbath before his dissolution he administered

after having delivered a discourse on his impressive passage, Acts ii. 42: "they continued stedfastly in the doctrine and fellowship, and in breaking of bread, and in prayers." Two months ago he visited his native place, where, apprehensive that it might be the last time of his seeing them, he preached a farewell sermon to the congregation of which he had been a member, to which he was called to the ministry on the death of an aged mother, his surviving parent, towards whom he uniformly conducted himself with exemplary filial affection. He afterwards attended the General Baptist Assembly at Bessel's Green, and was present on Whit-Tuesday at the General Assembly, Worship Street, where he took part in the business of the day with equal zeal and attention. Although emaciated and debilitated, he laboured rather than relaxed in his duties. The very last evening of his mortal life he had enjoyed, with his brethren, discussing the sums of the General Fund amongst poor ministers in the country, and intended to have spoken again on a similar occasion, but he had otherwise determined that no work was done. A second seizure on the ensuing morning rendered him speechless, and early on the Sabbath he had his eternal rest! The suddenness of the deceased evinces the value of life—the evanescent condition of being! A very short time previous to his dissolution (immediately after the assembly) he dined and passed the evening with the writer of this obituary. The preceding year taken a long journey into the West of England, approaching the Land's End, for the restoration of his health, he now meditated a journey into North Wales, hoping that it would accrue from the excursion. He was intent upon arrangements for a journey during his absence. Indeed, his sermon on a variety of topics was well animated. Much was said

respecting the cause of the General Baptists, whose prosperity he had warmly at heart. Nor was he silent on the great interests of civil and religious freedom, in allusion to the invasion of Spain by the continental despots, who are intent on debasing the condition as well as perpetuating the ignorance and wretchedness of mankind. He was interred on Monday the 16th inst., by the Rev. David Eaton, in the cemetery adjoining the chapel, his remains having been borne thither, followed by a train of mourners who respect his memory. He forbade any funeral sermon. But his old Tutor, on the ensuing Sabbath, paid a token of regard to his much-esteemed pupil at Worship Street, from Rev. H. 10: "Be thou faithful unto death, and I will give thee a crown of life." To distinguished talents and attainments he made no pretensions. He possessed a good understanding, blended with an affectionate disposition and a benevolent heart. His temper was that of plain and unadorned honesty. Indeed, the leading trait in his character was integrity. From what he believed to be right, either in principle or in practice, he would not swerve. And while zealous and liberal in his religious opinions, he was an ardent well-wisher to the civil and religious liberties of mankind! His afflicted widow and three daughters, who knew his worth and will cherish his virtues, indulge the fond hope of being reunited to him in a better world. The great John Howe concludes his *Blessings of the Righteous* in these words, which will form no inappropriate close of this brief obituary.—"The end approaches. As you turn over the leaves so are your days turned over! And as you are now arriving at the end of this book, God will shortly write *close* to the book of your life on earth, and shew you your names written in heaven, in the book of that life which shall never end."

J. EVANS.

Salisbury, June 23, 1823.

## INTELLIGENCE.

### FOREIGN.

#### AUSTRIA.

*Wahp.*—The *Conversation-Blatt*, a weekly publication at Leipsic, has an account of the operations of the Austrian Censorship during the month of October last. This censorship has different degrees of

judgment, of approval, and of condemnation, very much like those of the late Inquisition at Madrid. There are there the *transact*, the *admittitur*, the *correctis corrigendis*, and the *amiciis delendis*. The *admittitur* conveys the highest approbation of the censors; the *transact* expresses a slight disapprobation. The *amiciis delendis* is



which this qualified censure was principally applied in October were works of German theology.

#### PRUSSIA.

On the 2nd of March, at Berlin, died Professor Wadreck, who had bestowed persevering care and instruction on 400 poor children. He originated the idea of his institution in the middle of an extremely severe winter, during which he found seventeen families heaped together in a miserable barn, and many more with no other asylum than a stable or cow-house. Not being able to afford substantial relief to the entire families, he took charge of the children. At first he brought them up in private houses; soon after, the generous contributions of individuals, and subsequently the patronage of the king and the princes enabled him to found a respectable establishment, and to extend his benevolent protection to a greater number of unfortunate children.

Translated from the *Revue Encyclopédique* for May 1823, p. 449.

#### AMERICA.

Extract from a letter, New-York, 15th May, 1823. "There is little now going on here; the most important in my recollection is the excommunication of a lady by a Rev. Dr. Spring for obstinately persisting in the disbelief of eternal punishments, and the extension of slavery to Illinois State!"

#### NORWAY.

Norway has lost in the space of a few years, four of its oldest and most distinguished poets. By a remarkable coincidence, they were all four ecclesiastics; but they all cultivated the art of poetry, without ever compromising the dignity of the priesthood. If they paid a tribute to youth in composing some works which severe critics would call frivolous, after they had become priests they consecrated their talents to more noble and elevated productions. *Johan Nordahl Brun*, born in 1745, died bishop of Bergen, in 1816: he composed in his youth two tragedies, in the taste of Racine, one entitled *Zarina*, and the other *Einar*. These two works were much admired; their celebrity lasted however but for some years.

He afterwards published, in 1796, a poem of which the subject is taken from the Scriptures, and the title of which is *Jonathun*.

Notwithstanding a number of minor beauties, this poem neither obtained nor deserved popularity. Brun has also written a great number of pamphlets and fugitive pieces, both in verse and prose, which are justly esteemed; but it is particularly as a religious orator that he has acquired his reputation. *Claus Parels*, born in 1769, succeeded, in 1817, *M. Nordahl Brun*, as bishop of Bergen, where he died three years afterwards. Besides some fugitive poems, which are not void of merit, he has left several collections of sermons, which are much esteemed. *Jonas Rein*, born in 1760, died in 1820 at Bergen, where he was pastor of the New Church. He is author of a tragedy which has never been acted. His poetry exhibits noble and refined ideas and exquisite feeling. His moral works in prose are not less admirable. *Jens Zetlitz*, born in 1761, was pastor of the *Commune* of Holders, where he died in 1821. He is author of a great number of poems of various kinds, among which may be distinguished religious pieces and moral songs, for the use of the peasants of the national militia.—*Revue Encyclopédique*.

#### PERSIA.

THE attention of the friends of civilization and liberty has been long drawn towards this interesting country, which, like Greece, is awaking from the slumber of centuries. An article in the Times newspaper of June 4th announces that the heir of that splendid monarchy has ordered through the Mirza, now resident in London, a service of English Porcelain for the Persian Court. It is gratifying to us as Englishmen to learn, that before the Mirza decided on the order which he had received, he inspected the two best depositaries in Europe, that of Sevres, in France, and that of Messrs. Flight and Barr, in England, and on comparison, gave the preference to the latter. But we are most interested in the conclusion of the article, relating to a much higher subject, and we quote it entire: "We may mention as an illustration of the Prince Royal's wish to adopt the advantages of more civilized states of society, that he has

a woman to instruct his according to the plan of education: thus declaring, 'the first time, in an oriental a woman has a mind to read as well as a body to be used and that she may be fit, not

———'To sing, to dance,  
and troll the tongue, and roll  
ye,'

an equal companion and  
d."

## HAYTI.

*centieth Anniversary of Lincolnian Schools.—Medical Academy.*—The last have received from Hayti, *Ophe* and *Le Propagateur*,) interesting details. They give courses delivered by the President of the Court of Cassation, and military commandants of the Republic, to celebrate the centieth Anniversary of the Hayti. These discourses, well composed, recommend to the citizens, the practice of the virtues, and especially towards God for the benefits on the Republic; for a character is always given to duty, which is generally conceived in the temples by a *Te Deum*.

*Education.*—The President extends every thing connected with the progress of the country. *Lancasterian Schools* are begun at the same time in the neighbouring districts. *Medical and Surgical School*, under the direction of a man of talents, M. Mart, has already produced distinguished pupils.

*Prince.*—An *Academy* has been established here for instruction in the branches of medicine, jurisprudence, the belles-lettres, the principles of astronomy, &c. This establishment is conducted by Dr. Fournier, an eminent physician, known by his contributions to the progress of the Medical Sciences.

*Progress of civilization.*—The latest *Columbian Gazettes* contain interesting details respecting the progress of this Republic; whose institutions are attaining perfect stability.

The public instruction appears to be the principal object of the exertions of the government. Two schools for mutual instruction, established in the capital, furnish instructors for the schools on the same plan which are opening in the provinces. Besides reading, writing and arithmetic, in these institutions are taught the elements of geography and short-hand, and also the principles on which are founded the rights of citizens. The last public examinations have produced the most satisfactory results. The colleges of the capital are improving; and at the present time others are taking rise in each province. The revenues of the suppressed convents are appropriated to the formation of these establishments, and the Monks are to be employed in them in the situation of professors, unless they prefer devoting themselves to ecclesiastical duties. The unwearied exertions of the government in doing all in its power for the improvement of society, and for softening the condition of the poorer classes, excites the emulation of individuals; and the general activity presents a most delightful spectacle to the philosophical observer. In some places, where no trace of cultivation had ever been seen, plantations are forming; in others, houses are rising up which, though now isolated, will perhaps at no distant period be the centre of flourishing towns; here forests are broken up, or hills made level ground; there bridges are built over torrents which hitherto had arrested the career of the traveller. Ingenious labour is every where the inseparable companion of liberty; commerce extends in proportion to internal industry; the colours of the new Republic are now seen on all the seas. According to an official naval report of 1822, during the first nine months of that year, 2 corvettes, 6 brigantines, 12 schooners and 2 cutters, were employed by government and private individuals: the number was considerably increased in the three following months. The amelioration of the state of the Black Slaves excites general solicitude: the abolition of slavery is become, if I may so express myself, quite the fashion, and the *Columbian* journals relate frequent instances of noble disinterestedness. M. Camilo Manrique lately emanci-

pated nine of his slaves; M. Fernandez Soto is now employing his former slaves as independent servants, giving them wages for their labour. Men capable of actions so generous, so consonant to the spirit of the times, well deserve that their names should be recorded and honoured in every civilized country.

### TURKEY.

THE Porte has issued orders for selling, by weight, all the fine libraries in Constantinople; among others are mentioned those of the Princes Morusi, who are become objects of hatred and jealousy to the despotic government of Turkey, from their riches, their patriotism, and their talents.

### DOMESTIC.

#### *The Christians' Petition to Parliament against the Prosecution of Unbelievers.*

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled:

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled:

The humble Petition of the undersigned Ministers and Members of Christian Congregations,

SHeweth,

That your Petitioners are sincere believers in the Christian Revelation from personal conviction on examination of the Evidences on its behalf; and are thankful to Almighty God for the unspeakable blessing of the Gospel, which they regard as the most sacred sanction, the best safeguard, and the most powerful motive, of morality, as the firmest support and most effectual relief amidst the afflictions and troubles of this state of humanity, and as the surest foundation of the hope of a life to come, which hope they consider to be in the highest degree conducive to the dignity, purity and happiness of society.

That with these views and feelings, your Petitioners beg leave to state to your [Right] Honourable House, that they behold with sorrow and shame the prosecutions against persons who have printed or published books which are, or are presumed to be, hostile to the Christian religion; and to the full persuasion that such prosecutions are inconsistent with, and contrary to, both the spirit and the

letter of the gospel, and, more than they are more favourable to of infidelity, which they are a check, than to the support of christian faith, which they are undertaken to uphold.

Your Petitioners cannot be all Christians bound by their profession to bow with reverent submission to the precepts of Founder of our faith; and nothing to them plainer in the gospel than that it forbids all violent means of propagation, and all vindictive for its justification and defence. Author and Finisher of Christ declared, that his kingdom is not of this world; and, as in his own life he shewed a perfect pattern of conduct towards them that are ignorant of the way of truth, of forbearance towards objectors, and of forgiveness towards wilful enemies,—so in his law he has prohibited the spirit that tempt to root up speculative error, the arm of flesh, or that would fire from heaven to consume the living, and has commanded that of meekness, tenderness and love towards all mankind, as the only means of promoting upon earth, and the most acceptable of glorifying the Great Father, who is kind even to the wicked and the evil.

By these reasonable, charitable and peaceful means, the Christian religion was not only established originally, but also supported for the three centuries of the Christian era, until it triumphed over the most potent opposition, unaided by power; and your Petitioners submit to your [Right] Honourable House that herein consists one of the evidences of the truth of the religion; and that they are well willed to conceive how that which was universally accounted to have been of the gospel in its beginning now cease to be accounted so, how it should at this day be the maxim of Christianity, and the rule of the conduct of Christians, the days of those that are usually denominated the Fathers of the Church—that the part of religion to compel reflexion must be received, not by free choice.

Your Petitioners would now present to your [Right] Honourable House, that our holy religion contains every truth that reason and learning have applied to it, as Divine origin, its purity, its truth, and its title to universal acceptance.

made more manifest by every new animation and discussion of its nature, reasons and claims. Left to itself, or the Divine blessing, the reasonableness and innate excellence of Christianity will infallibly promote its influence on the understandings and hearts of mankind; but when the angry passions are suffered to rise in its professed defence, these provoke the like passions in hostility to it, and the question is no longer one of pure truth, but of power on one side, and of the capacity of endurance on the other.

It appears to your Petitioners that it is altogether unnecessary and impolitic to resort to penal laws in aid of Christianity.

Judgment and feelings of human nature, testified by the history of man in ages and nations, incline mankind to toleration; and it is only when they erringly associate religion with fraud and injustice

that they can be brought in any large number to bear the evils of scepticism and unbelief. Your Petitioners acknowledge and lament the wide diffusion amongst the people of sentiments unfriendly to the Christian faith: but they do not refrain from stating to your Honourable House their conviction that this corrupted state of the public mind is chiefly owing to the prosecution of the errors and propagators of infidel opinions. Objections to Christianity have become familiar to the readers of weekly and daily journals, curiosity has been stimulated with regard to the questions prohibited, an adventitious, formal and dangerous importance has been given to sceptical arguments, a suspicion has been excited in the minds of multitudes that the Christian religion is upheld only by pains and penalties, sympathy has been raised on behalf of the sufferers, whom the uninformed and unwise regard with the reverence and confidence that belong to the character of martyrs to the truth.

Your Petitioners would remind your Honourable House, that all histories attest the futility of all prosecutions here opinions, unless such prosecutions proceed the length of exterminating the holders of the opinions prosecuted,—an extreme from which the liberal spirit of the humanity of the present times is

very same maxims and principles are pleaded to justify the punishment of Unbelievers would authorize classes of different denominations to harass each other on the alleged ground of want of faith, and likewise as a apology for Heathen persecutions of Christians, whether the persecutions were anciently carried on

against the divinely-taught preachers of our religion, or those that may now be instituted by the ruling party in Pagan countries, where Christian missionaries are so laudably employed, in endeavouring to expose the absurdity, folly and mischievous influence of idolatry.

Your Petitioners would entreat your [Right] Honourable House to consider that belief does not in all cases depend upon the will, and that inquiry into the truth of Christianity will be wholly prevented if persons are rendered punishable for any given result of inquiry. Firmly attached as your Petitioners are to the religion of the Bible, they cannot but consider the liberty of rejecting, to be implied in that of embracing it. The unbeliever may, indeed, be silenced by his fears, but it is scarcely conceivable that any real friend to Christianity, or any one who is solicitous for the improvement of the human mind, the diffusion of knowledge and the establishment of truth, should wish to reduce any portion of mankind to the necessity of concealing their honest judgment upon moral and theological questions, and of making an outward profession that shall be inconsistent with their inward persuasion.

Your Petitioners are not ignorant that a distinction is commonly made between those unbelievers that argue the question of the truth of Christianity calmly and dispassionately, and those that treat the sacred subject with levity and ridicule; but although they feel the strongest disgust at every mode of discussion which approaches to indecency and profaneness, they cannot help thinking that it is neither wise nor safe to constitute the manner and temper of writing an object of legal visitation; inasmuch as it is impossible to define where argument ends and evil speaking begins. The reviler of Christianity appears to your Petitioners to be the least formidable of its enemies; because his scoffs can rarely fail of arousing against him public opinion, than which nothing more is wanted to defeat his end. Between freedom of discussion and absolute persecution there is no assignable medium. And nothing seems to your Petitioners more impolitic than to single out the intemperate publications of modern unbelievers for legal reprobation, and thus by implication to give a licence to the grave reasonings of those that preceded them in the course of open hostility to the Christian religion, which reasonings are much more likely to make a dangerous impression upon the minds of their readers. But independently of considerations of expediency and policy, your Petitioners cannot forbear recording

their humble protest against the principle implied in the prosecutions alluded to, that a religion proceeding from Infinite Wisdom and protected by Almighty Power, depends upon human patronage for its perpetuity and influence. Wherefore they pray your [Right] Honourable House, to take into consideration the prosecutions carrying on and the punishments already inflicted upon unbelievers, in order to exonerate Christianity from the opprobrium and scandal so unjustly cast upon it of being a system that countenances intolerance and persecution.

And your Petitioners will ever pray,  
&c.

### *Dudley Double Lecture.*

THE Annual Meeting of Ministers took place at Dudley on Whit-Tuesday, May 20th. The Rev. John Kentish, of Birmingham, conducted the devotional service. Two very interesting discourses were delivered on the occasion: the one by the Rev. Hugh Hutton, of Birmingham, from Prov. ii. 3—5: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." The other, by the Rev. John Owen, of Tamworth, from Rom. i. 16: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Fourteen ministers were present, and the congregation was numerous. The Rev. John Corrie, of Handsworth, and the Rev. Alexander Paterson,\* of Stourbridge, were appointed to preach at the next anniversary.

J. H. B.

### *Warwickshire Unitarian Tract Society.*

THE members of the Unitarian Tract Society established in Birmingham for Warwickshire and the neighbouring counties, held their Annual Meeting at Tamworth, on Wednesday, June 11, 1823. The Rev. James Hews Bransby, of Dudley, began the services of the day with prayer, read the Scriptures and offered the general prayer. The Rev. Hugh Hutton, of Birmingham, delivered an animated discourse, which he was afterwards requested to print, from Acts xxii. 1: "Men, brethren and fathers, hear ye my

defence which I make now unto you the conclusion of the religious T. Roby, Esq., was called to the the Secretary read the minutes last annual meeting and the sub committee meetings; various resolutions were proposed and passed, and names were added to the list of members. The members and friends of the society dined and spent the afternoon together.  
J.

### *Laying the Foundation Stone Unitarian Chapel at Hanley Staffordshire.*

THE first stone of the Unitarian Chapel at Hanley, in Staffordshire, was laid on 11, 1823. A little after one o'clock Rev. T. Cooper, accompanied by Wedgwood, Esq., the Rev. J. J. Nantwich; Rev. W. Fillingham, of London; Rev. E. Hawkes, B. A., of Birmingham; Rev. J. Philp, of Whitchurch, proceeded to the site on which the chapel is to be erected. A large concourse of persons assembled to see the ceremony performed. Mr. Fillingham commenced the service by giving out a hymn. Mr. Philp then offered a prayer to Almighty God. Immediately after which, J. Wedgwood, Esq., deposited a piece of glass in the excavated part of the stone, bearing the following inscription:—"The first Unitarian Chapel built in the Potteries. Erected in the year of the worship of the Only True God, 1823. T. Cooper, Minister."

Mr. Cooper then delivered a short but very appropriate address; in which he stated, with great clearness, the reasons why Unitarians could not join in the worship of the Only True God, and consequently they erected separate places of worship dedicated to the exclusive adoration of the One True God, the God and Father of our Lord Jesus Christ. At Mr. Cooper's address a hymn was sung, and Mr. Hawkes concluded the interesting and highly gratifying service with a prayer.

The audience, though composed of members of several denominations, was exceedingly attentive. At five o'clock about a hundred persons, male and female, met at the room in which the Unitarian service is at present conducted to take tea and spend the evening in a social manner. After tea Mr. Cooper was called to the Chair, and in the course of the evening, both gave and heard speeches, which were conducive to the gratification and instruction of the company. Mr. Cooper's statements were proved by ocular demonstration, and were very encouraging to the friends of the cause.

\* We understand that Mr. Paterson is to be ordained to the pastoral office at Stourbridge, on Tuesday, July 15.

Two years have scarcely the first attempt was made to Unitarian sentiments in this district. And now there are several respectable, intelligent Unitarians, who seem to do all in their power to set them, from conviction, before truth as it is in Jesus. I use the account of this day's without expressing the satisfaction in meeting so many recent converts to what I deem the want of all truth; especially favourable circumstances and encouraging prospects. And recommendation be of any to the Unitarian public, to income forward in support of Hanley, especially to assist the expenses of building the I give it most freely; being at much good will be hereby at the efforts of benevolence bestowed, as well as abundant. JOHN PHILP.

#### *Classical Preface.*

CORBET HUE, D.D., by the Deanery of the Island of by the death of the Rev. Dr.

#### LITERARY.

great pleasure in announcing, many inquiries of our cor- that Dr. JOHN JONES's *English Lexicon* will be published 1st of July, in one large volume, price 30s. in boards. It contains all the words in the writers of prose and verse. Every sense of each term deduced from the primary, and when uncertain, ascertained from the oriental tongues. Referred to the original authors, every syllable marked as long or short, not only for learners and the public schools, but for those who after the usual period

of education, study to acquire a more correct and extensive acquaintance with the language and literature of ancient Greece.

Mr. J. B. Williams, of Shrewsbury, has been for some time past employing his moments of leisure, from professional avocations, in selecting and arranging the numerous MSS. in his possession, and within his reach, of the venerable Philip Henry, with a view to a new, and greatly enlarged, edition of his Life, by his son Matthew. Mr. Williams is desirous, prior to committing the work to the press, that he may have an opportunity of inspecting every existing document which may at all bear upon the object, and, therefore, solicits from the holders of such papers, the temporary loan of them—more particularly Diaries, and Letters in Mr. Philip Henry's hand-writing, under the assurance that, if forwarded to Mr. W. by coach, they shall be most carefully preserved, and returned free of expense.

#### NOTICES.

THE Annual Meeting of the *Western Unitarian Society* will be held at Bristol, on Wednesday, July 9th. The Rev. John Kentish, of Birmingham, is appointed to preach.

THE next Anniversary of the Kent and Sussex Unitarian Association will be holden at Battle, on Wednesday the 16th July next, when a sermon on the occasion will be delivered by the Rev. John Kenrick, A. M., Classical Tutor, Manchester College, York. The friends will dine at the George Inn.

THE North-Eastern Unitarian Association will be held in Lynn, early in July, when the Rev. C. Valentine, of Diss, and the Rev. R. Smith, late of York College, are expected to preach.

THE Eleventh Meeting of the *Scottish Unitarian Christian Association* will be held in *Glasgow*, the last Sunday of July.

## PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

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# THE Monthly Repository.

CCXI.]

JULY, 1823.

[Vol. XVIII.]

*The Nonconformist.* No. XXVIII.

*On Religious Prosecutions.*

the numbers of the Nonconformist, no subject has been more  
ently discussed than the compar-  
nerits of various sects and religi-  
in different ages and countries, as  
e advance which they had made,  
her in theory or practice, towards  
omplete admission of the claims of  
ous liberty. Comparisons have  
drawn between the several deno-  
tions of English Nonconformists,  
the degrees of light which they  
ach attained upon this important  
et at the time of the great strug-  
in which they were engaged in  
7th century; and the severe scru-  
to which they have been sub-  
d, where partial indulgence might  
been anticipated, has shewn that  
of them were lamentably defi-  
in a disposition to allow the ex-  
e of religious liberty in others,  
ugh to their courage and perse-  
ice in asserting it for themselves  
ertainly ought, in a great mea-  
to ascribe whatever advances our  
try has made in this respect.

or have we been occupied solely  
hat is to be learnt respecting the  
ress of tolerant sentiments in our  
country. The great religious  
rmers of Christendom and their  
ples have, with this view, been  
rn submitted to our investigation:  
our attention has been called to  
ight which had faintly beamed in  
and Spain, and amongst Mus-  
en and Jews. And whilst we  
had to lament that so many of  
Reformers almost equalled the  
olics in intolerance, yet it has  
a truly gratifying employment  
oint out for merited distinction  
ames of those who, in times of  
general darkness on this subject,  
ly contended for the noblest privi-  
of man as a rational being.

much having then been laid be-  
as respecting the opinions and  
uct of those who lived in ages  
and in distant countries, with  
L. XVIII. 3 B

regard to religious liberty,—it may  
be well for us to turn our thoughts to  
what is passing in our own country  
and in our own times, and to consider  
how far we ourselves may merit any  
of the censure which we have bestowed  
on others;—recollecting at the same  
time that tenfold blame is due to those  
who now commit any sin against the  
right of free discussion, as sinning  
against the light,—the subject having  
long since been ably argued and well  
understood,—and as deficient in grati-  
tude for the liberties which they them-  
selves enjoy, and which they owe to  
the exertions and the sufferings of  
their forefathers. It is a truly painful  
thing, that in this age we should be  
roused from investigating the history  
of persecution as an antiquarian ques-  
tion, by the acts of intolerant folly  
which are now incessantly perpetrated  
before our eyes; but we should prove  
ourselves but little entitled to sit in  
judgment upon the great men of  
former days, if we remained indiffer-  
ent spectators of the warfare now car-  
ried on against religious liberty, merely  
because the persecuted are strangers  
to us, and their opinions such as we  
disapprove and deplore.

Every considerable period in the  
lapse of time seems destined to be  
distinguished by some remarkable  
change in the state of the civilized  
world: and, perhaps, the present æra  
of our country is principally charac-  
terised by the greatly increased exertions  
which have been made for extended  
education among the mass of the peo-  
ple. By means of the new schools,  
the Bible and Tract Societies, and  
the zealous efforts of various sects,  
the subject of religion, and the dis-  
cussion of the conflicting dogmas of  
its teachers, have been eagerly pressed  
upon the common people: immense  
good has doubtless been accomplished  
by these means, in bringing multitudes  
to a sense of religion, and in calling  
into action their reasoning faculties:

—but the subject being one upon which various opinions notoriously exist, and, among the rest, different degrees of unbelief; it is evidently to be expected that, when the number of persons who are called to its consideration is vastly augmented, along with a great increase of religion, there will also be a proportionate increase of sceptics and unbelievers. So that the zealous advocates of religion should not be surprised or disappointed at the apparent growth of unbelief, seeing that this is the natural consequence of their own exertions. If a thousand persons are to read and discuss the Bible where only ten did so, along with a great addition to the number of those who adopt its doctrines, some proportionate increase must also be expected of those on whom a different impression is the result.

It would have been creditable to the spirit of the age had any symptoms of unbelief among the people been considered with a calm and Christian disposition; and had those whose opinions were attacked relied on the strength of argument for the support of their cause. A very different course has been pursued; the penal laws have been appealed to, and the punishments inflicted have provoked fresh assailants, until at length the number of those who have suffered severe fines and imprisonment has become very considerable.

This being the scene which is acting before us, what is the duty of the enlightened friends of religion and of liberty? Will they satisfy themselves with taking no part as to what is going on, and think they shall be justified in remaining silent? Surely this will be a conduct little worthy of the principles which they profess: for living in a free state, where they have the power publicly to discuss the subject, and to bear their testimony against persecution, and where public opinion can be excited and enlightened by judicious appeals even from the few, by silence they seem to give their sanction to what is done.

Nor let it be thought that the consequences of the present system of persecution are inconsiderable, or extend only to the sufferers. A feeling of pity and of justice towards them

ought, indeed, unquestionably with us. Though possibly may be worthless, (which we have a right to see others may be good and so and injustice ought always to be resisted even against the he is injustice, and because seeks for its first victim are not objects of public though we may disapprove of them, yet to them they are dear by conviction and by the very persons the them unbelievers.

Those who enjoy the having imbibed liberal views of religion, ought to make great allowances for the views of some, especially less informed classes, who have been placed in such circumstances. As having exercised the right of dissent, they ought to allow But, as being fully aware of the effect on the mind of the religion which are often they should especially be indulgent on those whom have driven into unbelief dwell on the absurd dogmas which are held by people as essential to look at the arguments of in support of its evidences

What can be better to promote Atheism than to say "Every thing bears evidence to the truth of the Christian religion hath smitten the earth with thorns and briars which are on the surface all over, nor in the quality of plants which abound, nor in the ferocious animals, which have cast a glance to their rightful sovereign. Or the following fragments? "Nor do we look upon us as a more hopeless species

m." "To the neutral mind theist, unfurnished as it is previous conception, we offer rational evidence of Christianity—has no presumptions upon it; for to his eye the phenomena of nature sit so loose and unconnected with that intelligent Being from which they have been referred to their origin, that he does not feel entitled from these phenomena to ascribe any existence, characteristics or method of administration to such a Being. Those arguments which perplex the Deists, and which cannot be reconciled in the God of the Testament, the same features which they have invested the God of Nature are no difficulties to him." Are these but arguments to support the appearances of nature as a ground for inferring that the world is under the government of a good Being; and eulogies on him at the expense of nature, or, indeed, of all belief in a reason?

Can we have a greater tendency to degrade religion than the reason of the lawyers engaged in persecutions? The hackneyed maxim that Christianity is *part and parcel of the law of England*, puts it on a level with that of a Bill; giving us the same right to expect a future existence as we have had for believing in a shilling to be of equal value to a guinea. And we are to maintain the existence of a God, not because the heavens declare his glory and the firmament sheweth his work," but in obedience to a commandment in the Statute-book, which may be amended or repealed when it shall seem good to the wisdom of Parliament.

Are, however, greater interests at stake than those of the suffering and the interests of liberty and of truth?

Are there more valuable either to individuals or to society than the communicating our opinions and discussing those of others? Is the privilege of holding what we please, it is stupid folly to suppose it is out of the power of the State to interfere with it. Without the freedom of discussion all other

freedom would be in comparison worthless, and soon be at an end.

This is true liberty, when freemen

Having to advise the public, may speak free:

And who shall draw the line as to what opinions shall be tolerated and what not? The attempt to do it originates in the detestable selfishness of wishing that liberty for ourselves which we will not allow to others. With respect even to Atheism; what can be more absurd than to put forth arguments relative to the existence and attributes of God, thus calling men to reason on the subject, and then to punish any who may not come to the same conclusion with ourselves? It is quite consistent with the character of a sincere Christian jealously to maintain the right of opposing Christianity should he ever be convinced of its falsehood. And if the right of free discussion upon this subject is suffered to be put down, arguments of a similar kind may be brought for putting down the liberty of the press altogether.

But in addition to the calls of justice, humanity and liberty, let us attend to those of Christianity herself. In the first place, she expressly forbids persecution; it is wholly contrary to her spirit, and subversive of her empire of peace and love: and next, if we look to the complexion of the present times and the circumstances to which allusion has been made;—here are zealous and mighty efforts made to press the subject of religion upon the people, and to furnish them with the means of examining and discussing it; how important is it, then, that they should not come to the inquiry with unfavourable impressions! And yet what are they likely to infer from all this persecution, and these attempts to suppress the writings of unbelievers? Why, that Christianity cannot bear investigation;—that, as has been said of other religions, it is only a source of enmity and persecution: that those who persecute have an interest in maintaining it for their own profit, and that it is all an affair of priestcraft and state contrivance; a notion which the connexion of Church and State, and the exorbitant exactions of the clergy most marvellously favour.



Indeed, if the chief study of the political advocates of the Church had been to make the people think religion all a cheat, they could not have taken better means. None but a divine religion could have stood in spite of such villanous supporters.\*

But were it possible, by means of persecution and the stifling of knowledge, to preserve the appearance of a more universal acquiescence in the doctrines of religion, of how little real value would this be! The real value of religion must depend on its being the subject of individual choice and belief; and the free examination, which is the very means of giving it every valuable quality, necessarily supposes a certain proportion of doubt and unbelief;† which, moreover, where freedom of inquiry is allowed, is mainly instrumental in discriminating truth from falsehood, and in strengthening the evidence of the truth. Thus we have to take our choice between implicit faith or nominal belief—and a well-founded and rational belief in the majority with a certain proportion of scepticism, and that not without its uses, in the remainder.

The continuance of these persecutions is also enlisting the best feelings of the people against Christianity. Men of spirit naturally dislike and reject that which is forced upon them: and are induced to applaud and sympathize with those who suffer; the best part of whose character is certainly exhibited while under persecution.

On all these grounds, and many more which might be mentioned,‡ it has become the duty of all friends of liberty, and especially of Christianity, firmly, but with due prudence and

discrimination stating their reasons, to make their public protest against these renewals of persecution.

R. T.

*An Essay on the Nature and Design of Sacrifices under the Mosaic Law, and the Influence which Jewish Ideas and Language concerning them had upon the Language of the New Testament. By the late Rev. Henry Turner.*

(Continued from p. 338.)

WE think that having now sufficiently shewn that sacrifices under the Mosaic law cannot be proved (from any indications contained in the original records, describing their institution and attending ceremonies) to have had a vicarious import, and in all likelihood had none such, what remains for us to do, is first to make a few general observations on what may be conceived to be the real nature and design of the institution of sacrifices under the Mosaic law; secondly, to inquire whether there is any antecedent plausibility in the supposition that they were intended to have a prospective reference to distant events, or, in other words, that they were typical of Christ; and, lastly, to account for the language of the New Testament respecting them.

In the first place, then, we propose to make a few general observations upon what may be conceived to be the *real* nature and design of the institution of sacrifices under the Mosaic law. This we undertake, the rather, because the supposed absence of any inherent meaning or propriety in it, such as can be conceived worthy of the Divine Being who appointed it, has been used as an argument for imposing a foreign and ulterior sense, which does not appear warranted by the original record, in which we should certainly expect to have the surest declaration of its true meaning. How irrational it is thus to argue, we have seen already.

Now it is obvious that the great purpose of the institution of sacrifice was to afford a method of visible and public *worship*, and that its various modifications, under the Mosaic law, included every different attitude and intention of mind with which men ever

\* Boccaccio, Giorn. I. Nov. 2.

† Christianity does not seem to have been intended in the scheme of Providence for immediate universal reception. This would not be consistent with its very nature, as designed to produce its effect by operating gradually, and by natural process of conviction, both in individuals and in society,—as leaven in the mass. Christians so represent it when its want of universality is objected to them by unbelievers.

‡ I say nothing of the argument from the total inefficacy of these prosecutions, lest I should seem to admit their justice.

seek the presence of God. See Outram, lib. i. cap. x. 2.\* How the offering of things, useful and valuable to man, came to be considered as a method of worship, it cannot, we think, be difficult to conceive. Let us take the simple record of the earliest sacrifice given in the book of Genesis. "Abel was a keeper of sheep, but Cain was a tiller of the ground." And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." What can more naturally express the thanks of these first sons of Adam for the Divine bounty which had blessed their labours with increase than these offerings? It is true, it was but giving God his own; he could not literally be served with such gifts: and, therefore, there are those who cannot see the propriety or even the innocence of this way of worship, unless it have some much more abstruse and remote signification. But, after all, what is there inherent in any acts of worship, however refined, spiritual, and raised above comparison with this primitive model of devotion, to make them serviceable and acceptable to God? It is to his condescension, and his desire of the improving holiness and final

safety of men, that they owe any of their fitness to please him. They are doubtless unworthy of him, and to beings raised to much higher degrees of spiritual understanding and knowledge, would appear infinitely so, did not their greater comprehension of mind enable them to perceive that their own acts of worship, though glorious beyond comparison with ours, accompanied with

———— the sound  
Symphonious of ten thousand harps  
that tune  
Angelic harmonies,

are still infinitely removed from giving honour worthy of the great Supreme to whom they are addressed. It is the part, then, of the Divine wisdom and grace to invite to such expressions of piety as he knows his creatures can comprehend. A wise parent will not check the first germ of grateful and generous sentiments in the infant mind for a defect or inaccuracy in the manner of expressing them. When the little child selects the rosied apple from the heap to give back to the presenter in return for the gift of the whole, would any one that had the least feeling of what is lovely refuse the offering, or ridicule its absurdity? Why, then, consider it as unworthy of God to meet the natural wants and wishes of the men to whom he had discovered himself as a Being all-powerful to bless, or to destroy; and to invite them to express worship by presenting gifts? And if it be asked, what reason can be given why the gift was to be consumed in the act of being offered, and if it were an animal, to be slain? The reason is obvious, that there was no other way of alienating them, and making them no longer the property of him who offered them. If the fruits of the ground had only been offered, and then not disposed of, they would either have withered, which would have been unseemly, or they would have been employed to common purposes, which would have made a mere mockery of the gift. If the firstlings of the flock had not been slain, they would have returned to their herd, and would have been as much as ever the advantageous property of the person who had solemnly given them away. Besides, the disappearance of the offering by the action

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\* Jam omni sacrificiorum generi cultus sacri ratio inerat, *Holocausta* Deo immolabantur, ut omnium conditori, ac Domino, omniumque itidem conservatori, omnique cultu et honore digno; *sacrificia salutaria* ut eorum omnium, quæ ad vitam pertinent largitori, sive ea ante impetrata essent, unde ortum est *sacrum eucharisticum*, sive nondum impetrata, sed expetita; idque vel voto interposito, unde extitit *sacrificium votivum*, vel sine voto nuncupato, unde ortum habuit *sacrum voluntarium* suâ cujusque sponte datum, merâque liberalitate factum — Jam verò *sacra piacularia* Deo facta sunt, ut Domino vitiiis infenso, pœnæque, ac veniæ jus habenti. Quibus ex rebus intelligitur eodem spectasse sacrificia, quod preces ore enunciatae, gratiarumque actiones pertinent. Illud tamen interfuisse, quodd ejusdem utique voluntatis alia in precibus enunciatis, atque etiam in gratiarum actionibus, alia autem in sacrificiis signa externa adhiberentur. In illis scilicet explicata verba, in his sacri quidam ritus, quibus tamen eadem desideria, quæ verbis explicatis, subjecta erant.

of fire, and the ascent of its smoky elements in the smoke, might designate God's acceptance of the gift. Judge, therefore, of the reasonableness of the following passage from the discourse before-mentioned (by Dr. Pyn Smith, p. 6):

"The worship by sacrifices" (says he) "has been alleged to be of the nature of a present by way of homage to the Supreme Being. On this supposition, must not the bloodless, innocent, and more natural offering of Cain, the fruits of the earth, be deemed more rational in itself, and more likely to be agreeable to the Deity than that of Abel, which appears revolting to the feelings of humanity, an useless waste of animal life, and as an act of worship manifestly absurd? But passing by the grossness of the invention, what conceptions must they form of the blessed God, who imagines that with such services he could be gratified?"

How sacrifices can be denied to be of the nature of a present, when the very name in Hebrew and in the language of every nation by whom they have ever been practised, and every just definition of them implies it, is surprising. And, then, as to Cain's offering being apparently more natural and rational than that of Abel, which is here described as apparently inhuman, useless and absurd, what can be meant by such extravagant expressions? Is it possible that one who is in the habitual practice of tasting animal food can find any thing so shocking and abhorrent from his nature, in viewing that waste of life which he considers as innocent when incurred for the gratification of his appetite, practised as an act of grateful and solemn homage to the Almighty Bestower? If Dr. Smith were to visit a slaughter-house, we doubt not but his tender sensibilities would be greatly shocked; but from those feelings does it follow that the use of animal food is criminal? He will not say so. To judge of Abel's feelings in such an occurrence, he should for a moment divest himself of the mild and gentle tone of feeling cherished by the immunities of a learned profession in the civilized walks of life, and should assume the sentiments of a shepherd surveying his flock of cattle in the simplest

To return: when gifts were thus made the method of approach to the Almighty, and the consumption of these gifts the act by which they were presented, it followed that sacrifice came to be considered as essential to the solemn worship of God; and was practised, whatever was the occasion on which men felt themselves called upon to address God in a solemn and express manner. For whatever was the occasion, the object desired was the favour of God, to which they knew no surer way, than by the performance of such an act as should substantially prove their gratitude, reverence and devout regard.

Such was the ceremony introduced as part of the ritual worship amongst the Jews: and if its general nature and design was at all modified by being adopted into the Mosaic institutions, it was in the following respects:

First, it was the principal agent in promoting and keeping up that operation of the Jews from every other people, which was so important a part of the Jewish economy. Nothing can so much separate nations from each other as a difference in religious institutions. And this object seemed capable of being sufficiently gained by merely reverting to those purer forms of worship which had gradually been forsaken by the world at large. Some nations were sunk into such ignorance as to worship the animals which had been used in ancient sacrifices, and to think the slaughter of them the greatest crimes. This was the case with the Egyptians; which is the reason of the saving of bloods, Exodus vii. 24. In reply to Pharaoh's declaration, that they should be allowed to perform their sacrifices in Egypt, "It is not meet to do so, for we shall sacrifice the abominations of the Egyptians to the Lord our God." And, perhaps it is in reference to some Egyptian prejudices amongst the Israelites on this subject, that Moses says in the beginning of Leviticus, "If any one of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock," *de bubis et balantibus*. See a passage from Moses Egyptian in Outram, lib. i. cap. ix. § 1. And it was partly in pursuance of the same object that all the utensils made use of in Jewish worship came "up

ted" to that office by institutionalized annual sacrifices: that they might be holy in the eyes of the Israelites, and not polluted and abominable in the eyes of all other people, so that they might never become the instruments of an abominable or foreign worship.

**Secondly**, since the commonwealth of Israel had that peculiar form of government called a Theocracy, religious ceremonies became almost identical with civil forms; and had a political as well as a moral meaning. Viewed in this light, the Tabernacle was a royal pavilion, the priests were ministers of state, and sacrifices were appointed ceremonies by which the people had admission to the kingly presence. Hence all the stated daily and weekly sacrifices were part of the state and pomp of civil government; and, again, the laws of purification prescribed in various cases were to hinder the appearance of any thing so august a presence, that would be indecent or disrespectful.

Moreover, there are a few cases of moral transgression (of such a kind as are capable of coming before a court of law) in which, after ordinary civil damages are paid, it is required that a trespass-offering shall be made. It will not, perhaps, be thought trifling to describe this as a fine to the crown. For the further illustration of this view of the subject, see an excellent essay, "On the Meaning of Atonement," &c. signed *Eusebius*, vol. Repos. III. 385.

**Thirdly**, sacrifices under the Jewish law served for the support of the priests who had families, but were too much taken up with attendance upon the niceties of the ritual service, to find time for providing other means of support. This use of sacrifices, however, depends upon the expediency of having a distinct order of men to attend on these things, which will scarcely be disputed.

**Lastly**, sacrifices were in some cases appointed with the intention of securing the general health and safety. The Levites were likewise the physicians of Israel; and those who had been attacked by infectious disorders, were to be subject to their examination, and by them be pronounced clean, and then submit to certain ceremonies and purifications for seven days, and finally be presented at the door of the

tabernacle, and there make certain sacrifices, accompanied with rites indicative of cleansing. These prescribed rites were costly, and even the poor man, (though in sin-offerings allowed to substitute a small offering of flour,) was not here excused from offering a lamb, a tenth deal of fine flour mingled with oil for a meat offering, and a log of oil and two turtle doves, or two young pigeons, such as he is able to get. Levit. xiv. 21, 22.

The tendency of this was to make the people extremely careful to practise such rules of cleanliness and temperance as should save them from such troublesome and expensive forms. Observe also, that the profit accruing to the priests from the performance of such ceremonies, would make them extremely vigilant and sharp-sighted in detecting the presence of those dangerous complaints, of which the symptoms are given with so much exactness in the 14th and 15th chapters of Leviticus.

The atonements and offerings required in purification of various other unclean states of body, (though in part they were probably designed to represent the necessity of moral purity, and the sinfulness of indulging wrong desires,) were principally devised with a view to considerations of health. The following observation is made by Grotius upon Levit. xv. 2: "Sciendum in Syriæ locis et vicinis non minus, τὴν γονορροίαν, quam τὰ εμμηνα habere aliquid contagione nocens; unde ista, legibus quæ a lepræ legibus non longi abeunt constringuntur." To this observation from Grotius, Dr. Outram subjoins the following sentence, "Sed et ita forte significatum mortalia et immunda hominum corpora non nisi sacrificio aliquo (id quod autem est sacrificium Christi cujus hæc omnia figuræ erant) ad immortalitatem sacratum iui." And in a similar manner Dr. Magee argues, (No. 38, p. 337, Vol. I.) "It deserves to be considered," he says, "whether the pains of child-bearing, and all other diseases of the human body, (of which leprosy in the eastern countries was deemed the most grievous,) being the signal consequences of that apostacy which had entailed these calamities on the children of Adam, it might not," &c.

It is the prevalence of these gratui-

tous and unfounded assertions which has made it necessary to give this subject so full and so minute a consideration. We proceed briefly to shew, that there is no authority for using such unnatural and fanciful interpretations; and having described that which we conceive to have been the real design and chief end of sacrifice under the Mosaic law, we go

In the *second place*, to inquire whether there is any antecedent probability in the supposition that sacrifices under the Mosaic law were intended to have a prospective reference to distant events, (or in other words,) do they appear to have been typical of Christ?

Our argument has hitherto been general, and to this effect: either to prove that there were other good and sufficient reasons for the institution of Jewish sacrifices, or else that there was no vicarious import in any of the Jewish sacrifices, or any of their adjunct ceremonies. My object, now, is to shew that it could not be inferred from any part of the Mosaic record that sacrifices were intended as types of future events, or that Christ was in any way expressed by them. I say *inferred*, for no one pretends to produce any positive declaration of this doctrine to be found in the books of Moses, or indeed in any part of the Old Testament.

A type, in the theological sense, is correctly defined, a divinely appointed symbol of any thing future; or an example so given and provided by God, as that by the nature of its institution it plainly prefigures that future thing. "*Futuri alicujus symbolum quoddam, aut exemplum ita à Deo comparatum, ut ipsius planè instituto futurum illud præfiguret.*" Outram, lib. i. cap. 18, § 1.

Two things, then, are necessary to constitute a type: divine appointment of the thing *as* a symbol, and the futurity at the time of appointment of the thing typified. To apply this, sacrifice does not appear to have been a type of the death of Christ, or of the satisfaction of sins by his death; because we do not see that it was originally appointed for that purpose. If it had been the *main*, nay the only real object of that rite when first appointed to be a type of Christ, it would have been of more consequence

to record the divine institution of sacrifice, and the end for which it was appointed, than any other circumstance whatever connected with the patriarchal and Mosaic dispensations. But the institution of sacrifice is not on record, and we do not find it in any way combined with those passages in the Pentateuch, which are generally considered as having a prophetic reference to Christ.

If, as popular writers on theology assert, this rite of sacrifice was instituted immediately on the fall of man, to typify the future sacrifice which should be made as a satisfaction for sin by the death of Christ, why was not this expressed on that occasion when prophetic mention is made of Christ? What could have been more natural than for the Almighty, when he spoke of the "seed of the woman," to have connected with this prophecy the mention of that visible symbol of his death, and the satisfaction thereby afforded for sins, which it is affirmed that sacrifice was intended to afford?

Again, when Moses spoke of "the prophet like unto himself, whom God should raise up from the midst of Israel," if he spoke of the same person whose sacrifice it was the chief object of his institutions to typify, how natural, obvious and proper for him to have pointed out the connexion between his oral declaration, and the symbolical figures by which it was declared to the eye.

Secondly, the Old Testament is unfavourable to the notion that sacrifice was typical of Christ, in another respect, that its importance and efficacy are in various passages of Scripture studiously depreciated, and the strongest expressions used to shew its comparative insignificance. Now, as it is alleged that this Jewish ceremony occupied the precise place of the great sacrifice of Christ while the law lasted, it was to be expected that the holy writers under the law would have spoken of it with a portion of the same reverence and pious regard which is expressed by all who look upon the death of Christ as the proper original of sacrifice; and that however they might have blamed the error of those who forgot the true end of sacrifice, and "placed its efficacy in the naked rite as if aught accrued to God thereby," still they would have taken due



care to guard against being understood to disparage the inherent and essential importance of the rite. And yet, hear the style which they freely adopt: "I will not reprove thee for thy sacrifices or thy burnt-offerings, continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills." Psalm l. 8—10.

"Thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken spirit and a contrite heart, O God, thou wilt not despise." Psalm li. 16, 17.

"Wherewith shall I come before the Lord, and bow myself before the most high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of the body for the sin of the soul? He hath shewed thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly before thy God?" Micah vi. 6—8.

"I desired mercy and not sacrifice, and the knowledge of God more than burnt-offerings." Hosea vi. 6. "To do justice and judgment is more acceptable unto the Lord than sacrifice." Prov. xxi. 3. See also Isaiah i. 12—20; Amos v. 21—24.

There are many other passages of similar import; and an ingenious and able writer, (W. J. Fox, in Letters to Dr. Pye Smith,) makes the following just remarks with regard to them: "Ceremonial observances are brought into contrast with holiness of heart and life frequently, with a future and more valuable sacrifice never."

Now, in what way is this to be accounted for, but by supposing inspired men under the old covenant wholly ignorant of any such prospective reference in their sacrifices? For only compare their mode of speaking of them, with the expressions used by Christian writers believing in the doctrine of the real sacrifice of Christ. How greatly this doctrine, too, has been corrupted, all Protestants acknowledge, and yet what is their language?

"The sacrifice of the Son of God is the chief article of our message; the sun of our system, the central orb to which all the lines of Christian truth converge." (Dr. Pye Smith's Disc. p. 58.) A thousand equally glowing passages might be collected from the writings of Christians believing in the real sacrifice of Christ.

We proceed, thirdly, to another argument taken from the Old Testament, as opposed to this typical system of interpreting the ceremonial observances under the Mosaic law: namely, the absence from the writings of the Old Testament of those metaphysico-theological dogmas, upon which the necessity of a satisfaction for the sins of men by a substituted victim is founded. These dogmas should have been quite familiar to the holy writers of the Jewish Church, if it be true that daily ordinances of worship were formed for the express purpose of reminding them of it.

And how terrific in the hands of Isaiah, Hosea and Ezekiel, would have been the doctrines of vindictive justice, unmitigated hatred of sin, infinite wrath, inflexible severity in God; in man, inherent depravity, the burthen of damnation, an infinite penalty, and consequent despair, and an "indubitable sense of Jehovah's righteous abhorrence and rejection!" In what strains of plaintive melancholy would Jeremiah have lamented over the lost state of man; and how might the rest of those sublime writers in the Jewish Church have been expected to have lent the strength of their distinct powers, in magnifying the influence of these doctrines, and placing in every grand and impressive light this awful proof of divine justice, holiness and severity! But there is confessedly little or nothing in these writings that can even be adapted to the use of this system of theology; whilst on the other hand there are those large, unlimited, vast and glorious declarations of the boundless freedom of the Divine grace, his absolute sovereignty over all the creatures he hath made, and laws which he hath enacted, enabling him to forgive sin wherever he pleaseth so to do; and finally, of his willingness to forgive without any payment of the penal debt upon the mere reformation of the sinner, that it seems impossible



to divine language, that shall more strongly contrast all the positions on which the necessity of the sacrifice of Christ is founded.

[To be concluded in the next Number.]

Stapleton, near Bristol,  
March 10, 1823.

SIR,

**A**BOUT twelve months ago, I felt so strongly impressed with the view of the origin of evil, which has been stated in your last number, (p. 85,) by your correspondent "*Rusticus*," that I reduced my thoughts to writing, with the intention of communicating them to you for insertion in your valuable miscellany, but from the important results which appeared to follow from my new theory, and considering that the origin of evil was a subject which had been deeply considered, and elaborately and repeatedly investigated by the mightiest minds and the ablest pens, I was led to doubt either the originality or the truth of my own impressions, and therefore laid the subject aside for future consideration and inquiry; and from that time till the present I have occasionally mentioned my impressions to several of my theological friends, both ministers and others, for their opinions, and had recently made up my mind to transmit my thoughts to you without farther delay, when on perusing your last number, I was both surprised and pleased to observe that nearly the same views had been taken of the subject by your intelligent correspondent *Rusticus*; but as my notion of the origin and existence of evil is proposed and supported by a somewhat different train of argument, and may from its being, if not more logically, more simply and methodically stated than that of *Rusticus*, tend to confirm and elucidate the subject, I shall subjoin an outline of the arguments as they occurred and were committed to writing at the time before alluded to, and which appear to me to reduce the matter to the certainty of demonstration. Though you will see much repetition in it, I shall not attempt to alter it lest I should destroy its force.

**Proposition.**—Every being not subject to moral and natural evil must necessarily be infinite, and as it will be admitted that there can be but one

infinite Being, it follows, that beings must be thus subject; words, it is not in the power of infinity itself to create a subject to moral and natural evil. proof of this proposition, if granted that the one infinite cannot make an equal, uncreated being would be but a, hence he cannot make a, be unlimited, or infinite attribute only with limited or finite limited attributes, therefore, the inheritance of every creature however exalted. Let us to the consequent and necessity of limited attributes. Infinite beings alone can be always right; limited attributes, necessarily imply the possibility of moral certainty of miscalculation, liability and error: for when beings could look, with the absolute omniscience and act with the hand of omnipotence and direct with the unerring of infinite Wisdom, it would be impossible for them to, intended effects of their own and hence must necessarily, a calculation, failure and error; without going a single step introduces us to what is called evil, if not to natural also moral evil is nothing more miscalculation of happiness. similar train of reasoning us to what is commonly termed evil, which follows from of moral evil, since as it admitted that moral evil is miscalculation of happiness, that miscalculation produces instead of pleasure, it follows, that at least some part of evil, i. e. the pain and mis mental and bodily, which, is intemperance or any other, in this point of view only is a miscalculation of happiness that all created beings must be subject to natural evil, on a larger scale on account of the nature of their attributes, by the following method of demonstration. One infinite Being sustains the universe and all; it is a contradiction to suppose existence of more than one; it follows necessarily, that

beings must be subject to to this controul and those causes: limited attributes, therefore, necessarily imply subjection, dependence, comparative weakness, subjection to various contending and opposite natural powers, over which the being has no controul—the elements for instance, and hence we are introduced to vulnerability, liability to injury, infirmity, pain, misery, and all that is commonly called natural evil. Beside which, as we find that man is thus necessarily the subject of opposite causes, these opposite causes will necessarily produce opposite motives in his mind; and two opposite motives will not both produce the same effect; the one will be pleasurable, and the other painful. And here we must admire the wisdom and goodness which constituted man a sentient being, since his happiness must thus necessarily and entirely depend on change and fluctuation; and since no created being, and especially one with his sensitive powers, could derive any happiness whatever in that torpid state which would be the necessary result of not being the subject of these causes, and of the sensations of pain and pleasure, hope and fear, which serve to keep in action his powers and expand his faculties, in the ardent pursuit of pleasure and avoidance of pain, and thus constitute his best happiness. Without motion in the universe, there could be no life or animation; and thus with man, his happiness is built upon that opposition, fluctuation, counteraction, and motion of contending causes and effects, as necessarily yield that alternate change of pain and pleasure, hope and fear, which prompt him to perpetual pursuit and amusement, and therefore to happiness: nor does the importance or insignificancy of the object of pursuit matter at all; it is enough that it occasions pursuit, and the happiness occasioned by pursuit, is the same whether the object of it be a butterfly or a comet.

Though I have for the sake of perspicuity, spoken of moral and natural evil, according to their common acceptation as distinct principles, I am fully persuaded that they are only arbitrary terms, which have the same meaning; since philosophically speaking, *evil* can be only that which is productive of pain, and *good* only that which is

productive of pleasure: and were we to investigate the subject deeply, we should discover natural evil constantly arising from moral evil, and vice versa; since the miscalculation of happiness which has before been proved to constitute moral evil, is only to be deplored on account of its consequent production of natural evil, i. e. the pain and misery attendant upon intemperance, &c.; and hence all moral good and ill will be found to be nothing more than the production of natural good and ill: and thus all good and ill, both moral and natural, must be referred to, and determined by, the pain or pleasure of which they are productive, for it is the consequences of all actions which alone can constitute them good or evil. And this is evidently the best and surest standard of vice and virtue; for since pain cannot be made pleasure, so for the very same reason, vice cannot be made virtue. In any other sense, moral and natural good and ill, vice and virtue, are but mere words, and have no precise meaning.

Imperfection, then, or rather necessary evil, for I believe with Pope, that "*man's as perfect as he ought,*" or was designed to be, is the necessary inheritance of all created intelligences, and I flatter myself that the proposition has been fully supported, that it is impossible even for infinite Power itself to make a being free from evil. Nor is this any detraction whatever from infinite Power, since it cannot be necessary to the existence of infinite Power, that it should be capable of working impossibilities; neither can it be essential to Deity, that he should be capable of making an equal. The vulgar maxim, that "nothing is impossible with God," here finds, like most other rules, an exception, and that without being at all derogatory to the infinite nature of either of the divine attributes.

Supposing this hypothesis to be well founded, several highly important inferences arise from it, with the same certainty of demonstration, which I am led to suppose attends the hypothesis itself; and amongst others,

1. It affords a most complete answer to the questions which have hitherto perplexed alike every system of theology, in every age of the world, i. e. Why does an infinitely wise, omnipotent and benevolent God, allow

the existence of vice and misery? How are they to be reconciled with the Divine attributes? If God be the only Creator and Author of all things, which must unquestionably be allowed, and therefore the Creator and Author of vice and misery, how can these evils be reconciled with the infinite goodness and wisdom of that Almighty Being, who is supposed (though erroneously) to have full power utterly to abolish these evils from existence, or else to have created the universe without them? These questions have often been satisfactorily and plausibly answered, by affirming that by the introduction and existence of evil, the Almighty best promotes his wise and benevolent designs upon the whole; and therefore uses evil as an instrument in the production of general good. But this answer is only plausible, and by no means conclusive, and rests entirely upon that faith in infinite goodness and wisdom, which those attributes are calculated to inspire; but the original difficulty still remains, and is alike common to all systems of faith, *i. e.* Why could not an infinitely wise, powerful and benevolent Being, have dispensed with the existence of evil, and have produced the same happy effects from happier causes? The reply to this question has commonly been, "The Almighty could doubtless have dispensed with evil, but it is evident from its actual existence, that he judged its existence best calculated, upon the whole, to produce his benevolent designs." But this reply still rests solely upon an appeal to faith in the Divine attributes, and the difficulty of the question remains the same; but the answer to be drawn from the foregoing hypothesis appears to be of itself absolutely conclusive, *i. e.* because the Almighty cannot do impossibilities—because he cannot make an infinite being or an equal, (which every being not subject to evil must necessarily be,) and therefore because, without the existence of evil, there could not have been any created intelligences whatever, he could not have been a Creator at all.

2. It affords a demonstrable refutation of the reputed orthodox doctrine of the absolute primeval perfection of man, without being subject at creation, either to moral or physical evil, since the foregoing hypothesis

that evil is the necessary and consequent attendant of every created being.

3. It presents a complete refutation of the old Heathenish and reputed Orthodox notion of inherent immortality; since as there can be but one Being possessed of unlimited or infinite attributes, he alone can be capable of infinite duration: and hence, without entering into the intrinsic inquiry concerning the materiality or immateriality of the human soul, a subject in which the loftiest geniuses have "found no end in wandering mazes lost," a conclusion must be drawn, that in order to render the existence of any created intelligent infinite in duration, that existence must necessarily be revived, prolonged and continued on to infinity, by repeated renewals and changes from time to time, by the sovereign power of the one sole infinite Being; since no created existence is, or can be, of itself, *i. e.* of its own constituent parts or properties, capable of enduring everlastingly, for want of the attribute of infinity.

There are some other inferences of minor importance, drawn from the foregoing hypothesis, which I have not thought necessary at present to set forth, and wishing to see this important subject thoroughly investigated in your valuable work, I am, &c.

G. P. HINTON

Calverton,  
May 10, 1831.  
SIR,  
THIS reply was given to an appeal made to me, and I suppose to many others. The appeal, as a portion of academical history, may not be unworthy of preservation, whatever may be thought of the reply. A copy of my letter being taken and not destroyed, I cannot recollect the year when the dispute happened, but am pretty sure the worthy Mr. Horsey was the principal tutor at the time.

JOSEPH CORNUM

GENTLEMEN,

I HAVE given serious attention to your printed letter, and am clearly of opinion that Mr. Coward's Trustees are in no means chargeable with pecuniary or acting in any degree towards the students of the University of Cambridge.

It seems to me highly expedient, and almost indispensably necessary, for every one who takes on him the office of a teacher amongst any denominations of Christians, or, indeed, amongst persons of any other religion, to be able to pray extempore with readiness and propriety, even though forms be generally used by the community to which he belongs. There are cases and circumstances to which no forms can be suited, and under which the use of free prayer would tend much to excite a spirit of devotion, and to promote the great ends for which prayer is appointed.

In order to pray extempore with readiness and propriety, the practice must be adopted early; and as it is at present, and likely to be for many years to come, (I hope and believe for ever,) essential to a Dissenting minister's general acceptance and usefulness that he should be able to do this; those who have the management of our seminaries are fully justified in withholding their assistance from those who refuse thus to endeavour to qualify themselves.

You seem to think that the considering prayer as an academical exercise, is a profanation of it. I cannot see the matter in this light, or conceive the Divine Majesty is offended when young students for the ministry, or any men whatever, pray on particular occasions with a direct view to being rendered more extensively useful, and the being enabled more effectually to promote his glory. Such will have that reverence for the Almighty on their souls, as may be humbly hoped will render such prayers an acceptable sacrifice. If to pray extempore in public be desirable, some means must be used to improve a person's abilities, and those who have the management of education must have a right to insist (if any reluctance be expressed), that on some occasions those do this who are assisted in their preparatory studies. The students might with as much reason refuse to compose their own sermons, under a pretence that they could employ their time better, and better promote the spiritual good of their hearers by delivering the compositions of others, or even to apply to the study of the classics or philosophy, that they might be able to devote more time to divine meditations.

The case of the martyrs is not at all in point, and possibly was the hasty suggestion of some younger student. For any number of men to force others to profess sentiments, or to join in religious services which they do not approve, is persecution. The forcing men to contribute the smallest part of their property or their time to the support of a

religion they do not approve, is persecution. But surely any individual may devote his own fortune or a part of it to what purposes he pleases, and those who choose to partake of the fortune of this private individual, ought in all reason to comply with his terms; and for any to call him on this account a persecutor, would be an uncharitable perversion of language. I do not believe it can be made to appear that Mr. Coward's Trustees in any instance act contrary to his will.

It is expressed in such terms as fully to justify them in doing what they have done: "Exhorting the students to examine freely and seriously, to make the word of God their guide, and apply to him for direction." If any prove Arminians, Arians or Socinians, the Trustees do not make them so. Calvinists, Trinitarians and Athanasians have no discouragements thrown in their way, no books withheld which tend to establish them in such principles; and however Mr. Coward might occasionally express himself, yet if he had really been the bigot some have supposed, he would have fixed on very different men from Watts, Doddridge, Neal, &c., as the managers of his charities. Suppose a Papist should bequeath by his will a large sum to instruct young persons "in the principles of the Christian religion," would this oblige the trustees of that will, in all after ages, to receive none but Papists into a participation of the benefit, and to exclude those who appeared likely to deviate from the faith of Rome? Should they neglect to instruct young persons in the principles of the Christian religion, then they would not be true to their trust. Mr. Coward's Trustees are to educate and endeavour to qualify persons for the ministry amongst Dissenters, and though some few congregations may adopt Liturgies, and others approve of written forms, yet, whilst this is not generally liked, it is a necessary part of a Dissenting minister's education to be able to pray extempore, and the Trustees ought not to be condemned, but, on the contrary, merit the thanks of every friend to the Dissenting interest for insisting on the students' using proper means for acquiring this ability. And should they withdraw their assistance from those who refuse to adopt the methods they prescribe, no infringement would be made on the rights of conscience. They do not require the students to declare their approbation of extempore prayer in preference to written or printed forms; they do not insist on their introducing any particular words and expressions; and as it was never yet pretended, and I sup-

poss never will, by any man in his senses, that extempore prayer is in itself an unlawful or unscriptural practice, the Trustees have a clear and undoubted right, if they think it expedient and proper, to forbid the use of any other mode in the family of which they are to be considered as the masters and heads.

I could have said much more, but my time is greatly taken up; however, being called upon, I was willing to give you my opinion, and in all your endeavours to serve God in the gospel of his Son, you have the fervent prayers of your sincere well-wisher,

and humble servant,  
JOSEPH CORNISH.

### Remarks on Passages of Scripture.

July 2, 1823.

—o ter et quater bestos illos, quorum ita est affectus animus, ut nusquam morari, quam in his studiis conquiescat. MURÆTUS.

**PSALM lvi. 8.** "Awake up, my GLORY."—On the translation and the import of this clause a few observations may be made. The noun is justly rendered in the English Bible, "my GLORY;" no other version of it seems admissible. This word has, accordingly, been employed, I believe, by the majority of translators, certainly by the best; by the LXX., the Vulgate, Luther, Diodati, Castalio, Rosenmüller, Geddes, Mendelssohn, not to speak of many others. It remains then to inquire, what is the meaning of the term? Several commentators explain it of the *tongue*; some of the *soul*, or *mind*; to which interpretation I give my humble suffrage. I am not acquainted with any passage in which the original substantive bears unequivocally the sense of *tongue*: it is a very different noun by which the Hebrews express that member of the body. *The tongue* has indeed been styled, by later writers, "the glory of our frame;" and justly enough, if the corporeal structure be intended, and nothing more. To *the whole frame of man*, considered as an intellectual and a moral being, the remark, most assuredly, is not applicable. Nor is there the slightest evidence, that the Psalmist designed to use the word in that limited signification upon which I have animadverted.

Isaiah ix. 6, 7. Criticism, when directed to this famous passage, should

inquire, what is the genuine *sense*, the correct *punctuation*, what *rendering* and *interpretation*?

Notwithstanding some imitations in the LXX.,\* I see reason for a departure from the *re* the Hebrew Bibles. Those *vs* do not, of necessity, indicate a Greek translation was framed different text.

The division of the words in clause of verse the sixth, is *see* in the *Vulgate*† "Admirabilis siliarius, Deus, fortis, pater pauperum, princeps pacis." The situation I am disposed to *con* correct. Mr. Kitcat,‡ in two pamphlets,§ has lately illustrated it: nor, whatever *is* insinuated, does he "stand" to the charge of plagiarism," evidently possesses the inclination to examine the Script himself.

I receive, in the main, the man's translation: "his name be called Wonderful, Counsellor Mighty, the Father of the A Prince of Peace." It is *ren* enough, that, for the word *be* dered *God*, Luther has "held" Such, I had long thought, is *t* exact and proper version; but have spoken very diffidently of not I met with the sanction of an authority. The appellation even in the confused and inferi which it admits, and indeed quires, has a singular and inco position among the epithets *is* in this clause, and manifestly the climax.

I am inclined to believe, *t* *Messiah* is the personage to w prophet now directs the att his readers: had the predicti cited by our Lord, by the *ev* or by the apostles, its meaning have been determined, beyond *s* ibility of doubt.

Matt. vi. 10. "Thy kingdom *The kingdom of God, or the k of heaven, is the dispensation*

\* Owen's Enquiry, &c., pp. 48

† Ed. 6th, V. &c.

‡ Mon. Repos. XI. 240; XVII

§ "Critical Examination of ix. 6," (2d ed.) and "A Reply Rev. S. Stobcock," &c.

gospel, in its different stages; in its progress, from the commencement of it, under the ministry of Christ and his inspired followers, to its final and most glorious issue, in the universal and everlasting ascendancy of knowledge, truth, holiness and bliss.\* This definition of the phrase, this view of the subject, appears to comprehend and reconcile the varying, and even opposing, sentiments of expositors.

Matt. xvii. 26. "Then answered all the people, and said, *His blood be on us, and on our children!*" There is one scene in which the destruction of the Jewish temple by Titus, and the overthrow of that state, became a justified punishment of the nation; their ambitious desire of a temporal Messiah, led them to reject and crucify Jesus of Nazareth; and it was exactly the same disposition that brought on their downfall, by means of the rebellions and tumults,† which provoked the Roman emperor beyond endurance.

Matt. xxvii. 51. "— behold the veil of the temple was rent in twain," &c. From the wonders accompanying the crucifixion of our Lord Jesus Christ, it has been argued, that his nature was superhuman. The argument is utterly destitute of foundation. Who then was the author of those wonders? Almighty God, and he alone. For what purpose were they wrought? Doubtless, in attestation of the mission and the character of his beloved Son. An extraordinary, and, even, would seem, a miraculous appearance, marked the removal of Elijah‡ from the world. Shall we, therefore, conclude, that Elijah possessed a superhuman nature and a pre-existent soul? Yet such an inference would justly follow from the reasoning brought forward on this notion. Consistency, indeed, requires the advocates of this opinion to go much farther. Why do they stop short in their imaginations, and not exclaim, at once, with Sir Richard Steele,§ "The earth tremble, the temple rend, the rocks be rent, the dead arise: which are the

quick? which are the dead? *Sure nature, all nature, is departing with her Creator.*" This, whatever else it be, is not scriptural theology.

Matthew xviii. 19. "— teach (μαθητεύετε) all nations." There cannot be a reasonable doubt as to the just rendering, viz. "make disciples of," &c. It is true, we may be unable to produce from the classical writers an example of this verb being used transitively. But *that* authority is not requisite, and sometimes may even mislead us, when we are interpreting the books of the New Testament. In the present case, Acts xiv. 2), "when they had taught many," [had made many disciples], is sufficient and decisive. Suppose that in these two instances the translation was, "act [or conduct yourselves] [or they acted or conducted themselves] as disciples," what becomes of the accusatives [μαθητὰς τοὺς μαθητὰς] which immediately follow?

Acts xix. 5, 6. "When they heard this, they were baptized in [into] the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost [Spirit] came on them," &c. We cannot reason, in fairness, from this case to the effects of Christian baptism in ordinary times. Nor does the New Testament supply an example of the gifts of the Holy Spirit having been communicated to the members, and, among these, the infants, of households, the heads of which received that initiatory rite: no such gifts were imparted to the family of Lydia, none to the family of the quaker at Philippi. In one word, the doctrine of *baptismal regeneration* finds no support, but the contrary, in the apostolic practice and doctrine. The recent, if it be not the still-existing controversy on the subject, has not perhaps engaged *all* the attention which it deserves. There is a large class of readers who satisfy themselves with smiling, or frowning, on the claims of those who take the affirmative of the question. But, whatsoever be thought of the nature and basis of those claims, the matter should not be so lightly treated. Unscriptural tenets have sometimes been employed as weapons against religious freedom. If baptism be indeed the channel through which spiritual or moral regeneration flows; if the rite be

Matt. iii. 2, v. 19, viii. 11; 1 Cor.

Joseph. D. R. J. lib. vi. cap. ix.

2 Kings ii. 11.

Charles, Hans, (Oxford, 1699,) 71.



essential for this purpose; if it can only be administered by legitimate successors of the apostles; and if a certain order of men are considered as sustaining that character exclusively, what will be the consequences? Some of the most disgusting, arrogant and pernicious exertions of ecclesiastical dominion.

1 Peter v. 8. "Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I regard this verse as having, in substance, the same import with Ephes. v. 16, "Redeeming the time, because the days are evil." The passages are identical, in respect of the exhortation which they contain, and of the state of things which they describe; namely, an age of persecution, the existence of an *accuser*, a calumniator, an informer, whose violence, and whose stratagems, endangered the temporal safety of the early Christians.

N.

#### Letter of Mendelsohn to Larater.

[We have received this letter in print, with an introduction, evidently from some Jewish pen:—"The following letter from the learned *Mendelsohn* to his celebrated friend *Larater*, not having been hitherto in extensive circulation in this country, has been republished for the more general perusal of those who have been induced by either mistaken feelings of kindness, or by interested misrepresentations, to interfere with the religious opinions of the Jews."]

REVEREND FRIEND OF MAN,

**Y**OU have thought proper to dedicate to me "Bonnet's Inquiry into the Evidences of Christianity," which you have translated from the French; and, in the Dedication, to conjure me, in the most solemn manner, before the eyes of the public, to refute this writing, as far as the essential arguments by which the facts of Christianity are supported appear to me ill-founded; but so far as I find them just, to do what prudence, love of truth and integrity command me to do, and what Socrates would have done, had he read this work, and found it *unanswerable*.

to abandon the religion of

my forefathers, and confess the truth of that which Bonnet vindicates.—And, assuredly, were this my opinion, and could I ever be base enough to let prudence enter into my consideration in connexion with integrity and the love of truth, I should, in this case, find them all in the same scale.

I am fully convinced that this act of yours has sprung from a pure source, and I can impute to you none but amiable and philanthropic motives. I should be worthy of no honest man's esteem, if I did not answer, with a grateful heart, the friendly dispositions you manifest towards me in the dedication. But I cannot deny it, this writing from you strongly surprises me. I could have expected any thing sooner than a *public challenge* from *Larater*. Since you still recollect the *confidential discourse* I had the pleasure to hold with you, and your worthy friends, in my chamber, you cannot have forgotten how often I sought to turn the conversation from religious to more indifferent subjects; how much you and your friends were forced to press me, before I could be brought to open my mind on a question of so much importance to the heart.

If I do not mistake, assurances were at that time given, that no *public* *av* should *er* be made of any thing then said. Yet I would rather suppose myself in an error, than impute to you the violation of a promise.

But if, in my chamber, and among a small number of worthy persons of whose good intentions I had reason to be persuaded, I so sedulously avoided an explanation, it was easy to guess that I must be extremely averse to a public one, and that I must be embarrassed when the voice which demands it cannot be deemed contemptible. What, then, could induce you thus, contrary to my will, which was known to you, to force me into the arena, which I so heartily wished never to enter? And if you even ascribed my aversion to mere timidity and bashfulness, does not such a weakness deserve the toleration and indulgence of an amiable mind? But my scruple against entering into religious controversy has been neither weakness nor timidity. I can say that it was not of yesterday I began to examine my religion. I very early felt the duty of trying

is and actions; and if I have, by early youth, devoted my leisure to science and polite literature, it has been almost solely as a preparation to this necessary trial; motives I could not have had. In my situation I could not expect the temporal advantages in the sciences.

I knew too well that I could not find *prosperity in the world by means*. And pleasure? oh, my dear philanthropist! The condition to which my brethren in faith condemned in civil life is so far removed from all *free exercise of the faculties of the mind*, that I certainly cannot increase my contentment in knowing the rights of humanity in their true point of view. I need a nearer explanation on this point—He who knows our condition, and has a humane heart, will feel more than I can express.

For the inquiry of many years, if my religion had not been perfectly in accordance with my religion, it would have been necessarily known by a public disavowal. I cannot imagine what should induce me to a religion in appearance, which is everywhere, and so generally despised, which is not in my heart persuaded of its truth. Whatever the result had been so soon as I found the religion of my fathers was not the true one, I have deserted it. Were I in my present situation, convinced of the truth of any religion, it would be the lowest vileness to bid defiance to my conviction, to be unwilling to recognise the truth, and what could seduce me to such vileness?—I have already said, prudence, integrity and love of my country were on one side. Had I been indifferent to both religions, and had I at or despised all revelation, I know very well what prudence and when conscience is silent: what could withhold me? Fear of former times? Their temporal power is passing and is to be feared. Obstinacy? No. Adherence to habitual opinions? Since I have devoted the greater part of my life to the inquiry, I must be allowed to have acquired enough not to sacrifice the fruits of my labour to such weaknesses. Hence, therefore, that but for an uprightness of conviction of the truth of my religion, the consequence of my inquiry must have shewn itself by a public act; since, however, it strengthened me in that of my fathers, I could proceed on my course in silence, without giving to the world an account of my conviction.

I shall not deny, that I see in my religion human additions and abuses, which, alas! but too much obscure it. What friend of truth can boast, that his religion has been found free from mischievous human additions? All of us recognise the poisoned hand of hypocrisy and superstition, all who, seeking the truth, wish to purify it, without injuring the good and the true; but of the *essence* of my religion, I am as firmly and irrefragably assured, as you, Mr. Bonnet, or any other, can be of yours: and I here testify, in the name of the God of truth, your and my Creator and Father, by whom you have in your dedication conjured me, that I will retain my principles so long as my soul retains its nature! My remoteness from your religion, which I avowed to you and your friends, has in no respect diminished.

And my esteem for its founder? You ought not to have omitted the condition which I expressly added, and I should then have granted as much now. There are certain inquiries which one must at one time of one's life have ended, in order to proceed further. I may assert, that with respect to religion, I have done this several years ago. I have read, compared, reflected, and held fast to that which I thought good; and yet I would have suffered Judaism to be overthrown by every polemical lecture-book, and led in triumph in every school exercise, without stirring a step in its defence. Without the least contradiction on my side, I would have allowed every scholar, and half scholar, to represent out of *Scharteck*, (whom no intelligent Jew now reads,) to himself and readers, the most ridiculous ideas of Jewish faith. I wish to be able to destroy the contemptuous opinion which is generally formed of a Jew, not by controversial writings, but by virtue.

My religion, my philosophy, my situation in civil life, all give me the strongest motives to avoid all religious disputes, and in public writings to speak only of those truths which are

My religion, my philosophy, my situation in civil life, all give me the strongest motives to avoid all religious disputes, and in public writings to speak only of those truths which are

equally important to all religions.—According to the principles of my religion, I ought not to attempt the conversion of any who are not born under our law. This spirit of proselytism, whose origin some would gladly throw on the Jewish religion, is in fact directly averse to it; all our Rabbies agree, that the written and oral laws, in which our revealed religion consists, are obligatory on our nation only. “Moses has given to us the law. It is an inheritance of the tribe of Jacob.” We believe that all other nations are directed by God to abide by the law of nature and the religion of the patriarchs. They who live according to the laws of their religion, of nature, and of reason, are called *the virtuous men of other nations*, and these are children of eternal salvation.

Our Rabbies are so far from having the spirit of conversion, that they even command us to dissuade him, by serious remonstrances, from his intention, who of his own accord would embrace our faith. We ought to inform him, that by this measure he subjects himself, without necessity, to a heavy burden; that in his present situation he has only to fulfil the duties of a *Noachide*, in order to be blessed, but that, so soon as he adopts the religion of the Israelites, he obliges himself voluntarily to the severe laws of their faith, and he must then obey them, or expect the punishment which the legislator has annexed to the infraction of them. We are also bound faithfully to represent to him the miseries and troubles and contempt in which the nation now lives, in order to deter him from a step, perhaps precipitate, and which in the event he may repent of.

The religion of my fathers, therefore, *will not* be extended. It is not our duty, therefore, to send missionaries to both Indies and to Greenland, to preach our faith to its remote inhabitants: the latter in particular, who, according to the description of travellers, observe the laws of nature, alas! better than we, and are, according to *our* religious creed, an enviable people. Whoso is not born to our laws ought not to live according to *our* laws; we consider ourselves alone bound to observe them, and this  
 211                      *ance to our fellow-men.*

Our opinions are thought absurd. It is unnecessary to raise a dispute about them. We act according to our conviction; and others are at liberty to raise doubts against the validity of laws, which, according to our own confession, do not bind them.

*Whether they act justly or benevolently who so decide our laws and customs*, we leave to their own consciences: so long as we do not seek to convince others of our opinions, all contest is to no purpose. If a Confucius or Solon lived amongst my contemporaries, I could, according to the principles of my religion, love and admire the great man, without having the ridiculous thought of converting a Confucius or Solon.—Convert? For what? As he does not belong to the tribe of Jacob, my religious laws do not bind him; and on doctrinal points we should understand each other. Do I believe he could be saved? Oh! I believe truly, that he who in this life has led men to virtue, *cannot* be condemned in the other; and I stand in fear of no reverend college, which, like the Sorbonne towards the upright Marmontel, can censure me for this opinion.

I have the happiness to possess many excellent friends, men who are not of my faith; we love each other heartily and honestly, though we suppose, and take for granted, that in matters of faith we are of different opinions. I enjoy the luxury of their society, which improves and delights me. My heart has never secretly cried out to me, “*woe to the content soul.*” He who believes that out of his church there is no salvation, must have this sigh often weighing upon his breast.

It is doubtless the duty of every man to spread knowledge and virtue amongst his fellow-men, and root out prejudices and errors according to his power—hence it might be believed to be the duty of every man openly to oppose religious opinions which he believes false. But all prejudices are not equally injurious, and, therefore, we are not to treat in the same way all the prejudices which we believe we see in our fellow men. Some are immediately hostile to the happiness of the human race; their influence on morals is clearly ruinous, and we can-

expect from them even accidental  
 edit. Such must be directly at-  
 tacked by every friend to man, and  
 more direct the assault, the better:  
 delays by circuitous means are un-  
 ifiable. Of this nature are all the  
 errors and prejudices which destroy  
 our own and their neighbours' con-  
 fidence and peace, and root out the  
 love of truth and virtue in men before  
 it can shoot. On the one side, fanat-  
 ism, hatred and the spirit of perse-  
 cution; on the other side, vanity, de-  
 ceit and immoral libertinism.

But sometimes the opinions of my  
 countrymen, which I hold to be errors,  
 are to the higher *theoretical* princi-  
 ples, and are too far removed from  
 practice to be immediately injurious;  
 they constitute, from their very  
 plurality, the foundation, out of  
 which the people who adopt them has  
 raised its system of morals and social  
 order; and hence to this portion of the  
 human race are accidentally become  
 of great importance. Openly to con-  
 sider such principles, because they ap-  
 pear to us prejudices, is, without sup-  
 posing the structure, to dig a pit  
 under it, in order to examine whether  
 it is firm and secure.

Who cares more for the happi-  
 ness of men than his own fame, will  
 hold his opinion concerning pre-  
 judices of this description, beware of  
 attacking them directly, and without  
 the greatest caution, that he may not  
 destroy a *doubtful* principle of morals,  
 where his fellows are fit to receive a  
 new one. I can, therefore, consis-  
 tently with my principles, believe I  
 give natural prejudices and false  
 religious notions, and yet feel myself  
 bound to be silent, when these errors  
 do not immediately destroy natural  
 religion, or the natural law, and much  
 more when they are *accidentally* con-  
 nected with the promotion of what is  
 good. It is true, the morality of our  
 time scarcely deserves that name  
 as it is grounded on error, and the  
 good can always be more securely and  
 more preserved by truth, when it is  
 guarded, than by prejudice. But  
 long as it is not recognised, so long  
 it is not become national, so that  
 it cannot operate on the multitude so  
 usefully as deep-rooted prejudice,  
 and must even prejudice to every  
 kind of virtue be almost sacred.

This modesty is still more incum-  
 bent on me, when the nation which  
 one believes to be in such errors, has,  
 in other points, made itself venerable  
 by wisdom and virtue, and counts  
 amongst it a number of great men,  
 who deserve to be considered as be-  
 nefactors of the species. So noble a  
 portion of the human race must, when  
 met by any one, himself human, be  
 indulged. Who should be so rash as  
 to lose sight of the excellencies of  
 such a nation, to attack it where he  
 believes he has found a weakness?  
 These are the motives which *my* reli-  
 gion and *my* philanthropy furnish,  
 and induce me carefully to avoid reli-  
 gious disputes; add the domestic si-  
 tuation in which I live amongst my  
 fellow men, and you will think me  
 fully justified. I am the member of  
 an oppressed people, who must im-  
 plore shelter and protection from the  
 ruling nation; and even this it obtains  
 not every where, and no where with-  
 out limitation. My brethren in faith  
 are willing to renounce liberties which  
 are granted to all other classes of  
 men, and are contented if they are  
 tolerated and protected. They esteem  
 it no small act of beneficence in the  
 nation which receives them only on  
 tolerable conditions, since, in many  
 states, even residence is refused them.  
 Is your circumcised friend allowed, by  
 the laws, to pay you a visit at Zurich?  
 What obligations, then, do we not  
 owe to the nation which receives us  
 with general philanthropy, and allows  
 us, unhindered, to worship the Al-  
 mighty according to the manner of  
 our forefathers? We enjoy in the  
 state in which I live the most becom-  
 ing liberty, and ought we not to avoid  
 contesting the religion of the govern-  
 ing party, that is, attacking our pro-  
 tectors on the side of which men of  
 virtue are the most sensible?

According to these principles it was  
 my resolution always to act; and,  
 consequently, to shun all religious dis-  
 putes, if not compelled by some ex-  
 traordinary incident to alter my reso-  
 lution.

Private challenges from men of re-  
 spectability I have dared to pass over  
 in silence. The intrusion of little  
 minds, who thought themselves au-  
 thorized publicly to attack me for my  
 religion, I have thought myself autho-

rized to despise. But the solemn appeal of a Lavater compels me, at least, to openly declare my mode of thinking—that no one may interpret a silence, too long preserved, into *confession* or *contempt*.

MENDELSON.

*An Essay on the Causes of the Decline of Nonconformity.*

(Concluded from p. 347.)

**T**OWARDS the middle of the last century, an occurrence took place that will furnish another clue to the decline of Nonconformity. Within the bosom of the Church of England there arose a new party of religionists, headed by Messrs. Whitefield and Wesley, who, bringing to the support of their cause a larger portion of zeal than had been seen for a long time in England, soon gained numerous converts, and created a schism in the Church, but without any intention of departing from her communion. As their followers increased, they took possession of some of the vacant meeting-houses, and built new tabernacles or places for religious worship. The enthusiastic pretences of these people, and their disregard to ecclesiastical discipline, caused them to be regarded with an eye of jealousy and disapprobation by the real Dissenters. But, as they addressed themselves in plainer language to the common people, whose passions are more easily influenced than the judgment, it is not surprising that they gained an easy access to popular favour, and soon supplanted them in the esteem of the multitude.

The congregations that were formed by the early apostles of Methodism, gave a new feature to the religious character of the age. Indifferent altogether to the various schemes of church government, all their energies were directed to the maintenance of those doctrines in the belief of which they placed the essence of Christianity. By giving a mystical turn to the phraseology of Scripture, and converting religion into a fanciful intercourse with the Deity, they deluded each other into a belief that they were the peculiar favourites of heaven, and, as such, the subjects of a miraculous inspiration. The extravagancies they admitted, under this impression,

form a curious department in the history of the human mind; and serve to illustrate the danger of departing from the suggestions of good sense in matters of religion. By disciplining the affections to a hatred of the world, and an indifference to every pursuit that did not contribute directly to the promotion of spiritual objects, they acquired the distinction of ascetics. Moved alone by selfish considerations, they were utterly regardless of human improvement. With political subjects they never meddled, because Christians have nothing to do with the affairs of this world. From questions in philosophy or in morals they would start with horror, as injurious to the health and safety of the soul. Ecclesiastical topics were too mean for their notice; and they regarded learning as an impediment to spiritual improvement. Adverse to the pleasures of social intercourse, and to a temperate enjoyment of the bounties of Providence, a morbid sensibility passed with them for tenderness of conscience. In fact, whatever may be thought of their pretensions to the next world, the tendency of their faith was decidedly to unfit them for the present. To reason with persons encircled within the folds of this ignorance would have been utterly futile; for, as they felt no interest in the discussion of questions that concerned material beings, so they could never be brought to understand them.

The qualifications necessary for the expounders of this sort of religion were so very few, and so easily attained, that their ministers seldom made any pretensions to literature, and were generally taken from the order of mechanics. In their view, to educate men for teachers of religion, was virtually to deny the operations of the Spirit, and learning was no better than a mark of the beast. As the phraseology adopted by them in their sermons was apparently sanctioned by the literal interpretation of the Scriptures, their appeal to them was frequent; and professing to discard the study of other books, their knowledge of the Bible entitled them to the appellation of good textuaries. To this attainment they added a fluency of speech acquired by frequent exercise, and an earnestness of manner that



orbed the attention of their hearers. Professing to receive their message immediately from heaven, they assumed all the authority of inspired personages, and dealt about their anathemas with an unsparing hand. Resolving all religion into the possession of a supernatural faith, they thought that those only who were thus mysteriously wrought upon, had any sensible token of the Divine favour, considering the highest moral worth, without it, as no better than splendour. A love of the marvellous is so closely allied to ignorance, that it is a food easily digested by the common people. Unable to form any just conclusions themselves, they became a prey alternately to the passions of hope and fear, and were thus prepared to resign their consciences to their spiritual dictators. A religion thus sought and thus acquired, referring all the events of the present life to the immediate interference of Providence, and providing a spiritual remedy for the various ills to which it is incident, is peculiarly adapted to the common people, which accounts for its success. Not being at variance with good sense, and with any rational scheme of improvement, it must ever be confined within their precincts.

Whatever may have been the effect of Methodism in confirming the popular belief in its leading doctrines, and in reclaiming the people from vicious habits, no man who has watched its progress, and is qualified to pronounce an opinion upon the subject, is in doubt for a moment that it has had an injurious effect upon the interest of Nonconformity, whilst it has given vigour and stability to the National Church. I am well aware that it will be contended by a numerous class of persons, who are called Dissenters, but in reality are no other than the spawn of Methodism, that, as the main end of preaching is the conversion of sinners, in comparison with which all other considerations are mere trifles, so this object can be attained as well in one place, and by one description of men as by another. Without disputing the truth of either of these propositions, I shall merely observe, that they have nothing to do with the question of Dissent, which must stand or fall upon considerations perfectly distinct. If these are not

sufficient to warrant a separation, I cannot imagine any tolerable pretence to justify its continuance. In the Church of England, the State has provided ample means for the instruction of the people in the doctrines and duties of Christianity; and she possesses a numerous body of clergy who are zealously devoted to their work. But the same remark will apply equally to the Catholic Church, or to any other corrupted form of Christianity. A dissent from the Church of England can only be justified upon one of the two following grounds: 1. That the civil establishment of religion is altogether useless or improper; or, 2. That the present Church of England is not the best adapted to answer the purposes of truth and utility. Whoever leaves it upon any other ground has a motive for dissent that I cannot comprehend. As for the artifice above alluded to, it is altogether unworthy of notice in the controversy, any farther than as it has served to divert the attention from the main subject.

Since the rise of Methodism, the face of Nonconformity has been wholly changed, if, indeed, it has not been swallowed up in the vortex. The original principles of separation have been nearly forgotten, or sacrificed to the shrine of custom; whilst the passions have been entirely absorbed in doctrinal contentions. Scarcely known any longer as the three denominations, they are now distinguished by the more popular designations of orthodox and heterodox, two names which carry enmity in their foreheads. Amongst both parties will be found persons holding various shades of opinion upon the subject of church government; approximating more or less to the National Church or receding from it. Some are friendly to the principle of church establishments, although differing in opinion upon their detail; whilst others are hostile to the principle itself. As the Almighty has not seen fit to entail natural talent upon the belief of any particular theological tenets, and as no sect has, as yet, obtained an exclusive patent for private worth, so persons of both descriptions will be found in each party, as well as some whose talents have been improved by education. In point of numbers, the or-



These dissenters greatly exceed their numbers in the congregations of the other parties, and contain a larger proportion of persons of wealth and refinement. It is to be observed, however, that these do not abound in the congregations of either party. In some of their respective sects but few are considered as truly equally matched, as they are in providing active means for their diffusion: and they differ in the degree of importance which they attach to them. The orthodox are very generally agreed in consigning over their adversaries to endless perdition, on account of their misbelief: whilst the innocence of mental error is strenuously contended for by the other party. Bigotry is a vice of little minds, and to be found more or less in all parties. Education does much to soften its asperity, but in intercourse with the world does more; and those whose minds are liberalized by philosophy feel the least of its influence. Although there is nothing in nature more truly contemptible, yet there are few vices, perhaps, that so generally predominate amongst the professors of religion.

In an inquiry of this nature, it might very naturally be expected that the writer should enter into some farther particulars respecting the present character and condition of the different Dissenting parties. But, besides the length to which these pages have extended, there are other reasons which would induce him to be very brief upon this subject. In forming opinions of religious sects, there is always danger of being warped by prejudice, a disease from which the most moderate cannot always escape. Every one who identifies himself with a party, must feel a partiality for it to a certain extent, and a corresponding distaste to its opponents. This will be more particularly the case when the mind is undisciplined, or thrown off its guard, or when the passions become heated by enthusiasm. But, under the influence of happier circumstances, it is next to impossible to speak without offence. It is very true, that, consistently with that decided attachment which every person must and ought to feel for the convictions of his own mind, it by no means follows that there is any necessity for misrepresenting either the

reasons or the conduct of our opponents, who must be judged by the same test as ourselves, and may, perhaps, have an equal chance of being in the right. In the course of my experience, I have found persons of all parties who discourse upon religious topics with as much confidence as if they were capable of a mathematical demonstration: and, in accordance with this feeling, they expect their opinions to be received as implicitly as if they were not as much a matter of inquiry to others as to themselves. This spirit of dogmatism is as injurious to truth, as it is offensive to good sense, and repugnant to those kindly feelings which it is the interest of every one to cherish. There is one Being alone to whom we must render an account of the use or abuse of our talents, and we have no authority to usurp his judgment-seat. If we would gain an erring brother, we must treat him neither with hatred nor reproach, nor hunt him from society: this would only convert him into an enemy, and confirm him in his error. But we must shew our regard for his welfare by acts of kindness: and, in short, encourage the same feelings towards him which we would wish to excite in others towards ourselves, under similar circumstances. Man is a dependent creature, and this reciprocity of action is as much a matter of personal interest as it is of duty.

Upon looking into the state of parties, the first thing that strikes us is the disappearance of the Presbyterian denomination, which was formerly the glory of Nonconformity, and has now nearly vanished amongst English Dissenters. This result may be traced to various causes, but chiefly perhaps to the doctrinal differences that took place in the early part of the last century. At that time, many learned and reflecting men, chiefly amongst the Presbyterian Dissenters, thought they saw sufficient ground for departing from the standard of reputed orthodoxy, not only as it respected the tenets of Calvinism, but also upon the doctrine of the Trinity. Some of these embraced the Arian hypothesis, others the Sabellian, and many at length became (in the epithet once in vogue) Socinians. The divines who contributed most effectually to the diffusion

opinions were, Lardner, Bently, of Norwich, Bourn, Bingham, Cardale, Price and so forth. The popular favour being on the side of the orthodox, the views of the then new opinions were unpopular, their congregations declined, and several of them at length became extinct. At the same time the orthodox Dissenters, owing to a variety of other causes, had been declining, until the preaching of the Methodists threw new life and vigour into the cause. It is a remarkable circumstance, that the heterodoxers should have experienced a revival from a similar quarter. The efforts of Mr. Lindsey and some other preachers from the Established Church about half a century ago, gave rise to the establishment of a new sect, composed of persons of various opinions on ecclesiastical matters, but united in the rejection of the popular doctrine concerning the Trinity. With the Presbyterian Dissenters granted, and they adopted a new expression of a prominent article of their faith, by which they are peculiarly distinguished.

The orthodox Pædobaptist Dissenters, having become amalgamated, at least in measure, with the Calvinistic Methodists, partake very much of the character; and it may be said generally concerning them, that whilst it has raised the level of Methodism, it has probably depressed that of Independentism. The discipline of the latter is but little regarded in many instances, and in others, the very discipline has become extinct. As they have several academies for training men to the ministry, many of the students are taken from thence; the resources are far from being sufficient to supply the continual demand. Many of their ministers, therefore, without education, but having a talent for mystifying religion, and for familiarizing it with a multitude, they become popular. The congregations thus situated may be considered direct Antinomians.

The Baptists, owing to the tenet of their distinguishing tenet, continued a separate body, and probably more numerous now than in the former period; at least since the Revolution. They comprise per-

sons of every shade of religious opinion, but the reputedly orthodox greatly preponderate, and of these also, many are Antinomians.

Besides the parties just mentioned, there is a very large class of persons who take the benefit of the Act of Toleration, and worship in licensed chapels, but who have no other pretension to the title of Dissenters. The motives that bring together these heterogeneous masses are of the most miscellaneous kind. Some are attracted by a favourite preacher; others by convenience of neighbourhood; but the prevailing motive appears to be a preference for what is called evangelical preaching, administered in a more familiar and popular manner than is to be found in the generality of parish churches. In many of these places, which are large and handsomely fitted up, the worship is conducted agreeably to the liturgy and ceremonies of the Church of England; and in many of them the service is performed by episcopally ordained clergymen. There are not a few of these places that have been built by needy adventurers, and solely with a view to profit. In such cases, the first object has been to procure popular preachers, in order to raise large congregations, and by means of pew-rents to provide an income for the speculator. The effect of the system has been greatly to multiply the number of religious professors, who have thrown their weight into the scale of the orthodox party, and have given a kind of fashionable popularity to the profession of religion. Its aspect upon the Church of England may be considered as rather favourable than otherwise, and will probably continue so as long as the Act of Toleration shall remain untouched. If there is any principle which these seceders hold in common with the Dissenters, it is one in which they are themselves equally interested, viz. a liberty of preaching, and a liberty of hearing without any restraint by the state.

By the efforts of the non-descript persons just referred to, united with those of the regular Dissenters, the Wesleyan Methodists, and the various societies set on foot for the dissemination of religion, the number of places registered for religious worship during the last 30 years, is so prodigious as to give an imposing effect to the cause

of Dissent and to raise a considerable alarm within the bosom of the National Church. The consequence has been, that the clergy in some places have put forth more zeal and industry; whilst others, less prudent and less enlightened, have betrayed symptoms of that intolerance which always attaches itself to a richly-endowed and lordly hierarchy. Their apprehensions, however, may be stayed; for the tolerated sects are too much disunited both in principle and in affection to admit of any coalition for the purpose of procuring the downfall of the Established Church. Whenever such an event may take place, it will be the work of society at large.

From the foregoing remarks, it may be inferred that a reference to the number of edifices devoted to religious worship, and to the crowded congregations that attend them, will afford but little clue to the real state of the Dissenting interest. If we extract from the general mass those who conscientiously dissent from the doctrines, discipline or constitution of the Church of England, the number of such persons will probably be found much smaller than is generally apprehended; probably much more so than at the period of the Revolution. If the question be viewed with reference to the increased population of the country, the gain has been decidedly in favour of the Church of England. But the declension of Nonconformity has been most visible in the quality of its adherents, it having been deserted by almost every family of rank or influence in society. It is true, that in cities and large manufacturing towns the cause is still supported by a few opulent merchants and tradesmen, and here and there by a professional man; but it is undeniable that dissenting congregations are generally composed of persons in humble life, and this is almost wholly the case in small towns and villages.

It has been often remarked as a subject of regret, that when Dissenters grow rich or succeed to an inheritance, they commonly go over to the Church. To whatever cause it may be owing, it is certainly a curious fact, that a wealthy dissenting family is but rarely known to continue steadfast in the principles of Nonconformity for more than two generations. Singular, how-

ever, as this may appear, and injurious as it is to the prosperity of the Dissenting interest, a little acquaintance with mankind will furnish us with sufficient reasons to account for it. Here, let it be remembered, that Dissenters are made of the same sort materials as other people, and that there is nothing so peculiar in the nature of their principles as to detach them from the rest of society, or prevent them from taking that station in it which the accidents of life may have assigned to them. When Dissenters acquire property, their intercourse with the world most usually becomes enlarged. If they have children, they feel a laudable desire to introduce them into society, and they naturally select that class of it which is best adapted to their improvement. Having received an ornamental as well as useful education, they find but few associates to their taste in dissenting congregations, and are soon disgusted by the familiarity and rudeness of low bred persons, who presume upon their supposed spiritual attainments. Their aversion is farther strengthened by the unnecessary austerity assumed by many religious persons, especially when advanced in years; so that, at the earliest opportunity they throw aside the fetters that restricted their youthful enjoyments. It being the fashion amongst wealthy persons to train their children to learned professions, similar pursuits bring the contact with persons belonging to the Establishment; and rising in life they are called to fill stations which are incompatible with the professions of dissent, or which, at any rate, render them unfit associates for the members of persons who compose dissenting congregations. Others are brought together by the concerns of business; and the occasion the formation of friendships; and the desire which is usually manifest to form a circle in the same station of life, only aggravates the evil.

A farther obstruction to the extension of Nonconformity may be ascribed to the qualifications of its teachers, the mode of their teaching, and the quality of the religion that prevails in many congregations. Upon a subject surrounded by so much controversy, I shall be very cautious, but I shall be very candid in the importance which it

inquiry will not allow of its being looked altogether. It must be acknowledged, that amongst the Dissenters are to be found some men of great talents, and every way qualified to be the expounders of religion. It is equally notorious that these are thinly scattered, and confined chiefly to large cities; that many of the congregations are served by men ignorant as their hearers; and that, those who have been educated at private academies, a large proportion come forth into the world with all the defects of half-learned men, raised into imaginary importance, which is fostered by the character of their people. It is a misfortune to the Dissenters, that their richer members but rarely bring up their sons to the ministry. The consequence of not being taken from inferior stations, they are, in most cases, wholly dependent upon their people for support; and this is often very precarious. Whilst upon the subject of pecuniary compensation, it may not be amiss to observe that, with some few exceptions, the Dissenters have been deficient in that liberality to their ministers, which the nature of their services, the station which they occupy in society, so justly entitle them. And it may have been one reason that deterred many from entering upon the profession, or from continuing in it, who would have been ornaments to the Dissenters.

Disseminating congregations, in most cases, consisting chiefly of tradesmen, mechanics, and persons in humble situations, the management of their temporal affairs consequently devolves upon them; and the dissensions that so frequently arise, may be often traced to the inequality of condition between the governors and the governed. It is as unfortunate for the peace as for the respectability of Dissenters, that they do not a few persons of education and influence to take the lead in their congregations, and give a tone to the members of the rest. Much discord might be thereby prevented; a greater degree of liberality would be thrown into their concerns; the pride of the members would be repressed; and the reproach that lies at the door of the professors of religion on account of their self-importance, would

be rolled away. Ignorance is the parent both of pride and intolerance; and when clothed in the garb of piety, often passes current in the world for genuine Christianity. But when religion becomes thus debased, as the profession of it is in too many instances amongst Dissenters, we are not to wonder if they are shunned by persons of good taste and refined manners. Although death levels all distinction of ranks, and in the grave the rich and the poor, the wise and the ignorant, meet together; yet whilst we live in the world, we must submit to the laws by which it is governed, and consent to take the station marked out for us by Providence. The fences of society are not to be broken down by imaginary notions of spiritual rank. Let religion be rather employed in the real amelioration of man in his present state, whilst we enlarge the boundaries of his hope in another world.

Another thing that operates to the disadvantage of the Dissenters is the mode of admission into their churches, which, amongst the orthodox, is well known to be through the door of an experience; that is, a recital of their opinions, feelings and religious impressions. This is either written or verbal, and is submitted to the judgment of the whole church at one of their private meetings. The candidate for membership has previously passed through the same ordeal at his own house, before the ministers and deacons, who report thereon to the church; and if they think him sound in the faith, or, as they express it, "in a state of grace," he is admitted. Now, if we consider upon what sort of hands the management of this business usually devolves, it must always operate as an exclusion to men of sense and education. For, admitting that religion is equally adapted to all classes of society, yet it may be fairly argued that the mode of administering it should be such as to give no unnecessary offence, either to good taste or to sound discretion. In the present state of society, and particularly of the Dissenters, it seems impolitic to require any farther terms for communion than those in which all Christians agree. By narrowing the conditions, we exclude many persons of worth and respectability, and compel them

to seek for religious instruction elsewhere.

The decline of the Dissenting interest may be farther traced to the advancement of science and literature, which has rendered men indifferent to the forms of religion, and in some cases doubtful of its reality altogether. This disposition has been encouraged by the enthusiastic pretences which have been mixed up too much with the profession of Christianity, as well as by the little attention that has been paid by Dissenters in general to such subjects as are calculated to improve the intellectual and political condition of mankind. By neglecting to take advantage of the improvements of the age, and thus to render the profession of Nonconformity respectable in the world, they have been left with the dregs of society, whilst their enemies have carried away the palm of superiority.

But, perhaps, nothing tends more to the disparagement of the Dissenters than their political condition, the profession of Nonconformity rendering them liable to certain civil disabilities, from which the favoured sect is exempt. That they are usually identified with the opponents of government is not at all surprising, but it ought not to be charged upon them as a crime; for, setting aside reasons of conscience, it would be absurd to suppose they can entertain any kind feeling for a set of men who first trample upon their political rights, and then charge them with disaffection. The oppression to which they have been so long subject in this respect, has so far tinctured the prejudices of society, as to occasion an artificial circle to be drawn around them, excluding them very much from the intercourse of life with persons of a similar station in the Established Church. Having no political influence, they are an object of contempt with the government, any farther than they can become the instruments of its own purpose. It is to be lamented that the orthodox Dissenters have never been sufficiently alive to their political rights. The apathy they have discovered upon such subjects, from the ridiculous notion that they are to be occupied only by concerns of a religious nature, has tended to debase the quality, and

to sink the importance of their cause. If the profession of Nonconformity is destined again to flourish, it must be identified with civil liberty, and then the friends of the latter will be its firmest supporters.

A Dissenter, whatever may be his theological opinions, or however strongly he may feel the supreme importance of religion, is eminently a political character, being made so by the state. It is his duty, therefore, never to lose sight of his situation, nor to forego any fair opportunity for urging amelioration. In order to inoculate society with just sentiments, he should frequently bring forward for discussion such topics as the injustice and impolicy of penal laws upon account of religion; the impropriety of connecting Christianity with the state, and thereby rendering it subservient to political purposes; the distinct objects of religion and of civil government; the irreligious tendency of test laws; the incongruity of a lordly hierarchy with the simplicity of a Christian church, to which it is an expensive incumbrance; the inutilty, for purposes of instruction and pastoral inspection, of a system that patronises pluralities and non-residences; the hypocrisy of educating men for a cure of souls, when the real purpose is to amass wealth, and to obtain political influence; the oppressive nature of tithes, and their injurious effect upon the clerical character; the absurd mixture of Jewish, Popish and Protestant worship in the English ritual; the sectarian nature and unchristian spirit of the publicly-authorized creed, together with such other points as may suggest themselves, in order to shew the inefficacy of the present ecclesiastical system for the purposes for which it is so amply endowed.

The examples of Greece and Rome, and other ancient nations, have been cited as precedents to justify the civil patronage of religion, and the prosecution of opposite opinions. But, not to take notice of the impropriety of the parallel drawn between Pagan and Christian institutions, it would be difficult to shew any warrant for the thing in either case, beyond that of state policy. The existence of religion does not require it; for, supposing it to be of divine origin, and under the protec-



same Being who governs by his providence, it may be trusted to him for security. Man has been often called a rational animal, which implies either a rationality of religion to his nature, or a certain pre-disposition of mind to connect himself with religious concerns; so that, as soon as he is convinced of its importance, he will require no compulsion from the State to enforce its observance. Political religion is equally as the guardian of public morals. For the proof of this, a reference may be made to the state of the Church in high and low, in large towns and also in country villages; in numberless parishes, there is not a minister to inspect the conduct of the people, who see nothing in the clergy but a secular instructor and a collector of tithes. It is not that the tolerated sects, at no expense to the public, are not efficient instruments in the manners of the community, and that this is effected by the arts of persuasion. With the best orders they have nothing to do; whatever excesses are committed by them, these lie at the door of the established Clergy.

In the present state of public opinion, it is scarcely to be expected that a revolution of National Church principles is very near at hand; but progressive improvements that take place in society, by means of education and the circulation of knowledge, give us reason to expect that much may be done towards their amendment. The Church of England, as it is by legal sanctions, and by the force of prescription, supported by a numerous body of advocates, will always be a powerful agent in the reformation of abuses in Church or State. But the Church is dependent on the civil power, and the latter must be guided by the public. It is important a subject by public opinion. It must be the wish, therefore, of every enlightened friend to civil liberty, to see such a system of instruction brought forward as is less objectionable in its conduct, and more efficient in its execution, for the furtherance of this object, the power of every one to contribute; and however formi-

dable the opposition, when it is made sufficiently palpable to the interests of the people, it must secure a rational triumph. With the warmest wishes for so useful a consummation, I now take my leave of the subject.

W. W.

*Bristol,*

*July 7, 1823.*

SIR,  
**Y**OU will, I am sure, give me full credit for sincerity when I say, that no one who is acquainted with our valuable Missionary, Mr. Wright, and with his many excellent and useful works, can hold either him or them in a higher degree of estimation than myself: and such is my opinion of his candour, that I think he will be far from disapproving my wish of telling him, through the medium of your pages, that I have always been disposed to view the character of the Elder Brother, in the beautiful parable of the Prodigal Son, in a light directly opposite to that in which it is represented in No. 46, the last publication of the Christian Tract Society.

Taking the parable as a plain relation of facts, simply as they are told, are not the feelings and conduct of the Elder Brother such as might naturally have been expected from a correct and virtuous character? Returning from the field, where, we may presume, he had been employed in overlooking and directing the concerns of his father's farm, he hears music and dancing, and calling one of the servants, inquires what these things meant. He is informed that his brother, that brother who, after having demanded his full share of the family possessions, departed into a distant country, and there wasted it in riotous living, was returned home, and that his father had killed the fatted calf, because he had received him safe and sound.

Observe here, that no mention was made of the deeply-humbled and penitent state in which he came back, therefore the rejoicing which he heard, and the feast which he finds is preparing to celebrate the return of a profligate young man, might well excite a degree of virtuous indignation in his breast—might well cause him to be angry, and refuse to go in. Then came the father out and entreated him; but before he could explain the grounds upon which alone his conduct



could be justified, with the impetuosity which in youth frequently attends the worthiest characters, the son thus gives vent to the strong feelings of his heart: "Lo, these many years do I serve thee, neither at any time transgressed I thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

What now is the reply of the good and wise father? What is the displeasure that he expresses in return for this hasty remonstrance? "Son, thou art ever with me, and all that I have is thine!" Can language convey a more decided testimony of entire approbation? "*All that I have is thine!*" Does it not say, thou shalt thyself apportion the share that is bestowed upon this deeply humbled penitent? "*All that I have is thine;*" but "it is meet that we should make merry and be glad; for this thy brother was dead, and is alive again, and was lost, and is found."

The whole of this relation appears to me beautifully to display the kind and merciful disposition of the father, without throwing the slightest imputation of blame upon the son, who had never departed from the path of rectitude, never transgressed his father's commandment; and to represent it in any other light, seems to encourage the false, dangerous and demoralising opinion which is already too prevalent with many of our orthodox brethren, that a returning sinner is more acceptable, more precious in the sight of the benevolent Father of all, than the man who, as far as our frail nature will permit, has from his youth up, been perfect and holy before him.

If, as is most apparent, our great Teacher intends to represent the Almighty under the character of the father in the parable, can the son, who "never at any time transgressed his commandment," be other than the most excellent of human beings? "Therefore," says our Lord, "therefore doth my Father love me, because I do always such things as please him." To obey the commands of God, we must be well aware, not only includes an abstinence from every kind of evil, but the regular practice of all that is

good and excellent; and the Parent, the Searcher of hearts, not have been deceived by appearances, nor is a shadow cast respecting the sincerity of brother even hinted at. In father's address to him, upon must still further dwell, the possibility of hypocrisy in a sinner. "The hope of the sinner shall perish," but the Lord heaven and earth says to the transgressor, "All that I have is thine." done, good and faithful serve thou into the joy of thy Lord.

With respect to the Jews, the tiles being figured by the two brothers cannot perceive the most distant of affinity between them. "I was throughout their whole life a rebellious and stiff-necked people"—a people whose hearts could melt and soften in full obedience; into whose bosoms, a series of the most amazing miracles wrought before them, and for their immediate benefit, inspire no steady faith, no abiding confidence, in the mighty arm hastily stretched out for their aid and protection. What parallel resemblance can be found between the people and the elder son in the parable? Nor can I discover any between the Gentiles and his brother. The prodigal is supposed to have shared equally with his brother in all the advantages which a good father naturally bestows upon his children. But were the Gentiles favoured with a revelation infused into the Christian; and did the Jews and throw it from them? Afterwards, when in consequence of their rejection they were reduced to the lowest state of misery, required return to God? No shadow of mercy appears, and surely none been intended.

The plain and single object of the parable seems to me to be a beautiful display of the feelings of the Almighty Maker towards his creatures, and of his gracious dealings with them. To those "who seek him ear-ly," "keep innocency and take hold of the thing that is right," "Noah, Daniel and Job," "a perfect and upright before the Lord," given the glorious first of his

rehabilitation—"Son, thou art *ever with me*," hast never departed from the way of my commandments, and "*all that I have is thine*." But, "it was meet that we should make merry and be glad, for this thy brother was dead, and is live again, and was lost, and is found." There is much and just cause for gladness; this thy brother, who was *dead in sin*, is become *alive unto righteousness*. He who was *lost* in the profligacy of vicious transgression, is the regenerated state which humble and sincere repentance has brought about, is *found* again, and joyfully received into favour.

MARY HUGHES.

P.S. I should scarcely have courage to offer this paper for insertion, differing widely as it does from what I esteem high authority, were I not well assured, that should it call forth any reply, it will be dictated in the true spirit of Christian meekness; and were I not well convinced that the author of the tract before adverted to, is as truly desirous as I can be, that the parables of our heavenly Teacher should be examined in every possible light, that we may be enabled with more certainty to ascertain their true meaning.

*Extract from a Letter, written by an Inhabitant of the Isle of Cyprus, who had escaped the Massacre of the Christians.*

(Translated from the French, for the Monthly Repository.)

OUR beloved country is stained with the innocent blood of our Christian brethren, shed by the hands of barbarians! It is the duty of such of us as have been suffered, through the interposition of Divine Providence, to elude the tyrant's grasp, to consecrate the memory of those illustrious warriors, and to expose to the world the inhumanity which has doomed them to destruction. Every country of Europe, every nation of the earth which still cherishes heartfelt religion, which has not utterly renounced the venerable attribute of reason, must shudder whilst listening to a recital of the horrible calamities that have befallen the inhabitants of our island. Let the tender and pitiful alone, but the hardest heart must surely melt at scenes of such overwhelming misery.

You are well acquainted with the

distinguished excellencies of the holy father *Cyprian*, the archbishop of our island, the government of which devolved upon him in virtue of a privilege attached to our archiepiscopal see. His disinterested generosity, his genius, his ardent pursuit of every species of virtue, the austerity with which he exacted of himself the fulfilment of his duties, and the condescending sweetness of his manners, had rendered this extraordinary man an object not only of respect and veneration to the Christians, but of esteem and affection to the Mussulmans themselves; for to them he had rendered important services, having even saved the lives of many who had incurred the resentment of their rulers. He enjoyed, as far as it was possible in our unhappy country, the reward of his wise conduct; and the terrible events which had successively taken place in the capital of the empire, had failed to disturb the tranquillity of our island, in consequence either of the pacific temper of the people, or of the vigilant superintendence of the archbishop. Suddenly, however, the Muhassil (Turkish governor) presented himself to the holy father, and on the authority of the Sultan's firman, required that he should cause all the Christians to deliver up their arms. The archbishop immediately gave the requisite orders for their delivery; and, to prevent alarm and confusion, he sent his own officers to accompany the Turkish officers who were appointed to search the houses of the inhabitants. A change of conduct was visible as soon as the Muhassil was possessed of the Christians' arms: assuming an air of authority, he deprived the Archbishop of his power. The Turks, excited by him, began to invent the most atrocious calumnies against the Christians; accusing them, for instance, of having mixed the flesh of swine with other provisions in dinners of which they had invited them to partake five years before; of having had intercourse with the wives of the Turks; and of other crimes of a similar nature. On the strength of these chimerical charges, a considerable number of Christians, many of them ecclesiastics, were imprisoned. The Archbishop expostulated with the Muhassil, and demanded the enlargement of the prisoners. The Muhassil replied, that the greater part of them had been

executed, and that those who remained had with difficulty obtained the promise of their lives on condition of paying a large sum of money. Although the raising of this sum compelled the relations of the imprisoned to make an extraordinary effort, they presented it immediately; but they found that the promise of the perfidious governor had been given merely to extort their money, for as soon as he had received it, he gave orders for the massacre of his unhappy prisoners.

The Archbishop beheld with indignation this union of fraud and cruelty, but far from obtaining satisfaction, he was fated to see his Archdeacon loaded with irons, and a horrid persecution commenced against his nephew, Cyprian Theseus. The latter, however, by making immense sacrifices, obtained means to flee from his persecutors, and thus escaped the destruction with which he was menaced. The fury of the execrable tyrant then burst on the head of Leondius, the secretary of the late Grand Vicar, his father, who was put to the torture nine days successively, to compel him to discover the retreat of Cyprian Theseus; and after nine days of martyrdom the venerable ecclesiastic died in the most dreadful torment. The Archbishop, agonized at the miseries to which his beloved children were continually exposed, remonstrated against the conduct of the Muhassil, who considered himself sufficiently excused by protesting that, under the present circumstances, it had been impossible to avoid falling into some errors respecting the unfortunate sufferers; and that Cyprian Theseus had been pursued only for the purpose of making him relinquish some arms of great value, which he was said to have retained when the others were delivered up. He now set at liberty the Archdeacon, after having extorted from him a present of 15,000 piastres. Moreover, he gave the Archbishop a solemn promise that the Christians of the island should thenceforth enjoy perfect tranquillity, adding, that he would personally guarantee the performance of all that had been promised. He, however, required of the Archbishop an assurance to the government, that the Christians should make no insurrectionary movements against the Turks; and that they were ready to pledge themselves to the

most scrupulous obedience to them. The Archbishop answered, that he should ever continue to inculcate on his children the sentiments which he had invariably taught them. This declaration did not satisfy the Governor; he gave the Archbishop to understand that he must offer some guarantee for his own political conduct: with strong feeling the venerable man replied, that the esteem in which he had always been held by the people, and even by the Porte, who had entrusted to him the superintendence of the whole island, as well as the incontestable proofs which he had repeatedly given of attachment to the Sultan, sufficiently attested his loyalty and firmness; nevertheless, to prevent any pretext for suspicion, he disdained not to offer in favour of his own conduct the testimony of all the Mussulman authorities of the island; these, from the Mufti down to the lowest class of public functionaries, eagerly came forward to add weight to the protestations of the Archbishop. The Muhassil professed to be satisfied, and declared that, on his part, he would never violate his promises; but to reward him for undertaking to render an account to the government of Constantinople of the good conduct of the Christians of Cyprus, he exacted the moderate sum of 100,000 piastres; and this demand could not be refused at so critical a moment. He then augmented with his own soldiers the number of the Archbishop's guards, under the pretence of more firmly establishing the public tranquillity: thus this monster was preparing to execute his villanous design. A few days after, he requested the Archbishop to convoke all the clergy, who were the principal persons of the country, saying, that he had orders from the Sultan to communicate to them, and affairs of the highest political importance to consult them upon. All who were convened well knew the perfidy of the barbarian, and suspected the horrid act of treachery which he meditated; but how was it possible for them to escape, since he had placed in every port considerable bodies of troops, brought into Syria from St. Jean d'Acre? Still they might hope, by means of further sacrifices, to allay the storm which was gathering over them; especially as they were convinced that the Turks must be satis-

led with the blameless conduct of the superiors of the place: on the following day, therefore, all the clergy assembled, according to the orders of the Muhassil, who, having placed a large number of foot-guards on all the stairs of the palace in which they had met, gave the command for a general massacre, even in the presence of the holy father. That venerable man, full of the courage resulting from hopeless misfortune and from the hatred of tyranny, addressed the impious governor in these terms:—"Of what crime can you accuse the hapless victims whose blood you seek to shed? If after obtaining from us unlimited sacrifices; if after reducing us to the most distressing indigence; if after stripping our temples of their most precious ornaments; if after compelling me to contribute to all the necessities of the government, by heavy exactions from my poor children, your fury is still insatiable, on me let your wrath be turned, on my head alone let your vengeance fall, and spare, oh! spare the blood of these innocent men! Forget not," continued he, "that there exists a God who beholds the actions of man, and who judges with rigid equity!"—The barbarian, interrupting him, replied, "Never has my heart been more engaged in a work appointed for me; and I lament, profane wretch, that I cannot in this place, and at this moment, before your eyes, subject every Christian to the same fate. I trust, at least, that not one of these dogs that are present will escape me." The massacre then began, and the painted hierarch stood, with paternal tenderness, commending his beloved sons to the mercy of the Eternal.

Various questions were afterwards addressed to the Archbishop, which he disdained to answer; but he declared that he had been guilty of no fault except a too invariable fidelity to the Sultan, whom too late he appreciated, and who had never merited the homage he had paid him. Then with deep anxiety for the salvation of those over whom he had watched, he humbly implored for them the mercy of God; and he prayed earnestly that the history of these calamitous events might rightly impress the heart of every monarch who worshiped the true God.

After the murder of his innocent children, the holy father himself was led away to be sacrificed, whilst resigning his soul into the hands of his Creator. This horrid crime caused the most profound grief in every Christian breast. In the mean time, the Turks abandoned themselves to all sorts of debauchery, and committed the most detestable crimes. The Christians who had escaped the carnage and taken refuge in their churches, found not their altars that inviolable asylum which religion, even amongst the least civilized of the human race, has always made them: those altars, so often sanctified by the most august mysteries, were defiled by every act of the most brutal obscenity. Small is the number of those who escaped the fury of the barbarians; even the European Consuls were obliged to take refuge on board their ships.

Such were the scenes which passed in our isle on that fatal day; and such the scenes daily passing in some part of our country. The memory of our calamities will descend to the latest times, inspiring just and implacable hatred of the cursed race of Mussulmans; and all the Christian world will pay the tribute of commiseration to those illustrious victims who fell in the cause of their religion and their country.

These fearful events took place on the 9th of July, 1821.

SIR,

York, July 4, 1823.

YOUR correspondent Mr. Luccock [pp. 286—292] has taken occasion, from a remarkable incident in Mrs. Cappe's Memoirs, to present your readers with some observations on what has been called a *particular Providence*;—a subject on which he thinks the amiable and excellent author had formed very erroneous opinions. The same passage has suggested a similar train of thought to a writer in another valuable periodical work, the "*Inquirer*," whose remarks upon it closely resemble those of your correspondent. As it appears to me, notwithstanding the objections which have been urged with such minuteness and variety of detail by these writers, that Mrs. Cappe's argument is correct and philosophical, and her application

of the incident alluded to, peculiarly striking and important, I hope you will allow me room in your next Number for the insertion of the following observations.

In the first place, I must observe, that both your correspondent and the writer in the "Inquirer" have singularly misconceived the doctrine of a particular Providence,—at least in the shape in which it is maintained by the excellent person who is the subject of their remarks. According to Dr. Hartley, a general Providence implies the adaptation of the circumstances of the world to promote the happiness of the whole;—a particular Providence consists in the adaptation of these circumstances with a view to the greatest good of each individual. The latter, as well as the former, he thinks that sound philosophy and revelation equally require us to admit. The general arguments for a divine moral government, says Dr. Price, (Dissertation on Providence, Sect. i.), "prove what has been called a *particular*, in opposition to a *general* Providence. We cannot conceive of any reasons to influence the Deity to exercise *any* providence over the world, which are not likewise reasons for extending it to *all* that happens in the world. As far as it is confined to generals, or overlooks *any* individual or *any* event, it is incomplete, and therefore, unsuitable to the idea of a perfect Being." In conformity with the views here stated, this eminent writer goes on to represent every creature in the universe as equally under the Divine care, and every change that takes place as resulting from the *immediate* exertion of Divine power. Having adverted to the hypothesis of those who choose rather to suppose that the same perfect direction of affairs takes place in consequence of an original establishment, without any subsequent divine agency, he observes, "If an exact foreknowledge of all actions and events, and such a perfect original establishment in consequence of it, as I have mentioned, are thought by any to be impossible; and if, for this reason, no more is supposed than that powers were given to beings, and general laws settled, and then events suffered to arise as they would, without any particular care or superintendency exercised over them; in this

case, the doctrine of a Providence will be entirely rejected; and if such sentiments are true, the universe is a chaos; the character of the Parent of it is imperfect; all trust in him, and all supplications to him are absurd, and no part of practical religion has any good foundation."

If these views be correct, it follows that every thing which has happened, or is to happen in the universe, was immediately contemplated by the Divine mind, and formed from the beginning an essential part of the general plan; that every individual entered separately and distinctly into the view of his Creator; that not merely our existence, not merely our welfare in general, but every moment's existence, every the minutest circumstance which ministers to our welfare, was foreseen and provided for before time commenced his course. It also follows that the execution, as well as the original design, is in the hands of the same great and wise Being, and that in every event which happens we behold the immediate exertion of divine power. Both those changes which appear to us to involve extensive and important consequences, and those which in our wisdom we denominate trifling and insignificant, the bursting of a bubble and of a world are equally parts of one system, equally indispensable links of the great chain of events by which the purposes of the Divine government are accomplished.

But the believer in a particular Providence, thus defined, is not called upon to suppose that there are frequent, or *any*, deviations from the plan originally laid down; or that any events, except those proper miracles, for the reality of which we have scriptural evidence, are brought about in a manner different from that which our observation of the ordinary course of nature would lead us to expect. So far from it, a belief in permanent and uniform laws of nature, (considered however, not as operating causes, but merely as the modes in which the Divine agency is unceasingly exerted) forms an essential part of his system. The notion that any interference takes place, to suspend or alter these general laws, in order to prevent or modify certain consequences arising from them which had not been foreseen or intended, he justly rejects, as unphilosophical.



ophical and absurd; as unauthorised by any appearances, and inconsistent with those views which both reason and revelation require us to form of the infinite perfections of the divine Nature. At the same time that considers every phenomenon which attracts his attention as arising from

immediate exertion of divine power, he perceives that the purposes infinite wisdom and goodness require that these phenomena should proceed each other according to uniform and invariable laws. If it were otherwise, the experience of the past could not form a rule for the future;

this world would no longer be a school for the education and discipline of rational and moral creatures.

These are conclusions which are as readily as open to him as to the philosopher in a mere general Providence. And it is impossible, I think, to read

the passage referred to with the attention which it deserves, without perceiving that with the truth of these conclusions Mrs. Cappe's mind was deeply impressed. Not a word do we there find of any express or miraculous interference;—on the contrary,

every particular of the story, the natural causes\* of the circumstances, and one of them such as we should call trivial and minute,) the combination which was necessary to bring about an important consequence, are distinctly related;—so distinctly, indeed,

that I am at a loss to imagine how the correspondent, who has been at pains of transcribing, and, therefore, must of course have read the whole passage, should have so completely misconceived it. Mrs. Cappe

possesses too much humility and good sense, as well as sound philosophy, to suppose that a miracle was to be wrought for her preservation. Nevertheless,

the whole of Mr. L.'s subsequent reasoning is founded on this false and dangerous assumption. Or, perhaps, he really considers every event, which

is supposed to have an immediate reference to some important purpose, as implying a miraculous interference. If this be his definition of a miracle, there is an end of the argument; for his error will then appear to arise merely from that indistinctness of ideas which is the necessary consequence of a vague and inaccurate use of language.

According to Mr. L. it was assuming an unwarrantable degree of personal importance in the author to suppose that her preservation could be an object of sufficient magnitude to attract the attention of the Almighty. It would so, if she had imagined that she was an object of divine superintendence in any peculiar or exclusive manner;—but if she, at the same time, believed that every other human being, nay, every other creature possessed of life and sense, was an immediate object of its Creator's regard, it is obvious that a complete check must have been imposed upon all such feelings. For my own part, I should say it indicated a much more unwarrantable degree of presumption for a finite mortal to pronounce what objects were, and what were not, of sufficient value to deserve the immediate attention of the Supreme, or to limit either the possible or the actual exercise of his infinite attributes in watching over the interests of all the creatures which he hath made. If it is not derogatory to his dignity to suppose that divine power was employed in the formation even of a worm or an insect, surely it cannot be unreasonable to believe that infinite wisdom and goodness are also displayed in providing for its sustenance and enjoyment. And if so, would it be irrational or presumptuous to suppose, even if we had no better ground than our own unassisted reason for the persuasion, that he will much more care for the interests of the children of men? Indeed, to suppose otherwise would be to destroy to every practical purpose the belief in a moral government exercised by God over his creatures. If, then, Mr. L. admits that any cases can be proposed in which the welfare or preservation of an individual human being would be not undeserving of the Divine regard, we are entitled, I think, to presume, from the very high but

\* It is scarcely necessary to observe, by this term I must be understood in its proper place to mean, not *efficient*, but *causal* causes only; or those antecedent circumstances which uniformly and invariably precede the effect. Of efficient causes, properly and strictly so called, I acknowledge but one.



by no means undeserved terms of respect and admiration in which he speaks of the subject of his remarks, that the continuance for ten or twelve years more of such a life as that of Mrs. Cappe would be acknowledged by him as one of those cases. But if this is granted, then it necessarily follows (since we are agreed that the adaptation of this world for a scene of moral discipline requires that it should be governed according to general laws), that all the circumstances which, in conformity with those laws, must be combined in order to accomplish this purpose, must also have been foreseen and provided for from the beginning. And however limited and imperfect our knowledge may be of the manner in which the various incidents and changes which occur in the world are connected with each other, we cannot fail to perceive that events of such magnitude that it is impossible for any one to suppose them to be overlooked, who believes that the Divine Being concerns himself in the remotest degree with the affairs of his creatures, are continually dependent upon circumstances which, but for this connexion, would have been considered as trifling and unimportant.

Now, if all this be admitted, (and how it is to be disputed by any one who believes in a Providence at all, I cannot conceive,) I am at a loss to understand upon what grounds we can hesitate to assent to Mrs. Cappe's conclusion in the passage which has given rise to this discussion; namely, that it was the intention of a gracious Providence, by these means, at that time, to preserve her life. "It may be asked," she continues, "could not life have been preserved in a much shorter way, by simply preventing the accident? I answer, undoubtedly; but let it be remembered, that the mercy would then have been wholly unperceived, and, consequently, that not one of the salutary convictions would have been felt, which similar dangers and similar deliverances are intended to produce." Mr. L. finds in this argument only a fit subject for ridicule. To my mind, I confess, it suggests graver reflections. When I consider that the present world is a scene of trial, probation and discipline,

intended to prepare us for another and more enduring state, can I doubt that the circumstances in which the heirs of immortality are placed, are regulated with a view to the promotion of this great and glorious object? Why, then, should it be thought a thing incredible, that one of the purposes intended to be answered by the dispensations of the present life should be to prove in us those dispositions and feelings which may fit us for our heavenly inheritance? From a view of the constitution of our bodily frame, natural theology has derived some of her strongest proofs of the infinite wisdom and benevolence of our Almighty Creator; and it is thought not unreasonable to suppose that a Being who could have conferred upon us our various faculties *at once*, by a fiat of his omnipotent word, has chosen rather to resort to a complex organization, in order to afford his rational creatures an opportunity of tracing the marks of wise design, manifested in the works of nature;—why, then, should it be thought absurd to suppose that in the dispensations of Providence, his object has been not merely to accomplish the purpose immediately in view, but also to impress more forcibly on our minds a conviction of our dependence on him for every good gift, and to lead us to perceive and admire the display of his natural and moral perfections in the government of the universe? But, it is said, that in many instances we are unable to perceive this; the ways of Providence are often inscrutable. If it is granted; but is this any reason why, in those cases where we can trace his counsels, however imperfectly, we should fail to do so? Still more, is there any reason why, in those cases where we have ourselves received any signal benefit, or have been delivered from some impending calamity, we are to refuse to contemplate in the beneficent dispensations the agency of him in whom we live and move and have our being? In such cases are we to rest in second causes? Are we bound, on pain of being condemned as weak and unphilosophical reasoners, to look no further than the laws of gravitation or of magnetic contraction, and to refrain from directing up our thoughts to that great

by whom these laws were established, and of whose mighty energies they are in fact nothing more than the modes of operation?

Mr. L. has undertaken the very superfluous labour of proposing such a case and arguing upon it. "Suppose a coach to be upset, carrying six passengers—two of them killed on the spot, two maimed for life, and the remaining two totally unhurt. How is this to be explained?" Among other solutions which he imagines of is "a difficult problem," one is, that the downfall was the effect of universal rules established by Omnipotence as the permanent laws of nature;" another, "that the accident itself was in the common course of cause and effect, but that the Almighty interposed his power to save the lives of the two who escaped, and left the other four to their fate." The first is that at which he himself adopts; the other, he seems to take it for granted, could have been preferred by Mrs. Cappe. With respect to his own solution, it may be sufficient to observe, that it involves an absurdity in ascribing a physical effect to a mere abstraction of his own mind. An effect can only be produced by some agent; now, a rule is not an agent, but only a mode according to which some agent operates. The laws of motion and gravitation, to which he would refer the effect in question, are not things, and therefore not agents. They are in reality, as I have just observed, mere abstractions of our own minds, devised in order to enable us commodiously to express in one general proposition, a great variety of phenomena, which present themselves to our notice, under circumstances more or less closely analogous. Who, then, is the agent by whom these effects are produced? In the case of the law of gravitation, are we to suppose that the earth exerts a positive inherent force to draw down every unsupported body to its surface? Has the intelligence to perceive and obey the laws which its Maker hath imposed upon it? Is the earth a servant that can hear and understand the commands of its Almighty Lord? Is it in a literal sense that the winds are his messengers, and the flaming fire his minister? If not, to whom are

we to ascribe those phenomena, sometimes the instruments of good, at others, in the first instance at least, of evil, of which in popular language these inanimate objects are represented as the causes? In ascending through the series of second causes, how can we stop any where till we arrive at that Infinite Being who hath declared by the mouth of his prophet, "I form the light and create darkness; I make peace and create evil; I the Lord do all these things!"

Supposing, then, that such a circumstance as this had actually occurred, and I were called upon to furnish a solution of the problem, I should say, that this, like every other event that occurs throughout the universe, is the result of the *immediate* exertion of divine power, directed to the production of that particular effect, but operating according to the uniform and regular plan which has been wisely established, in order to render this world a school in which men may learn wisdom from experience. The effect in this instance was awful and mysterious;—I do not presume to account for it; but as it constitutes a part of the great plan of Providence, as it was the necessary consequence of the previous circumstances, arising out of them at that particular time and place, as infallibly as an eclipse or a transit,—so I firmly believe that it was connected with other effects in a high degree beneficial, and, in fact, (to adopt the language of a doctrine that has often been ridiculed, but can never be disproved,) formed an essential part of the best possible system.\*

As for the other solution, every one must admit that it is in a high degree irrational and derogatory to the Divine perfections; but nothing can be more remote from the view of a particular Providence as maintained by Mrs. Cappe. I should not, therefore, have taken any further notice of this part

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\* For some further details on this part of the subject, I hope I may be permitted to refer to an Essay on the Different Views of Providence, inserted in the Monthly Repository for August, 1814. That paper contained my earliest thoughts on this subject, which a more matured, and at least *annually* repeated examination of it, have fully confirmed.

of Mr. L.'s paper, but for a very singular reference to scriptural authority, which deserves to be cited as a remarkable example of the folly of the practice too common among all classes, of quoting from Scripture sentences and half sentences, as detached aphorisms, without regard to argument or connexion. "Why presume," says he, "on this system of *favouritism*, when the very authority on which so large a portion of mankind rests its belief, has declared that 'one event happens alike to all?'" Whether your correspondent is competent to undertake a commentary on the difficult book he has here quoted, I know not; but I think no one who reads the whole of the passage out of which these few words are selected, (Eccles. ii. 12—17,) will fail to be forcibly struck by the thoughtless precipitation with which the querulous discontented complaints of a man dissatisfied with himself, satiated and disappointed with worldly pleasures and mere worldly business, are made to pass for indisputable maxims of divine truth. "We have it from the SAME source," he continues, "that 'not a sparrow falleth to the ground without our heavenly Father, and even the hairs of our heads are all numbered.'" No, says Mr. L., the hairs of our heads are *not* numbered; all that is meant is, that Omniscience is *capable* of numbering them! In this manner does a fallible mortal presume to explain away the express words of our Lord, and set limits to the Divine Omniscience! And why? Because it derogates from the dignity of the Supreme Being to suppose him to be "occupied" with such petty details; because Divine power must be fatigued, if every motion and every atom is to be guided by such "incessant and watchful regulations!"

After all, there is one point of view in which this passage of Mrs. Cappe's Memoir may possibly be thought liable to some exception. The correctness of the philosophical principle is, in my opinion, unquestionable; but how far it was judicious to connect it with the detail of a variety of minute particulars is a matter of *taste*, on which some doubts may perhaps be started. There are, unfortunately, many persons who are ready enough to acknowledge an important maxim,

so long as it is stated in the abstract, or veiled in dry and barren generalities; but whose imaginations, when we attempt to apply it to a particular example, are instantly carried away by some of the minor and accidental details, and they lose sight of, or hesitate to admit the general principle. This is more remarkably the case, when any of the circumstances may be turned into ridicule, or are connected with low and ludicrous images. In the present instance, it is to be feared that some readers have been more occupied by the minute particularities of the "gristle of a breast of veal," "the glass of cold water," &c., than by the important and instructive practical lesson which the author endeavours to deduce from the incident. To such minds I do not wonder that the whole should appear to savour of the ludicrous or burlesque. Doubtless, if Mrs. Cappe had been writing for persons of such refined taste and susceptible imaginations, she would have abstained from all mention of these petty and vulgar details. But I suspect her more sober readers would have been losers rather than gainers by this sort of fastidiousness. We are none of us, perhaps, sufficiently aware how much of the force and value of correct general principles is lost, by neglecting to apply them habitually and constantly to particular cases. The cases themselves may be minute, and, if taken separately, may appear trifling and insignificant; but the habit of mind which is thus cultivated, and which can thus alone be brought to perfection, is often of the highest importance. Sometimes, as in the instance before us, the details may be such as to excite, in those who have not accustomed themselves to view the hand of a Sovereign Disposer in all the events and circumstances of their lives, nothing but low and ludicrous associations; but there are others, I trust, who will be actuated by sounder principles and better feelings. For myself, replete with instruction as is the whole of this valuable work, I do not hesitate to declare that those parts of it appear to me pre-eminently so, in which the writer endeavours, from those circumstances of her life which might otherwise have been considered as uninteresting to the public, to deduce

impressive illustrations of those important practical principles which she had derived from an enlightened philosophy and from a careful examination of Scripture.

WILLIAM TURNER, Jun.

*The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 21st of the Fifth Month, to the 29th of the same, inclusive, 1823, to the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland and elsewhere.*

DEAR FRIENDS,

**W**E have again been made thankful in the belief that the Lord is not unmindful of us; and we reverently trust that this meeting has not been held in vain. We may inform you that the current of Christian love has renewedly flowed amongst us; and it has extended to all our absent friends. Under this precious influence, we offer you our endeared salutation, desiring your advancement in the way which leadeth unto eternal life; and that you may ever bear in remembrance that "other foundation can no man lay, than that is laid, which is Jesus Christ."

Beloved friends, we have no new doctrine to communicate; no fresh precepts to enforce: it is a peculiar excellence of the gospel that its character is always the same. To those who desire to have their hearts cleansed from the defilements of sin,—yea, to all—the grace of our Lord Jesus Christ continues to be freely offered. The cross must be daily borne by all who would become his disciples. If we would attain unto that holiness without which no man can see the Lord, we must apply in faith unto Him who "taketh away the sin of the world;" who was "wounded for our transgressions," who was "bruised for our iniquities," and by whose "stripes we are healed;" who, being in glory with the Father "before the world was," condescended in order to effect our redemption, to come down from heaven, and take upon him the nature of man. In contemplating the infinite importance of these solemn truths, and in publicly acknowledging our belief in the divinity of our blessed Saviour, we desire most clearly to convey the sentiment that it is not

the mere assent of the judgment to the truths of Holy Scripture, however desirable such an assent may be, that is sufficient to make us real Christians. It is only by the sanctifying operation of the Holy Spirit that we come fully to partake of the benefits of the mediation and propitiatory sacrifice of the Son of God.

It is our earnest solicitude, that all whom we are addressing may be enough concerned for the salvation of their souls. Dear friends, we believe that for the advancement of this most necessary work, it is good for us frequently to seek after retirement in spirit before the Lord, and to wait in reverent silence for the secret intimations of his will. If this be not immediately manifested, let not any be discouraged, but let them persevere in faith. Then we believe that in the Lord's time that evidence of his care will be granted, which will prove consoling to the mind. On such occasions the precepts of holy writ will at times be brought instructively to our remembrance. With these invaluable writings, it becomes every one who bears the name of a Christian, to endeavour to be well acquainted. In order to acquire this knowledge, we wish that all our members may observe the good practice of a daily serious reading of the Scriptures in their families, when collected; and also that they frequently read them in private in a pious disposition of mind, even though it be but a small portion at a time.

In the Sacred Writings, no duty is more clearly set forth than that of prayer. Prayer is the aspiration of the heart unto God: it is one of the first engagements of the awakened soul, and we believe that it becomes the clothing of the minds of those whose lives are regulated by the fear and love of their Creator. If in moments of serious reflection, and when communing with our own hearts, we are sufficiently alive to our helpless condition, we shall often feel that we may pour forth our secret supplications unto the Lord. And as we believe that it is one of the greatest privileges a Christian can enjoy, thus to draw nigh in spirit unto the Father of mercies, we earnestly desire that no one may deprive himself of so great a blessing. But let all on such occa-

sions remember the awful majesty of Him who filleth heaven and earth, and their own unworthiness in His pure and holy sight. If these considerations ought to possess the mind in our secret aspirations unto the Almighty, how incumbent is it upon those who publicly approach the throne of grace, to cherish them in their hearts, and to move only under the influence of that spirit which enables us to pray aright!

Whilst he who would be a real and not a nominal Christian, is duly impressed with the necessity of striving to become a meek and humble disciple of Jesus,—whilst he bears in mind that he is constantly liable to fall, and that he must therefore be waiting for the renewal of his spiritual strength, and at all times be placing his dependence upon Divine aid,—there is safety. But we fear, with respect to some who have run well for a time, that either through the friendship of men or outward prosperity, or through unwatchfulness, they have gradually fallen away from that to which they had once attained; and that others, from similar causes, are not advancing to that state of purity and simplicity in which they would become useful members of the church of Christ. Dear friends, permit us in Christian love, to remind you of the ever important injunction of our Lord—“Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.” If you endeavour to prove by your actions the sincerity of your profession, if in your intercourse with others you shew that you have an honest and upright heart, if your lives are ordered in the fear of the Lord; you may, by your daily walk through life, commend and adorn your own religious principles. But, if there be a want of consistency of conduct, it may lead those around you lightly to esteem those very principles which their judgment has at one time approved; nay, it may cause the way of truth to be evil spoken of.

There are many ways by which our attachment to religion and virtue may be made manifest to others. One of these is the due observance of that day which is publicly set apart for the performance of divine worship. Our care for the due attendance of our religious meetings, both on first-days

and on other days of the week, has been repeatedly expressed, nor have we at this time been unmindful of this primary obligation. We earnestly entreat every one, when thus met, to consider the worship of the Almighty as a solemn act. Under this impression, his demeanour will bespeak a serious thoughtfulness; and let all remember, that at such times an indolent state of mind is offensive in the sight of Him whom we are met to serve. But the duties of the day to which we have adverted, are not confined to the time allotted to assembling with our brethren. Our spiritual growth may be advanced by habits of quietness and retirement, and by suitable reading, in the course of the day. On the other hand, great care is necessary that we do not by unprofitable visiting or conversation, by travelling on our outward avocations, or by otherwise engaging in them, dissipate those good impressions with which we may have been mercifully favoured.

The accounts of the sufferings of our members in Great Britain and Ireland, in support of our well-known testimony against tithes and all other ecclesiastical claims, including the costs and charges of distraint, and a few demands for military purposes, have been brought up in usual course. The amount is upwards of thirteen thousand two hundred pounds.

We rejoice with gratitude that this country has continued to be favoured with the blessing of peace, whilst we lament that other nations, at no great distance from us, have been involved in contention and bloodshed. We desire that we may all so live under the influence of that Spirit which breathes peace on earth and good will towards men, that, whenever occasions occur, we may be prepared, by our conversation and conduct, in meekness and wisdom to shew forth our precious testimony to the peaceable nature of the gospel dispensation.

Our friends in Ireland, and those of all the Yearly Meetings on the continent of America, have at this time been brought to our remembrance with the feeling of much brotherly love, by the continuance of our usual exchange of epistles. This meeting has again felt deeply interested on behalf of the natives of Africa, who continue to be torn from their homes



consigned to cruel bondage, as  
as for those who are held in  
y in the colonies of this country.  
we desire that friends, every  
e, may not fail to remember all  
are thus deprived of their liberty,  
feelings of sorrow, and to pity  
in their degraded condition; and  
that they would embrace every  
rable opportunity that may pre-  
itself for pleading the cause of  
our oppressed fellow-men.

Now unto him that is able to  
you from falling, and to present  
faultless before the presence of  
lory with exceeding joy, to the  
wise God our Saviour, be glory  
majesty, dominion and power,  
now and ever. Amen."

igned in and on behalf of the meet-  
by

JOSIAH FORSTER,

Clerk to the meeting this year.

*Mr. Belsham's Scheme of inter-  
preting Paul's Epistles.*

[R. BELSHAM's Exposition of  
the Epistles of Paul is a work  
I frequently take in my hands  
great pleasure; nor can any critic,  
ever profound, help being gratified  
the solid and useful matter, the  
sense and luminous arrangement  
characterise that elaborate and  
useful production. As to my-  
actuated as I am by a conviction  
the author's superior talents, inde-  
bible industry and undaunted cou-  
in discussing and defending what-  
he thinks to be the meaning of  
sacred writers; actuated as I am  
the remembrance of the benefits,  
I, in common with his other  
s, I have derived from his Moral,  
physical and Theological Lec-  
at Hackney, and by the hope  
his labours will prove highly bene-  
to the Christian world, I feel  
ful to the great Disposer of all  
s, that his life has been spared to  
it: and the friends of genuine  
Christianity must join with me in the  
that Christians of every denomi-  
n might become liberal and en-  
ened enough to profit by it. But  
withstanding the useful and impor-  
matter which abounds in it, and  
the justice of which every reader of  
must acquiesce, there are many  
s in which I cannot but differ

from the author. The grounds which  
he has adopted in imitation of Locke  
and Taylor, to explain the Epistles of  
Paul, are stated by him, and illus-  
trated with his usual vigour and clear-  
ness; but he is silent as to the most  
effectual way of explaining, as appears  
to me, whatever is obscure or ambi-  
guous in these divine writings. The  
Epistles of Paul are *letters* addressed  
to the several churches, and rendered  
necessary by the circumstances pecu-  
liar to those churches; and the only  
rational way to ascertain their mean-  
ing, in all obscure or doubtful places,  
is to know the local events which  
called them forth. The writings of  
Paul, according to Mr. Belsham, are  
theoretical, dictated in the ease and  
calmness of speculation, and to be  
interpreted, like the ethics of Aristo-  
tle, with the latitude of abstract and  
general truths. The Apostle wrote, as  
he has written, because he was a Jew,  
with ideas modified more by Jewish  
modes of thinking and speaking, than  
by the changes which took place in  
his views as an Apostle of Christ, and  
in the character of those whom he had  
converted to the faith. This scheme  
of interpretation, though supported  
by the high names of Locke, Taylor  
and Belsham, is undoubtedly errone-  
ous, as standing in direct opposition  
to the evidence of facts. The Great  
Apostle of the Gentiles was not a  
recluse; he led a life of incessant toil  
and activity, not of speculation. Mat-  
ters of actual occurrence and vital  
importance pressed on his heart, occu-  
pied all his thoughts, and put not only  
his mind, but his person and limbs, in  
constant requisition. As a Jew, in-  
deed, he could not be free from Jewish  
ideas: as a Hellenistic writer, born and  
educated a Hebrew, he could not but  
think in Hebrew first what he next  
expressed in Greek. But this could  
affect only the idiom of his style, his  
figures of speech, his methods of illus-  
tration, and not the facts which are  
the groundwork of his epistles. These  
facts could be brought home to the  
bosom of the persons addressed, only  
by being selected as falling within the  
range of their knowledge and experi-  
ence. The respective churches felt  
their force and propriety for no other  
reason than that they turned upon  
opinions and events peculiar to them-  
selves. I shall illustrate these general



observations by examples taken from the Epistle to the Romans. "Behold, thou callest thyself a Jew, and reposest in the law, and gloriest in God, and knowest his will, and approvest things that are more excellent, as instructed in the law, and confidently pretendest to be a guide of the blind, a light to them that are in darkness, an instructor of the simple, a teacher of babes, having the form of true knowledge in the law. Thou then that teachest another, neglectest thou to teach thyself? Thou who preachest that a man should not steal, dost thou steal? Thou who forbiddest to commit adultery, dost thou commit adultery? Thou who abhorrest idols, dost thou profanely rob the temple? Thou who gloriest in the law, dost thou by the transgression of this law, dishonour God? For the name of God is blasphemed among the Gentiles through you." Chap. ii. 17—24.

Now, according to the plan suggested by Locke, illustrated by Taylor, and adopted by Mr. Belsham, this is an extreme case feigned by the Apostle to represent, under one character, the general state of the Jewish nation, and would be as proper, in a letter addressed to the Church at Corinth, to an assembly at Athens, or a synagogue in Jerusalem, as in the Epistle to the Romans. The words which Mr. Belsham subjoins to the passage are these: "The Apostle having sufficiently prepared the mind of his Jewish readers by arguing upon general principles, equally applicable to Jews and Gentiles, now brings his conclusion home to the Jew exclusively, and directly charges him with being equally, and even more guilty than the untaught and despised Heathen." What! is it possible that the Apostle Paul, the most cautious, the most correct and just of men, in his ideas and language, should thus exhibit, collectively exhibit, his own nation as guilty of theft, adultery, and even of sacrilege, as transgressing the law and blaspheming the name of God among the Gentiles? Dishonourable and apostate individuals among the children of Abraham, in Heathen countries, might answer to this description; but was this the general character of the nation? The Apostle would not have said this if it had been true, much less would he have ex-

ceeded the truth in placing his countrymen, the disciples of Moses and the prophets, the worshipers of the true God, in an invidious and false light before those Gentile converts, whose prejudice against the Jews he sought to remove, and whose respect for the Jewish nation, and to the oracles of God delivered to them, he endeavoured to conciliate. No, no, the Apostle never pursued a course so unwise, so erroneous, so devoid of candour and feeling as this supposes.

Now, if we relinquish this plan and adopt another, which is recommended by common sense, namely, if we suppose the Epistles of Paul to be letters, and letters, like all other letters, turning on circumstances peculiar to the person or persons to whom they are addressed, we shall have but one way, and that way an obvious and effectual one, to come at their meaning, namely, the development of those circumstances through the medium of ecclesiastical history or other collateral writings in the succeeding ages of the church. If we here could receive no light from history, it would be no unwarrantable stretch of fancy to suppose that there existed in the Church at Rome a Jew, guilty of the crimes which the Apostle lays to his charge; and that it is this very individual whose pretensions and hypocrisy the Apostle exposes in the above passage.

But happily in this case there is no need of mere supposition: for we have the fact stated on the authority of the Jewish historian. From Josephus and others we infer that a learned, but abandoned Jew, one of the framers and teachers of the Gnostic system, went and introduced that system into the Christian Church just established at Rome. His colleagues were the Samaritan impostor, the priests of Isis and Anubis, and, in general, the magicians and astrologers in the Court of Tiberius. The object of these wicked men was to deprive Christianity of its purifying influence by sinking it in Heathenism. Their first step towards this was to represent the founder as one of the Pagan gods, a man only in appearance, and born unlike other men: and availing themselves of the influence which their pretended skill in magic and astrology gave them over the mind of Tiberius,

instigated that emperor to propose to the senate the deification of Jesus Christ, and to place him with Mercury and Apollo in the Pantheon at Rome. The Gnostics branded the apostles as illiterate, and as men to whom Christ did not think fit to reveal the mysteries of his gospel, while they ascribed to themselves lofty terms, and a pretension of their superior wisdom. This is alluded to by the Apostle Paul; and he uses the titles for other reason than that they were suggested by the wicked Jew and his associates. "Thou confidently predest to be a guide of the blind, and to them that are in darkness, an instructor of the simple and a teacher of babes."

A lady of rank, the wife of Saturninus, a bosom friend of the emperor, became a convert to the new faith.

Her beauty kindled the admiration of a Roman knight, whose offers she rejected with scorn and indignation; the Jew and his Egyptian brethren, her masters, whose ascendancy over her mind induced them, for a sum of money, to surrender her, under the most impious pretension, the arms of Manducius, and to sacrifice her to his lust in the very Temple at Jerusalem. At the request of her dealers she gave a large present of gold and purple for the use of the temple at Jerusalem. This present, when delivered to be forwarded, they kept for their own use, which, adds to the proof, was their object in making the request. It is in reference to these facts, in which this impostor acted as a leading agent, that the Apostle asks the questions, "Thou who teachest another, teachest thou not thyself? Thou who preachest that a man should not steal, dost thou steal? Thou who forbiddest to commit adultery, dost thou commit adultery? Thou who correctest idols, dost thou profanely use the Temple?" The punishment of these crimes, when detected, instead of being confined, as justice required, to the perpetrators, was extended by the animosity of the emperor and senate to the Jews in Rome, all of them being involved in distress and ruin, as Josephus observes, for the misconduct of four men. These transactions became universally known, and caused great scandal to the friends of the

gospel, both among the Jews and Gentiles. Hence the Apostle adds, "Thou who gloriest in the law, dost thou, by the transgression of his law, dishonour God? for through you the name of God is blasphemed among the Gentiles."

JOHN JONES.

(To be continued.)

N. B. As my Lexicon is now before the public, I propose to subjoin to each paper a short article illustrative of some word in the New Testament. The following illustration of *εὐλαβεία*, Heb. v. 7, though printed, I was earnestly requested to suppress, as savouring too much of Unitarianism. This term supposes the foresight of danger, and prudence in the choice of means to avoid it, or if unavoidable to bear up under it with honour and success. Thus our Lord, when going to suffer, is said by the apostle, Heb. v. 7, "being heard from his precaution." Christ foresaw in all its particulars, in all its horrors, the closing scene of his life: and though his prayer that the cup should pass from him, could not be heard, the object of that prayer was virtually granted. He appears to have determined beforehand the plan of conducting himself throughout the awful crisis; and a faithful adherence to it insured him a happy and glorious result. His consciousness of innocence; a well-grounded confidence in the truth of his divine delegation; the most complete resignation to the will of heaven; and a due sense of the high commission he had to fulfil (namely, the deliverance of mankind from sin and death);—these considerations conspired in filling his soul with comfort, and arming him with fortitude, patience and meekness. Lest insult or cruelty should tempt him to say any thing unworthy of the noble cause in which he had engaged, he resolves that not a syllable should escape his lips during his trial and sufferings—he resolves to suffer in silence, without complaining, without retorting the taunts, or refuting the calumnies and accusations of his enemies. This virtuous resolution, this wise precaution, enabled him to exhibit unexampled dignity in the midst of ignominy and degradation; to obtain a signal triumph over the powers of

darkness, by the very means which those powers adopted to defeat him in the moment when the celestial glory that surrounded him during his ministry, and life itself, were withdrawing their last rays from our horizon, to cause the dawn of an immortal day to the long-benighted race of man.

DR. PARR.—*Extract from Mr. Field's "Historical and Descriptive Account of the Town and Castle of Warrick, and of the neighbouring Towns and Villages within the Circuit of Ten Miles."*—Pp. 364, &c.

**H**ATTON is a small village, but highly distinguished as the chosen residence, for so many past years, of one of the greatest scholars and most enlightened men of the present age. It is hardly necessary to subjoin the name of the Rev. Dr. Parr, of whom it still remains to be regretted, that no literary work has yet proceeded from his pen \* worthy to trans-

\* "Yet the following, it must be gratefully acknowledged, is no scanty list of works, with which the learned Doctor has already favoured the public. A Sermon on Education, preached at Norwich. A Sermon called *Philæleutherus Norfolciensis*, which the writer is said to consider as his best composition. A second and much larger Discourse on Education, with copious notes. These were published during his residence at Norwich.

"Since his residence at Hatton, he has published a Spital Sermon, which, with the notes, would form a common 8vo. volume. A Past Sermon. A Letter from Irenopolis to the inhabitants of Eleutheropolis. A Letter to a neighbouring clergyman, in which a variety of topics, literary and political are discussed. A yet larger work, addressed to a Co-Editor, in which he vindicates his honour from unjust aspersion, and delivers his opinion upon many interesting topics of literature and criticism. Tracts of Warburton and a Warburtonian, of which the preface and dedication abound with proofs of his erudition, taste and wit; and of which the composition has been much admired. A Latin preface to some learned tracts of Beilendensis. Characters of Charles James Fox, 2 vols. 8vo., of which the first volume closes with a portrait of that greatest of modern statesmen, pleasingly and powerfully delineated by the Editor himself; and the second, consisting wholly of notes, con-

mit a name of so much celebrity, with all its due honour, to a distant posterity. The parsonage house, where, in studious and dignified retirement, he has so long resided, is a commodious dwelling, and contains one noble room, built by himself, richly furnished, with an extensive and valuable library, in which a fine collection of all the great works in the department of verbal criticism, classical literature and theology, held a pre-eminent station.

"At a small distance from the parsonage house is the pleasing village church, in which this very learned divine performs clerical duty with the attentive regularity, and all the solicitous care of the most exemplary parish priest. The interior is embellished, chiefly by his taste and liberality, with every suitable decoration, especially in the beautiful painted glass with which the windows are adorned. Of the numerous monumental inscriptions suspended round the walls, several are proved by their classical purity and elegance to be the production of his pen; and of these three are consecrated to the memory of the members of his own family, one of whom it is his melancholy fate to survive."

tain, amidst much valuable instruction on many interesting and important subjects, a masterly discussion of a question in which the justice, the policy and the humanity of this country are equally and highly concerned, viz. the state of the criminal code.

"In the Monthly Review and British Critic, are also several articles from his pen. But he is indebted for much of his literary fame to his great skill in writing Latin and English inscriptions: of which the number already amounts to thirty, and among which, three—to the memory of Mr. Gibbon, Dr. Johnson and Sir John Moore, are highly distinguished; and three—to the memory of Mr. Burke and Mr. Fox,—are said to be written with great effort, but have not seen the light. His manuscript sermons and discussions upon many points of literature and metaphysics, are known to his friends to be numerous; but he seems to have a peculiar and almost invincible dislike to publication, and there is, unhappily, a rumour that all his manuscripts are ordered to be destroyed, after his decease."

*July 19, 1823.*

**S**ir, a lay-visitor at the Annual Examinations held in Manchester College, York, I was, in common with every visitor, highly gratified with the whole of the late examination, and the social meetings of the friends of the College held after each day's labour. It is much to be regretted that a more numerous assemblage of the friends and supporters of the College do not attend these interesting periodical meetings. It would, doubtless, be pleasing to the Tutors to have more witnesses of the success attending their indefatigable labours; and the expectation of having to exhibit their attainments before a more numerous assembly would stimulate the students to greater exertions. I may also safely assert, that every subscriber who has the power to attend and yet refrains, deprives himself of a rational and satisfactory enjoyment.

I recollect only one subject of regret at our late meeting, and that was the announcement by our worthy Treasurer of a deficiency in the funds of the College for the present year, which was short of the expenditure upwards of £200. In consequence of this deduction, four new candidates for admission on the Foundation in the ensuing Session, can only be admitted on condition of their accepting half annual exhibition. A resolution was passed, that in future only one student should be admitted on the Foundation for two that went out, and the number was reduced to five, unless such addition was made to the income, in the mean time, as would render this measure unnecessary. I hope and trust, for the credit of the Unitarian cause, that we shall not feel a necessity for acting upon this resolution. Surely, it can only be useful to proclaim the want, and the supply will be forthcoming. There is a source of income which has already appeared to me peculiarly appropriate to the support of the College, of which very little advantage is made. I allude to stated congregational collections. In the Report read, it appeared that only three of these collections had been made since August last. I know that many of our ministers feel a delicacy about procuring collections to their flocks, and are aware that the motive may be

very praiseworthy, but I also think that it is often carried to an extreme, and has an unfortunate effect. Giving money, like every other act, may become a habit, and the more it is exercised the less irksome in general it will become; we have a striking proof in confirmation of this position in the continual collections made by the Methodists. When it is considered that numerous congregations in our connexion are now profiting by the ministry of York Students, and each in its turn must look to the College for a supply, I cannot for a moment believe that offence could be taken by any person, if the minister of every Unitarian congregation in the kingdom were to give notice of his intention to preach an annual sermon, and make an annual collection, for the benefit of the York College. It is true, that our more opulent brethren have it in their power, and do essentially assist the College, by regular annual subscriptions paid to the deputy treasurers; but what a number of respectable tradesmen and others there are to whom it would be inconvenient to be called upon as regular subscribers, and yet would willingly give their shilling or half crown, as they could afford it, at a chapel collection, and which, I am persuaded, would, in the aggregate, amount to a very considerable sum annually! When we consider the progress divine truth, as we believe it was preached by Jesus and his apostles, is now making at home, and the boundless field opening for Unitarian missions in the East, it is our paramount duty to use every endeavour to enable the College to support double the present number of students on the Foundation, rather than be under the necessity of excluding one well-qualified candidate. Hoping to see this important subject advocated by those possessing far more influence than myself, I remain, &c.

B.

Sir,

*July 7, 1823.*

**A** Constant Reader, who inquires (p. 351) after the Rev. John Holt, (not Hope,) will find (VIII. 576) that he was educated at Glasgow: his tombstone, in Warrington chapel-yard, will probably supply his age, from which a tolerable conjecture may be formed of the time when he went to

College; and a reference to the College-records will probably furnish the exact date. The probate of his Will (p. 577) may easily be found at the proper ecclesiastical court, from which, indeed, it seems the names of his rela-

tions cannot be learned. The likely person, now living, to give additional information concerning is Mrs. Barbauld; who lived at rington during the whole period of Mr. Holt's residence there. V

## POETRY.

### *Mr. Bowring's "Matins and Vespers."*

[A delightful little volume of devotional poetry has been just published by Mr. Bowring under the above title. Our readers may remember some of the poems which the author liberally communicated to one of our former volumes. We thank him for giving them to the public, being persuaded that they will cherish the spirit of pure and rational piety in every reader. They display equally the imagination of the poet and the feeling of the Christian. The manual of devotion is better fitted to lie beside the Bible in the closet; and prayer is wont to be made to Him that seeth in secret.]

### SUNDAY EVENING.

"Let not your hearts be troubled, but confide  
In me, as ye confide in God; I go  
A mansion for my followers to provide;  
My Father's heavenly dwelling is supplied  
With many mansions; I had told ye so,  
Were there not room; I hasten to prepare  
Your seats,—and soon will come again, and say,  
Be welcome:—where your Lord inhabits, there,  
There should his followers be; ye know the way—  
I am the way, the truth, the life."—'Twas thus  
The Saviour spoke—and in that blessed road,  
What flow'rets grow, what sun-beams shine on us,  
All glowing with the brightness of our God!  
Heaven seems to open round, the earth is still,  
As if to sanctify us for the skies,  
All tending to the realms where blessing lies,  
And joy and gladness, up the eternal hill.  
As the heaven-guided prophet, when his eyes  
Stretch'd wearied o'er the peaceful promised land,  
Even as he stood on Canaan's shores, we stand.

O night! how beautiful thy golden dress,  
On which so many stars like gems are strew'd;  
So mild and modest in thy loveliness,  
So bright, so glorious in thy solitude.  
The soul soars upwards on its holy wings,  
Thro' thy vast ocean-paths of light sublime,  
Visits a thousand yet unravell'd things;  
And, if its memories look to earthly time  
And earthly interests, 'tis as in a dream—  
For earth and earthly things but shadows seem;  
While heaven is substance, and eternity.  
This is Thy temple, Lord! 'tis worthy Thee,  
And in it thou hast many a lamp suspended,  
That dazzles not, but lights resplendently;  
And there Thy court is—there Thy court, attended  
By myriad, myriad messengers—the song  
Of ~~celestial~~ and melodious harps is heard,

Sweeter than rill, or stream, or vernal bird,  
The dark and melancholy woods among.  
And golden worlds in that wide temple glow,  
And roll in brightness, in their orbits vast;  
And there the future mingles with the past,  
An unbeginning, an unending *now*.  
Death! they may call thee what they will, but thou  
Art lovely in my eyes—thy thoughts to me  
No terror bring; but silence and repose,  
And pleasing dreams, and soft serenity.  
Thou wear'st a wreath where many a wild flower blows;  
And breezes of the south play round thy throne;  
And thou art visited by the calm bright moon;  
And the gay spring her emerald mantle throws  
Over thy bosom; every year renews  
Thy grassy turf, while man beneath it sleeps;  
Evening still bathes it with its gentle dew,  
Which every morn day's glorious monarch sweeps  
With his gay smile away:—and so we lie,  
Gathered in the storehouse of mortality.  
That storehouse overflows with heavenly seed;  
And, planted by th' Eternal Husbandman,  
Watered and watched, it shall hereafter breed  
A progeny of strength, no numbers can  
Or reach or reckon. It shall people heaven;  
Fill up the thrones of angels:—it shall found  
A kingdom, knowing nor decay nor bound,  
Built on the base by gospel promise given.

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THURSDAY MORNING.

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Come forth in thy purple robes again,  
Thou brightest star of heaven!  
Another day the Guardian of men  
Has to His children given.  
Receive the gift with gratitude:  
My soul! to thy Maker ascend,  
And bear thy songs to the Source of good,  
To thy Father and thy Friend.  
Bring Him thy morning tribute meet,  
Devotion's offering;  
How privileged to hold communion sweet  
With thine and creation's King!  
I look around,—a thousand things  
Enjoy the sunny beam:  
And Nature her million voices brings  
To form an anthem to Him.  
O join the songs of the air, the grove,  
And the chorus of the sea;  
For, hark! the spirits of light above  
Re-echo the harmony.  
And see! ten thousand angels smile  
Thro' the firmament's golden doors;  
And from silver clouds, heaven's hand the while  
Scatters our path with flowers.  
The senses indeed must be dark and dull,  
That in nature no charms can see;  
For beauty's self is more beautiful  
To the eye of piety.



And deaf indeed is the clay-cold ear,  
 That no sounds of music greet;  
 Tho' nought as the music of praise and prayer  
 Is half so exquisite.

And why should man a distant bliss  
 So eagerly, fondly chase,  
 While the holy joys of a world like this  
 Invite his present embrace?  
 Are the unknown beings of yonder zone  
 More privileged than we?  
 Does a shorter year, or a brighter sun  
 Imply felicity?

They may wander perchance in groves of palm,  
 And dwell in palaces bright;  
 They may breathe an air as sweet as balm,  
 And be clad in robes of light:  
 Yet there, as here, the fatal grave  
 Will o'er their possessions close;  
 And the more they enjoy, the more they have,  
 The more they are destined to lose.

O let our portion content us then,  
 The portion which God has given;  
 For man is the fair earth's denizen,  
 And the heritor of heaven.

Above him are gorgons, golden clouds,  
 That roll in glory afar;  
 And the night, which in bosom in darkness shrouds,  
 Is sprinkled with many a star.

And brighter and fairer than star or sun  
 Is the light that beams from on high,  
 A light which conducts its pilgrims on  
 To the shrine of eternal joy:  
 And thither our towering thoughts shall soar,  
 And there the tired spirit shall rest;  
 While hope bursts open the heavenly door  
 Of the mansions of the blest.

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LINES

*Written in a Lady's Album, on her leaving England.*

Whether, 'midst Flandria's fertile fields,  
 The bliss you share that friendship yields;  
 Or art's, or nature's charms explore,  
 The boast of some far-distant shore;  
 Or, rapt with deeds of elder time,  
 You range Italia's storied clime,  
 By Tiber's stream, of deathless fame,  
 Recount full many a mighty name,  
 And trace, 'midst Rome's degenerate sons,  
 Their steps, who trod on prostrate thrones:  
 Where'er you rest, where'er you roam,  
 Be Albion still your favour'd home.

J. T. R.

Clapton, June 23, 1823.

## INTELLIGENCE.

### DOMESTIC.

#### *Manchester College, York.*

The York Annual Meeting of the Trustees of this Institution, held at the Hotel, in York, on the 25th June, by adjournment, on the two following days;

the proceedings of the Committee, at the last York Annual Meeting, were read; and the Treasurer made a statement of the present state of the College, from which it appeared that the income of the current year will exceed the income about 200%.

The following resolutions, amongst others, were then passed, viz.

Resolved, That the best thanks of this meeting be given to Dr. Carpenter for his very able sermon, delivered in the chapel of the Divinity Gate, on Sunday last; and it is hoped he will allow it to be printed at the expense of the friends of the College.

Resolved, That the Visitor be requested to accept the thanks of this meeting for his excellent address, delivered at the meeting of the examination; and that he be requested to transmit such parts of his address, as he may think proper, for insertion in the Monthly Repository.

Resolved, That the grateful thanks of this meeting be given to the Tutors, for their most able and important services to this Institution during the past year.

Resolved, That the cordially thankful acknowledgments of this meeting be presented to the Committee, for their most valuable services during the past year.

Resolved, That the very close examination of the Students, instituted this week, has been of the highest degree satisfactory.

Resolved, That in the printed regulations for the admission of Divinity Students, the following alterations be made; in lines 3 and 4, the words, "That no candidate be admitted on the Foundation," to be struck out, and the words, "That no Divinity Student shall be admitted," to be substituted in their place; and in lines 9 and 10, the words, "that no candidate shall be eligible as a Divinity Student on the Foundation," to be struck out, and the words, "that no Divinity Student shall be admitted," to be substituted in their place.

Resolved, That it is expedient and proper, that no candidate be admitted, in the first

instance, on probation, in the same manner as Divinity Students on the College Foundation.

Resolved, That it is desirable, that so far as regards the classical and arithmetical attainments of candidates for admission, as Divinity Students, every such candidate should, previous to his admission, undergo an examination by some individual or individuals, to be selected for the purpose, by the Trustees.

Resolved, That the admission of Students on the Foundation be henceforth limited, so as not to exceed one admission for every two removals, until the total number be reduced to twelve, unless, before the reduction has been carried so far, further reduction should be rendered unnecessary, by an increase in the College income.

Resolved, That this meeting, feeling the great importance of the measure determined upon, at the last Manchester Annual Meeting, for maintaining unimpaired the present money value of the property of the College, is most anxious to see the rule then adopted, regularly and permanently acted upon; this meeting, nevertheless, feels it incumbent to declare its opinion, that considering the present state of the funds, it appears expedient that for the present year the rule should be suspended; and recommends the subject to the consideration of the next Manchester Annual Meeting.

S. D. DARBISHIRE,  
JOHN JAMES TAYLER,  
Secretaries.

*Manchester, July 19, 1823.*

#### *Manchester College, York.*

DURING the course of the last week in June, was held the Annual Examination of the Students educated in this College, which was attended by Daniel Gaskell and Abraham Crompton, Esqrs., and the Rev. John Kentish, *Vice-presidents*; Messrs. G. W. Wood, *Treasurer*; R. Phillips, *Assistant Treasurer*; Bealby, Bell, Crompton, jun., Darbishire, Ewart, jun., Howse, Kinder and Talbot, and the Rev. W. Turner, *Visitor*; L. Carpenter, LL.D., *Assistant Visitor*; J. G. Robberds and Joseph Hutton, *Public Examiners*; J. J. Tayler, *Secretary*; Heinekin, Hyndman, Johnstone, Mallison and Tayler. On Sunday the 22d, Dr. Carpenter addressed to the Students an admirable discourse from 2 Tim. ii. 1—7, of which, as it is to be published, it

will be sufficient now to say, that it was listened to with close attention and deep interest for an hour and thirty minutes. Monday afternoon was devoted to the Mathematical Examinations, (which, as indeed all the rest, were conducted on the Cambridge plan, by printed Lists of Questions, drawn up by the Tutors, and first submitted to the Students when seated, with pen, ink and paper before them). The four Classes being arranged at separate tables, and the Examiners at a long table at the lower end of the hall, the papers were collected from each Student as produced, and submitted to the scrutiny and arrangement of the Examiners. This exercise lasted four hours. Tuesday morning at eight, the three Hebrew Classes were examined, translating passages selected from various parts of the Old Testament, and answering grammatical and critical questions formed upon them. This lasted nearly three hours; after which Orations were delivered, by Mr. E. Busk, on "the Connexion of Religious Liberty with National Prosperity;" by Mr. Crompton, on "the Objections which have been made against the moral tendency of the Study of History;" and by Mr. Christie, on "Duelling." At twelve, the Classes of Ancient and Modern History, and on the Belles Lettres, took their places at the tables, and continued nearly three hours; and the day concluded with Orations, by Mr. J. Busk, on "the Objection that Christianity does not inculcate Friendship and Patriotism;" by Mr. Howorth, on "the Influence of Civilization on Benevolence;" by Mr. Mitchellson, on "Capital Punishments;" and by Mr. R. Brook Aspland, on "the Liberty of the Press." Wednesday, the fourth and fifth years' Students were examined during three hours in Theology, and the second and third at the same time in Logic and Ethics, (chiefly in that important branch of it, Political Philosophy;) after which Orations were delivered, by Mr. Lee, on "the Effects of the Reformation upon England;" by Mr. Hawkes, on "Slavery;" and by Mr. Tagart, on "Human Perfectibility." The three Greek Classes were then examined for three hours and a half; and Orations, by Mr. Wreford, on "the Comparative Evidence for Christianity and Mohammedism;" by Mr. Carter, on "Patriotism;" and by Mr. Ryland, on "the Institution of Prophets among the Jews," concluded the business of this day. Thursday, the Students were examined on the Evidences of Revelation; after which Orations were delivered, by Mr. Beard, on "the newly-discovered Fragment of *Cicero de Republica*;" and by Mr. Payne, on "the Book of Job;" and a Sermon on Matt. v.

43—45, by Mr. Shawcross. Specimens were then given of proficiency in Reading, and the Examination concluded with Orations, by Mr. Brown, on "Providence;" and by Mr. Worthington, on "the Evils of Slavery in the countries where it prevails, and the means of overcoming them;" and a Sermon on Lam. iii. 39, by Mr. Bowen.

The Visitor then distributed the Prizes, viz. those for Regularity, Diligence and Proficiency, to Mr. J. H. Worthington, Mr. J. R. Beard, and Mr. W. S. Brown, (it being understood, at the same time, that Mr. James Martineau was so nearly equal in all respects, that considerable difficulty was experienced in awarding this last prize). There was, however, no question as to his being entitled to the first Mathematical Prize, as was Mr. Edward Talbot to the second. The first Prize offered by Mr. Philips for proficiency in Classical Learning, was awarded to Mr. Beard, and the second to Mr. George Lee. Mr. Beard also obtained the Prize offered by Euelpis for the best translation into Greek. The Prize for proficiency in Elocution during the Session, was given to Mr. Brown, and that for the best-delivered Oration to Mr. Carter. Mr. J. H. Ryland, as first Prize-bearer in 1820, is entitled to Books, value Five Guineas.

The Visitor then addressed the Students in nearly the following words:

"Gentlemen,—After the able and excellent discourse which you heard on the first day of this week from my much-esteemed friend and colleague, you will be aware that there remains very little more for me to do, now that we are arrived so near the close of it, than to express the satisfaction of this assembly in the attentive and patient diligence with which you have gone through the fatigues of this long examination; which proves that you have in general very creditably availed yourselves of the advantages you have enjoyed in this place, for preparing yourselves, I trust, to become eminently useful in your several walks to the rising generation. The distinctness and propriety of the answers which so many of you have given to the series of questions which have been proposed to you, has been highly honourable to the ability and exactness with which you have been taught, and to the attention which you have paid to your studies. And though the mode of examination which has this year been exclusively pursued, may not perhaps be so interesting to by-standers, it is certainly better calculated to give fair scope to the talents of those examined, to shew the application which they have made of them, and to enable

unlarners to estimate both more ly, without exposing the modest, well-informed, to the mortification of a less respectable appearance in their actual proficiency could be expected. At the same time, a good accurate recollection, and a power of expressing the ideas 'upon the occasion' with the pen, are desirable qualifications, and perhaps certain proofs of the solidity of the knowledge acquired; yet presence of mind and readiness of expression with the tongue, are also very desirable. I am therefore, to understand, that you are to be daily examined *vis à voce* by the Tutors in their several classes; and perhaps a mixture of methods on different occasions, might give exercise and lay to a greater variety of talents.

But that you have made a due use of the opportunities of improvement in Elocution, which have this year again afforded you; and I hope you will not content yourselves with giving attention to this accomplishment, of less importance to a public speaker, than the mere residence of your Teacher on the subject; but that a due sense of its importance, and a wish to be prepared to obey his instructions with advantage, led you to make it an object, the whole of the session, to improve yourselves in a just and natural manner.

I hope you have always made use of reading correctly, both in public and private; that you have never allowed yourselves to mumble your ordinations, (as I have heard some delivered,) as if the great object were to get over the periodical or their delivery as quickly as possible, more especially, that you have been careful to read the Scriptures, and the devotional services of the Church with a due sense of the solemnity and importance of the duty you were engaged in. This College has often been reproached with mannerism in public speaking—the York 'Tone' has been made the subject of sarcasm; in most instances I would hope, without sufficient reason, but I would hope, my young friends, that it may never be charged with mannerism of carelessness and indolence. On the other hand, I should like to see its public speakers run in an artificial, theatrical manner, always by rule, and raising or lowering the voice according to specific directions. And if you, my young friends, resolve, upon your return to business, to pay particular attention to a easy and natural, but a just and powerful utterance, your own exertions,

and mutual criticism and correction, would do more to qualify you for becoming useful, acceptable, impressive preachers, so far as delivery is concerned, than any systematic instructions; which, however, I would by no means be thought to undervalue. And surely you must be sensible that it is an object of great moment, that you should not only feel, yourselves, the supreme importance of the truths and duties of religion, but also that you should not neglect any means within your power to qualify you for communicating similar impressions, with full practical efficiency, to the minds of those whose highest interests it will be the duty, and I trust the pleasure, of your future lives to promote. For what will signify your utmost proficiency in private studies, though you should understand all mysteries and all knowledge, if you possess not the ability to communicate their result? And how will you be able to excuse it, to your friends or to your own minds, if through some strange perverseness you should slight the proper season and measures for acquiring this ability?

"I promise myself, that I shall another year (if we be spared to meet again) observe much improvement in this, and in many other important respects, from the exertions which I understand that several of you have this year been making to render yourselves useful to the best interests of the inhabitants of some neighbouring places by a course of missionary preaching. As this labour of love has been undertaken of your own voluntary choice, I persuade myself that you will discharge the duties of it with diligence and affection; and that it will be a happy means of leading you to cultivate the religion of the heart as well as of the head, and contribute to your gradually acquiring such a system of preaching, as, while it shall inform the understandings, will, at the same time, warm the hearts and animate the lives of those who shall be the objects of your instruction. And when you shall proceed from these preparatory services, and from this place of education, and you shall devote your time and your acquirements to more stated and settled services, may the prayer for himself and his flock, of a young and ardent fellow-labourer in the northern part of our island,\* be applicable to each of you, and to all those whom you may be called to serve.—'May the

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\* See an Introductory Address to an Unitarian Church in Dundee, by David Logan, p. 8, well worthy of the notice of our Tract Societies.

love of God abound among your people; may it not die, may it not fade, may it not waver; may the love of man also abound among them through your successful labours, the same mind of gentleness, generosity and forbearance, which was also in Christ Jesus; and may you keep them faithful unto death: may it be yours to see the prize of their high calling secure in their possession, to see the crown of glory which fadeth not away placed upon their heads by the Judge of all the earth: may your bliss be multiplied into the bliss of them all: may you have it to say to your Father, 'Here we are, and the brethren whom thou hast given us;' and in the presence of Jesus, your eldest brother, and the great high-priest of your profession, may you evermore dwell with them, and in the glories of paradise be evermore partakers with them, and in all the songs of paradise be joined by them!

"And now let me be permitted to address a few words to our young lay-friends, particularly to those who are to leave us: but who will not, I trust, dissolve their connexion with us, or let their good wishes and exertions be wanting for the future prosperity and success of their *Alma Mater*. May she have proved indeed a mother to them! May they continue to exemplify the principles and habits to which it has been her wish and her endeavour to form them: and may they never find cause to regret their neglect of her instructions, or feel that, when the knowledge which they should have acquired here shall be called for, to be applied in the discharge of the duties of life, it is not at hand, as their friends might have expected!

"But I hope better things of you all, Gentlemen, although I may thus speak,—in the language, I trust, of caution rather than of reproof. It is also my earnest desire to caution you against imagining that your education is concluded when you leave this place. On the contrary, you will find that it is, in fact, only begun: that the path is pointed out to you, indeed, which leads to knowledge, virtue and happiness, but that you must yourselves proceed in it according to the directions given, if you would successfully travel through the journey of life.—It is, however, a circumstance of great encouragement, that those of you who have, on this occasion, exhibited specimens of your proficiency in composition, have chosen subjects connected with the maintenance of piety and virtue, and consequently of happiness, both public and private—that you have read the history of mankind with a view to its moral application, that you are aware of

the natural (unperverted) course of civilization with general benevolence of religious liberty with national rity; you feel that the duellist can no discipleship of him who comes us to love our enemies, you are, fore, determined never to break it both of God and man, in mansion to the barbarous maxims of called polished society; and are not with that ardent, but liberal and ened patriotism, which, while it at home, by no means ends the embraces the whole race of man. Let me cordially exhort you to carry you into the world the principle you have here been forming; its wise and faithful application of the honour to the institution in which received them."

It would have been highly gratifying to have been able to report the spontaneous effusion of the Assistant Visitor, and the sentiments contained in the were illustrated and beautifully expressed, and much additional advice was given to the Students in a very interesting manner, but the surprise and delight of the audience precluded the thought of notes; and your reporter would have been glad to give a sketch of it from memory.

On Friday morning the Trustees for business in the Common Hall. It was a matter of regret to find that the Funds of the College had rather declined than advanced during the past year, particularly in the article of congressional collections, which, with one or two some exceptions, (from Hackney and Bristol,) appeared to have been given up. The proceedings of the meeting will be regularly advertised: and it will be proper to report, that the Trustees "finding that the pressure of the funds did not admit of any increase in the expenditure, and there being two removals of Divinity Students this year, while there were seven candidates, conceived it expedient to select a smaller number, and to grant but a small exhibition to each, provided such an arrangement should prove profitable to their friends; it being understood that these should have a preference to succeed to full exhibitions as they came out; the order of succession among them to be hereafter decided upon;" that the number of exhibitions should be gradually diminished to thirteen, until the public should enable the College to provide for a larger number;" and that "the usual addition to the Perpetual Fund, to replace the depreciation of the house-property, be suspended for the present year."

The reporter, however, presumes



hope, that the Committee will be enabled to carry into full effect the objects of the Institution, and, particularly, that a considerable sum will shortly be raised by congregational collections; a mode of supporting its funds peculiarly eligible, not only as it increases the acquaintance of the Unitarian public in general with the state of the College, and their interest in its success; but gives an opportunity to ministers to discuss particular topics of high importance, which might not otherwise so readily occur.

V. F.

### *Manchester College, York.*

THE next Manchester Annual Meeting of the Trustees of this Institution will be held at the Cross Street Chapel Rooms, in Manchester, on Friday the 1st August next, at eleven o'clock in the forenoon.

S. D. DARBISHIRE,

JOHN JAMES TAYLER,

Secretaries.

*Manchester, July 19, 1823.*

*New Chapel, Stamford Street.*—The Trustees of the late Chapel in Princes Street, which was sold under the Act of Parliament for the improvement of Westminster, have nearly completed an elegant chapel on the south side of Stamford Street, Blackfriars' Road. Having failed to obtain a suitable piece of ground for the re-erection of the Chapel in Westminster, they were induced to build on the present spot, in consequence of an application from the congregation late of St. Thomas's, whose lease the Governors of St. Thomas's Hospital had refused to renew, and who will now unite themselves to the Princes Street congregation. The New Chapel, it is expected, will be opened for divine worship on Sunday, the 17th of this month (August).

### *Kent and Sussex Unitarian Association.*

THERE was a numerous attendance at the Eleventh Anniversary of the Kent and Sussex Unitarian Association, on the 16th instant, at Battle. Mr. John Kenrick preached from 2 Tim. i. 7, shewing with great perspicuity and force of reasoning, that as, according to the apostle, "a sound mind" is one of the blessings imparted by Christianity, so the views of it which are entertained by Unitarian Christians, entirely coincide with this account of its happy tendency. The doctrines of the strict unity of God, of a future life, of equal recompences, the pure effect of his power, and resulting from his infinite goodness, were stated to be congenial with the dictates of the

understanding, however unequal it may have been to their discovery; calculated to illumine its conceptions, to dispel its errors, to strengthen and exalt its powers, to regulate and animate its pursuits, and thus to produce a wise and virtuous conduct. The discourse was heard with marked attention, and the interest which it excited, was manifested in the warm and unanimous vote of thanks with which it was followed. Almost the whole congregation were present at the business of the meeting. From the reports which were now read, it appeared, that in consequence of the plan of village preaching having been adopted in the neighbourhood of Tenterden, congregations, consisting in general of more than a hundred persons, have been collected at Woodchurch, Appledore, Bennenden, Fauston Green and Halden. Of the four first, Mr. Harding remarks, that "could these places be regularly supplied on Sundays, there is not a doubt that a respectable society might be formed in each of them." He expresses himself much indebted to Mr. Taylor, of Tenterden, and Mr. Payne, of Rolvenden, for their frequent assistance in preaching to several of these congregations. The benefits of the library at Tenterden have been more effectually extended to the surrounding villages, by means of committees and librarians at the respective places. The congregation at Maidstone has been considerably increased by their new pastor, Mr. George Kenrick, whose discourses have uniformly excited great attention. His Lectures on Unitarianism, and its application to public social worship, have been numerous attended, and together with the distribution of tracts, have promoted a spirit of inquiry, have made some converts, and confirmed the convictions and animated the zeal of others. Mr. Hobcroft, of Gravesend, was so powerfully impressed by two of Mr. Kenrick's lectures, which he attended, that after having purchased and read the Christian Reformer for the year, he made an application to him for aid in propagating Unitarianism at Gravesend. Tracts were accordingly put in circulation, and a course of lectures were delivered by Mr. Kenrick, Mr. Chapman, Mr. H. Green, and Mr. Harding, to very attentive audiences of from 120 to 150 persons: great interest has been excited, and at least 30 subscribers have united to form "a Society for maintaining Unitarian worship at Gravesend." A unanimous vote was passed by the association in favour of the continuance of Mr. Harding in his sphere of increasing usefulness, with a warm expression of gratitude to the Unitarian Fund, and the Hackney Fellowship Society, for their kind and



liberal contributions toward his support. The sentiments of the meeting on the late proceedings of the Unitarian Association of London, was expressed by the following resolution, which, like the foregoing ones, was carried with perfect unanimity: "That this society has witnessed with much satisfaction and thankfulness, the late proceedings of the Unitarian Association of London, both in obtaining the attention of the legislature, through the medium of the Marquis of Lansdown, to their petitions for relief in the Marriage Ceremony; and in originating that truly Christian Petition, so ably advocated by Mr. Hume in the House of Commons, against prosecutions in behalf of a religion, whose only legitimate support is derived from its divine original, and the benignity of its spirit and principles." About 80 persons of both sexes dined together at the George Inn, where they were afterwards joined by other friends. Sentiments suggested both by the general objects of the society, and by the more interesting public transactions of the year, were given from the Chair, which was occupied by the excellent Mr. Holden, one of the originators and most efficient promoters of the institution. He was supported by Messrs. John and George Kenrick, who, by their judicious remarks, assisted the reflections of the company, and other friends contributed to promote that unanimity and Christian feeling which was manifested throughout the meeting. The next Anniversary of the Association was appointed to be holden at Maidstone.

T. P.

July 21, 1823.

### *Tenterden Unitarian Christian Association.*

THE First Meeting of the *Tenterden District Unitarian Christian Association* was held on Wednesday, 25th June, at the above place. It commenced with an afternoon service at the chapel. The devotional services, with reading the Scriptures, were conducted by Messrs. Ketley, Payne and Blundel. Mr. Holden preached the sermon, and concluded with prayer. Those of the congregation who were inclined, then adjourned to the Woolpack Inn, where tea was provided for them. The company amounted to 114. And it is to be here observed, that at the first meeting of the Kent and Sussex Unitarian Christian Association, in 1812, of which the above is only a branch, the dinner party consisted of little more than thirty, whereas only a District Association of the present year consisted of the before-stated number. This speaks

for itself; and we here earnestly recommend similar district associations to the Unitarian body in general. After tea Mr. Holden was requested to take the Chair. The company was then favoured with speeches from Messrs. Ketley, Gisbrook, Harding, Payne, Blundel, Cole, J. Blundel, Shoobridge and Taylor. The cause of civil and religious liberty, and the right of private judgment, were briefly but forcibly pleaded by Messrs. Gisbrook and J. Blundel; Sunday Schools were recommended; missionary and lay-preaching was also earnestly pressed upon the company present. All appeared to rejoice in the progressive course of Unitarianism in the above counties. The evening passed with the greatest cordiality, and in that delightful spirit of union, which hath characterized our former meetings. L. H.

### *Western Unitarian Society.*

THE Annual Meeting of "the Society of Unitarian Christians, established in the West of England for promoting Christian Knowledge, and the practice of virtue by the distribution of books," was held in Bristol, on Wednesday, the 9th of July, when the Rev. John Kentish, of Birmingham, preached at Lewin's Mead, from the words of the Apostle Paul, in 1 Tim. ii. 5, "There is one God, and one Mediator between God and men, the Man Christ Jesus." It was the object of the preacher, in his very able and closely argumentative discourse, to shew the strict and intimate connexion between the Unity of God and the proper Humanity of Christ; and at the close of the discourse, he gave a brief but impressive view of the practical influences of the doctrine of St. Paul, that the Mediator was the MAN Christ Jesus. The publication of the discourse was earnestly requested by the Society at their meeting after the service; and there is room to hope, that Mr. Kentish will comply with their request. About seventy members and other friends of the Society dined together, Arthur Palmer, Esq. in the Chair. Mr. Kentish, Mr. Rowe, Dr. Carpenter, and Mr. Maurice, afterwards addressed the meeting, when the latter adverted to the valuable services of the Unitarian Association; but the unexpected shortness of the interval between dinner and the evening service, prevented the introduction of several topics for which these meetings usually afford a suitable opportunity. In the evening, the Rev. Richard Wright, for many years engaged in missionary labours, and now settled at Trowbridge, preached from Acts xiii. 22, having as his object to shew that, on

Unitarian principles, the gospel may be peculiarly denominated "glad tidings." The leading topics of the discourse are to be found in a little tract recently published by Mr. Wright, entitled "The Touchstone of reputed Evangelical Principles." The other services of the day were conducted by the Rev. Messrs. Hunter, of Bath; Fawcett, of Yeovil, and Wawne, of Bridport.

### *Devon and Cornwall Unitarian Association.*

THIS Association held its Annual Meeting on Wednesday, July 2, at Tavistock. The very retired situation of this town would have made the expectation of a large attendance unavailable: but this is no reason why our annual meetings should not sometimes be held in places, in which a large company cannot be expected to assemble; since these meetings have a tendency to give animation and spirit to the cause of truth, and are gratifying to our friends who are thus sought out in their unavoidable retirement. The devotional part of the service was conducted by Mr. Martin, who had opportunely arrived in Devonshire on his way into Cornwall, where he has undertaken to remain some weeks in Missionary pursuits. It was a great pleasure to those that were present, to see a young man, who had devoted himself to those important duties which cannot be undertaken by settled ministers and family-men; and the seriousness and piety which distinguished the service he conducted, together with the peculiar pleasantness of his voice, are, we hope, guarantees of his being rendered useful in that line, from which our old and esteemed friend, Mr. Wright, is now excluded by his age and growing infirmities.

Mr. Johns, of Crediton, delivered the sermon. The subject he chose was, "the Coming of the Kingdom of Heaven," for which we are directed to pray in the second branch of that address to the Father, which seems to have a prophetic reference to a future and more glorious period on earth, and to a bright resplendent day in a perfect state hereafter. It is not possible to do any thing like justice to the compositions of this gentleman, in such a report as we are now called on to make of the meeting at Tavistock. Mr. Johns' compositions are of a very peculiar cast: they are truly his own; resplendent with imagery, often of the most beautiful and striking kind. His style is as poetical as his language; but while all that hear him listen with delight, they have some difficulty in following him in the rapid and continued

succession of his images, and have often to regret, that they too soon lose sight of his striking metaphors and well-constructed allegories, by their, perhaps, too frequent recurrence, and by a too great quickness of delivery; a common defect in young men, which we hope will be remedied in our Crediton friend.

After the service was closed, the business of the Tract Society was entered upon; when the question was fully considered, "Whether it was expedient to re-unite this Society with the Western, or continue it still a separate association." This question was brought forward, in consequence of some gentlemen having been displeased at the manner in which the proposal had been set aside at the last year's meeting at Sidmouth. The Devon and Cornwall Association sprang up in the year 1814; it was formed apart from its parent, the old West of England Society, on three distinct, and, we conceive, very important grounds. 1st. Because the extent of country, reaching from beyond Bristol to the Land's End in Cornwall, is too large for only one annual meeting. In the present year, for instance, the Western meets at Bristol; of course, two-thirds at least of its members would have been deprived of a public meeting had they adhered to that Society alone. 2d. The rules of that Society are so drawn up, as virtually to exclude those Unitarians that hold the doctrine of the pre-existence, while it is our opinion, that they should be embraced as brethren, and invited to unite with us in the diffusion of the great doctrine of the Unity of the Godhead, in which we are all well agreed. And, 3d, It is expedient to admit subscribers to associations of this kind on the lowest possible terms, on any terms indeed that may suit the finances of our friends. Therefore, the Devon and Cornwall permits its members to subscribe whatever sum they think proper, and requires no specific subscription to be demanded of them.

Letters from several of our congregations were read, and the report of the ministers present received, as to the opinions of theirs: and, since it appeared that all were unanimous, excepting the three gentlemen who had signed the letter of complaint, the proposal of uniting the two societies was dismissed, and the next meeting appointed to be held at Collumpton, on the first Wednesday in July, 1824. After dinner at the Bedford Hotel, an elegant house that the Duke has recently built, a discussion, by no means uninteresting, closed the business of the day; in which the actual state of things, both in the political and the religious circles, engaged the thoughts of the

speakers; the signs of the times were not neglected; and a deep feeling of regret and of esteem united was manifested, when restoration to health of our venerable friend Mr. Belsham, and of our active and useful ally, Mr. Fox, was given, and some observations made by one who is deeply impressed with a sense of the value of the latter's life to the cause which but for a few years he has so manfully advocated, and who has had the best opportunity of observing and appreciating the long, the laborious, the upright life of the former, the close of which an alarming affliction has led us all to deprecate. Great has been the debt due to him from the friends of pure Christianity, for his numerous services, which are without parallel in the history of theology, except they be compared with those of the immortal Priestley; since he has been the instrument, under Providence, not only of advocating the cause of truth in a most masterly and decisive manner amongst the higher classes of society, but also of training up so many ministers to follow in the same course, and inspiring them by his own example, with that decision of character which alone can secure the eventual extension of truth, and the coming of the kingdom of God. They whose happiness it has been to call him father, cannot retrace that life, which has been for forty years or more before their eyes, and not be inspired with the desire of following him to the confines of time, and of catching his mantle when he shall be carried away from them to that happy abode, whither the Prophet of Bethel, the faithful servant of the one God and Father of all, is gone before him.

A general wish had been expressed at the chapel, that Mr. Johns would oblige us by publishing his sermon; but the proposal was made with diffidence, from the apprehension that, however excellent it might be, it might meet with the too common fate of single sermons, and lie in heaps on the dusty shelf. A proposal was, however, made after dinner, that the company present should give proof of their wish to see the sermon in print, by entering immediately on a subscription to carry it through the press. And although the company was smaller than would have been assembled on such an occasion in a more populous town, we have pleasure in reporting, that his sermon will be published, and that he is secured against loss in thus obliging his friends. Indeed we cannot doubt, that when circulated, it will excite a more general interest.

*Plymouth.*

I. W.

### *Eastern Unitarian Society.*

THE Eleventh Yearly Meeting of this Society was held at Bury St. Edmunds, on Wednesday and Thursday, the 25th and 26th June. On Wednesday evening the service was introduced by Mr. Toma, of Framlingham, after which Mr. Latham, of Laxfield, prayed. Mr. Valentine, of Diss, preached from Matt. xv. 13. From these words the preacher reviewed the leading doctrines and principles of the Church of England, and by applying to them the test of Scripture, shewed that they came under the description, given in the text, of plants, which were not planted by our heavenly Father. The contradictions and absurdities which exist in the Book of Common Prayer were ably and strikingly delineated, and shewn to be unworthy the belief of those who profess to derive their Christianity from the Bible. The present state of the Established Church was depicted in terms which are but too consonant with truth. On Thursday morning, Mr. Perry, of Ipswich, began the service, Mr. Bowles, of Yarmouth, followed, and Mr. Selby, of Lynn, preached from Phil. iii. 3. Of this admirable discourse it is needless here to say more, than that it powerfully impressed the minds of an attentive audience, who unanimously joined in requesting its publication, a request to which Mr. Selby acceded.

After service the business of the Society was transacted; Thomas Robinson, Esq., in the Chair. The Report of the Committee was read, and the Secretary was directed to request its insertion in the Christian Reformer (where it will be found, in the Number for this month). The Treasurer's accounts were then read, by which it appeared that the finances of the Society continued in a prosperous state. Isaac L. Marsh, Esq., and Mr. Edward Taylor, were severally elected Treasurer and Secretary for the ensuing year. The next yearly meeting was appointed to be held at Harleston, in Norfolk, and the Secretary stated that he had reason to hope Mr. Aspland would preach.

Fifty-four gentlemen dined together at the Six Bells Inn; Mr. Richard Taylor, of London, in the Chair. After dinner several ladies joined the party. It was highly gratifying to see so many individuals collected from various parts of the two counties, engaged and united in the support of those great principles which have for their object the liberty, peace and happiness of mankind. The toasts were intended to express and to call forth these principles, and they were in general most cordially received by the company present. On the health of Mr.

Selby being drunk, he expressed the pleasure which it had given him to have had an opportunity of defending the doctrines of Unitarianism in his native county. He then related the circumstances which had led to his invitation to the care of the Unitarian Church at Lynn, where, he hoped, though the difficulties with which its members had to struggle were formidable, that the uncorrupted doctrines of the gospel would take root and flourish. Present appearances there warranted him in expressing that expectation. The number of hearers was considerably increased. By seriously and sincerely laying before them not merely Unitarian morality, but Unitarian Christianity, he looked forward with hope and confidence to the result.

Mr. Latham, of Laxfield, gave a very interesting account of his progress to Unitarianism, and of the various and disgraceful kinds of opposition which he had to encounter in consequence of having embraced his present opinions. It was highly gratifying to the meeting to learn that the simple and uncorrupted truths of the gospel were making their way in various parts of Suffolk, and were daily proved to be not merely calculated to interest philosophers and men of learning in their closets, but men of all ranks and all classes.

An interesting address was delivered by Mr. James Abbott, who is a shoemaker at Mildenhall, and who on this occasion attended an assembly of Unitarians for the first time. He stated that he had been connected with the Wesleyan Methodists about sixteen years, and had been a zealous advocate for their cause; but that about three years ago he was led to suspect that "all was not right" in Methodism, and that inquiry led him to embrace the Unitarian faith, but for which he must have sunk into Deism, much as he shuddered at the bare thought. Since he had become an avowed Unitarian, he had encountered considerable odium and reproach, which had at one time almost determined him to seek for peace and comfort in another place of abode. But he was happy to say, that the prejudices against him were gradually melting away, and that he does not now stand alone at Mildenhall, but can reckon upon the countenance and co-operation in his religious views of several individuals of intelligent minds and good characters. He added, that a desire of reading Unitarian publications had been lately manifested in his neighbourhood, and concluded by requesting the assistance of such friends as might be able to furnish them with popular religious tracts.

On the whole, we believe it may be

said that this was the most interesting and delightful meeting the society had ever enjoyed. The utility of the Association was most convincingly established: a spirit of friendship, of zeal and of union seemed to inspire all present, and the company separated in the hope that they should meet next year upon new ground, to enjoy a similar gratification.

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*North Eastern Unitarian Association.*

THE *North Eastern Unitarian Association* was held in Lynn, on Wednesday, July 9, on which occasion the ministers and friends were present from Boston and Wisbeach, as well as friends from Norwich, and from Tidd and Fleet, in Lincolnshire. The fineness of the day gave additional interest and satisfaction to the proceedings, which were commenced and conducted in the following order. Mr. Payne, of York College, introduced the morning service by reading a portion of Scripture; Mr. Walker, minister from Wisbeach, offered up the prayer; and Mr. Valentine, minister at Diss, delivered a very animated address upon the peculiar doctrines of the gospel being identical with Unitarianism, from 1 Thess. v. 21. The friends afterwards, male and female, to the number of fifty-nine, partook of an economical dinner at the Coffee House, and passed a highly gratifying, and, we also trust, an instructive afternoon; in the course of which several appropriate sentiments were given from the chair, and respectively and warmly dilated upon by gentlemen present. It would be an act of injustice to the individual, as well as acting contrary to the wishes of the friends, if I were to omit to state, that the satisfaction of the meeting was considerably increased by the gentleman who filled the chair, Mr. Edward Taylor, of Norwich, whose introductory remarks to the several sentiments proposed, were such as deservedly called forth the most sincere, as well as the greatest applause. This satisfaction was moreover further increased, by the prospect of the Association being continued, as the time and place for the next year's meeting were fixed at this, to be at Luton, in the first week of July.

A public service was conducted in the evening, which was introduced by Mr. Valentine's reading a portion of Scripture; Mr. Selby, minister to the Lynn congregation, delivered the prayer; and Mr. R. Smith, lately of York College, addressed an attentive audience upon the subject of the Divine Unity, from 1 Tim. ii. 5.

W. S.

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*Ordination of the Rev. A. Paterson,  
Stourbridge.*

ON Tuesday, July 15, the Rev. *Alexander Paterson*, M.A., was set apart and ordained to the pastoral office, in the society of Protestant Dissenters assembling in the chapel on the western side of the High Street, in *Stourbridge*. The Rev. John Small, of *Coseley*, offered the introductory prayer, and read some appropriate passages of Scripture. An address explanatory of the nature and design of the service, was delivered by the Rev. Robert Kell, of *Birmingham*, who received Mr. Paterson's answers to three inquiries, relating severally to the grounds of his belief in Divine Revelation, his motives for exercising his ministry among Protestant Dissenters, and his views and desires in undertaking the duties of a pastor. Then followed the general and ordination prayer, which was presented by the Rev. Richard Fry, of *Kidderminster*. The charge to Mr. Paterson was given by the Rev. James Scott, of *Cradley*, who founded his observations on the words, *a good minister of Jesus Christ*, (1 Tim. iv. 6). The Rev. John Kentish, of *Birmingham*, delivered a discourse to the people on the *obstacles to the efficacy of public religious instruction, and the means of removing them*, from James i. 22—25, "Be ye doers of the word," &c. &c.; and the Rev. James Yates, of *Birmingham*, concluded with prayer; suitable hymns having been sung by the congregation in the course of the service. A considerable number of ministers, and of members of some of their societies, dined and passed the afternoon under the hospitable roof of William Scott, Esq., and felt great delight in reviewing the proceedings of the day, and in anticipating the permanently happy influence of them on those by whom they had been witnessed.

N.

*Opening of the Unitarian Meeting-House, Great Cross Hall Street, Liverpool.*

ON Sunday, 8th June, the meeting-house, lately occupied by a society of Calvinist Baptists, was opened for the public worship of the One and only God, by the society of Unitarian Christians formerly meeting in Sir Thomas's Buildings. The Rev. George Harris, of *Bolton*, in the morning, delivered a very eloquent and impressive discourse, to a very attentive and exceedingly crowded audience. In the evening the Rev. Robert Cree, of *Preston*, delivered a very interesting, argumentative discourse on the Doctrine of

Mystery the mark of Antichrist; the place was well filled.

The Rev. George Harris preached also on the Thursday evening following, the congregation numerous though not crowded. The subject, "The Prevalence of Unitarianism in the First Three Centuries of the Christian Church." Public service is conducted regularly on Sundays, morning and evening, and on Thursday evenings.—*Christian Reflector*.

*Provincial Meeting.*

THE Annual Assembly of the Unitarian Ministers of Lancashire and Cheshire, commonly called "The Provincial Meeting," was held at *Bury*, on Thursday, June 19th. Thirty-four ministers and preachers were present. The Rev. William Allard, of *Bury*, gave out the hymns, the Rev. John Gaskell, of *Dukinfield*, conducted the devotional parts of the worship, and the Rev. George Harris, of *Bolton*, preached from 1 Cor. xiv. 12, "Seek that ye may excel to the edifying of the church." The preacher dwelt on the necessity of increased exertion on the part of those who held a purer faith and advocated more benevolent doctrines than the generality of Christian professors, and gave a comparative statement of the numbers and labours of the Methodists, Calvinists and Unitarians of the county. The congregation, which was deeply attentive, appeared to be about 400.

At the close of the service, the Rev. William Allard, of *Bury*, in the Chair, the thanks of the meeting, on the proposition of the Rev. John Yates, of *Liverpool*, seconded by the Rev. J. G. Robberds, of *Manchester*, were unanimously given to Mr. Harris for his discourse. The Rev. William Hincks of *Liverpool*, was appointed the supporter for the next yearly meeting, to be held at *Altringham*. Afterwards the business of the Missionary Society was transacted.

At two o'clock the friends of Christian liberty and equality dined together at the *Hare and Hounds*, the Rev. George Harris in the Chair. One hundred and sixty-two persons, male and female, sat down to the tables. The price of the dinner-ticket was 1s. 6d. Individuals were present at the dinner from *Bolton*, *Preston*, *Walmesley*, *Bury*, *Cockey-Moor*, *Kingsley*, *Manchester*, *Park Lane*, *Warrington*, *Hindley*, *Wigan*, *Chowbent*, *Rivington*, *Stand*, *Rochdale*, *Swinton*, *Newchurch Rossendale*, and *Haslingden*; the following toasts and sentiments being given: "The cause of civil and religious liberty all over the world;" "The progress of knowledge, and may it issue in

happiness of man ;" "The  
 ters of Lancashire and  
 ay they ever act up to  
 ples of Christian liberty  
 " Mr. William Board-  
 ;" " Mr. Cree, of Pres-  
 owles, of Park Lane ;"  
 of Priestley, Lindsey and  
 l "The Chairman." The  
 dressed by Messrs. E.  
 ington, F. Knowles, R.  
 lman, J. Brandreth, H.  
 Chairman. In the course  
 the Rev. William Allard,  
 the room, thanked the  
 e warmest terms in his  
 that of the ministers, for  
 vered that morning, and  
 ope and confident belief  
 f the dinner-ticket would  
 e fixed, so as to meet the  
 Mr. Harris replied in his  
 in behalf of the friends  
 him, that they deeply  
 should be any divisions,  
 ed in the prospect that a  
 ould be effected, and that  
 ey present the right hand  
 lowship to all their bre-  
 after, the Rev. William  
 to the meeting, and ad-  
 mpany in very eloquent  
 disgrace to Christianity,  
 effected, and the absur-  
 ce implied in the prosecu-  
 ers, and stated that he  
 and petitions prepared by  
 a Association," to be pre-  
 gislature, pointing out the  
 ating the practice of such  
 Many persons attached  
 to the petitions. On the  
 lev. Robert Cree, seconded  
 enry Clarke, it was unani-  
 l, to request Mr. Harris to  
 mon delivered by him that  
 compliance with this re-  
 mon will be immediately  
 About half past five the  
 ted.  
 of the ministers and others  
 e Eagle and Child. About  
 sat down to dinner, the  
 tes in the Chair, and the  
 Allard, Vice-president.—  
 ctor.

### *Bible Christians at Sal- ford.*

day, in Whitsun week, the  
 le Christians held their Fif-  
 l Meeting in the Academy,  
 Salford, Manchester, when  
 ions, (adults,) who abstain  
 ood and intoxicating liquor,  
 1.

sat down to an agreeable and homely  
 repast, consisting of tea, salad, fruits of  
 various kinds, lemonade, &c. and spent  
 the evening in the highest state of enjoy-  
 ment.—*Monthly Mag.*

### *Annual Association of Methodist Unitarians.*

ON Friday, May 23d, was held at Old-  
 ham, the Annual Association of the Me-  
 thodist Unitarians of Rossendale. The  
 day was unusually wet, yet there was a  
 good attendance. In the morning the  
 Rev. G. Harris, of Bolton, delivered a  
 most pathetically impressive discourse,  
 "on the Important Uses of Affliction, if  
 accompanied by Genuine Religion, and  
 correct and worthy Notions of the Deity."  
 H. Clarke, of Haslingden, conducted the  
 devotional part. After the service, a  
 large party, male and female, sat down  
 to an economical dinner at the Nelson's  
 Ball Tavern. The cloth being drawn,  
 Mr. Harris took the Chair, when reports  
 of the state of the Societies in connexion  
 were given. Mr. Wilkinson said the cause  
 in Oldham was upon the whole improv-  
 ing. A good Sunday-School was con-  
 nected with the chapel, and the debt had  
 been somewhat lessened. He was of  
 opinion, that could means be devised to  
 enable a minister to reside in the town,  
 the interests of the Society would be very  
 materially promoted, and the cause much  
 more rapidly advanced. Mr. Taylor stated  
 that the cause in Rochdale was in as  
 favourable a state as could be expected.  
 Their Sunday School went on well. At  
 Lanehead, a village two miles distant,  
 they had about one hundred scholars, and  
 they were about to build a school-room  
 there, which was also to be used for reli-  
 gious worship. Mr. Ashworth reported  
 that since last Association the chapel at  
 Newchurch had been considerably en-  
 larged, and yet it was as well filled as  
 before. About three hundred children  
 were educated in the Sunday-school, and  
 every member of the congregation, male  
 and female, that could possibly do so,  
 assisted in the good work. Mr. Clarke  
 stated, that the cause at Todmorden pre-  
 sented a very flattering appearance. The  
 congregation had commenced building a  
 chapel, 17 yards by 12 yards, which was  
 estimated to cost about seven hundred  
 pounds, towards which they had raised  
 among themselves four hundred. "It  
 might be asked," said Mr. C., "why they  
 build so large a chapel in so small a  
 town, where, too, there are four or five  
 other places of worship. To this I reply,  
 that from past experience of, and obser-  
 vation upon the march of free inquiry,  
 they have much reason to hope that at



no very distant period numbers will see the errors of Trinitarianism, and flock to the temple dedicated to the worship of the One God the Father, and they are anxious to be provided with room for their reception." Mr. Ashworth said the people at Padiham had at length ventured to erect a chapel, which was now nearly ready for opening. The prospect as to numbers was highly pleasing, yet they were all very poor people, and could do but little towards the expenses they had thus incurred. Individuals, in different parts of the kingdom, and Fellowship Funds had already stepped handsomely forward to assist them. Still a considerable sum was yet wanted, and he hoped the Unitarian public would consider the case, and give it the necessary support. The meeting was also addressed by the Rev. R. Cree, of Preston, Mr. Duffield, of Manchester, and the Rev. G. Harris. In the evening, the Rev. R. Cree delivered a very interesting and apposite discourse on Mystery. Mr. Duffield conducted the devotional part. After which, the friends departed to their respective homes, carrying with them further motives for a patient continuance in well doing, and additional assurances that their labours shall not finally be in vain in the Lord.

H. C.

### *Hanley Chapel.*

THE new Chapel for Unitarian worship is rapidly advancing. Dr. Carpenter, (who preached at Hanley on Thursday, the 3d of July,) requests us to state, that, in his judgment, the building of a chapel for this important and populous district, was become necessary for the progress of the Unitarian cause in it; and that all he heard and saw there leads him to regard it as a case highly deserving the countenance and support of the Unitarian public. Mr. Cooper, he adds, is pursuing his objects with temperate and judicious zeal; and he is setting on foot the plan of local preachers with great prospect of success.

### LITERARY.

IN the course of the month of August, it is expected that a number of Mr. WELL-BELOVED'S *Family Bible*, containing the Book of Numbers, with the continuation of the Critical Notes, will be published.

A NEW edition is forthcoming of Mrs. *Hannah Adams's* "Dictionary of all Religions." This lady is an American. Her work was republished here, we believe, with a view to lessen the

*Sketch of the Denominations*, and to end there was prefixed to the "Introductory" an "Essay on Truth," by the Andrew Fuller, designed to guard Christians against excess in charity. It is curious, however, that Mrs. Adams's can no longer be announced with satisfaction by the Pseudo-orthodox, her version to Unitarianism being published in a late American periodical work. There is not much, it is said, liberality will require the author to correct in her account of the sects; alterations she will probably make in another American edition, and we see whether the "Evangelical" editors and publishers of England will adopt improvements, or even continue her in the title-page.

### MISCELLANEOUS.

#### *Receipts of Religious Charities 1822.*

British and Foreign Bible Society	£97,062 11
Hibernian Bible Society	4,343 0
Naval and Military Bible Society	1,949 2
Merchant Seamen's Bible Society	648 10
Society for promoting Christian Knowledge	57,714 11
Society for promoting the Gospel in Foreign Parts (about)	20,000
Church Missionary Society	32,265
London Ditto	31,266
Wesleian Ditto	30,252
Baptist Missionary Society	14,400
Moravian Missionary Society	2,69
General Baptist Ditto	1,20
Home Missionary Society	4,31
Baptist Home Missionary Society	1,0
Hibernian Society	8,9
Sunday School Society for Ireland	1,1
Irish Evangelical Society	2,
Irish Religious Book and Tract Society	3,
Irish Society of London	
National Society (about)	2,
British & Foreign School Society	1
Sunday School Society	
Sunday School Union Society	
Society for promoting Religious Knowledge among the Poor	
Society for Converting Jews	
Prayer Book and Hymn Society	

Religious Tract Society .	8,809	13	7
Church of England Tract Society .	636	8	8
Continental Society .	1,536	7	2
African Institution .	1,134	2	1
Society for Relief of Poor Pious Clergymen .	2,282	8	2

whom concurred in paying respect to Mr. Shirreff's character and talents, and it was finally voted that it should lie on the table till the next meeting.

#### LEGAL.

**Christians' Petition against the Prosecution of Unbelievers.**—This petition (inserted pp. 362—364) was presented to the House of Commons by Mr. Huine on the 1st instant, and followed by a motion on the subject. The motion was of course lost, but the petition is on the journals, and the object of the petitioners is gained in entering their protest against promoting or avenging Christianity by civil penalties. The debate was intended to be given in the present Number, but want of room compels us to defer it to the next: it will be read with deep interest by such as consider Christianity equal to its own support and defence. Amongst the subscribers of the petition was the learned and venerable Dr. Samuel Parr, but unfortunately the sheets containing his name were not returned in time to be attached to the petitions.

**Literary Property.**—In the Court of Chancery, July 22, Murray v. Dugdale, Mr. Shadwell moved for an injunction to restrain the Defendant from invading the copy-right of a poem entitled *Beppo*, the work of Lord Byron. The Lord Chancellor asked if there was any thing obnoxious in the book: upon Mr. Shadwell's saying there was not; his Lordship said, that if he did grant an injunction, it must be upon the supposition that there was nothing in the work of an objectionable nature. There had been a great many remarks made upon the line of conduct he had pursued with respect to questions of this nature. He was old enough to remember the refusal of the Courts to protect Dr. Priestley from the destruction of some literary property, which consisted of works proved before the Court to be of an objectionable kind. The rule laid down at that time was, that the law could give no protection to works written against the morals and religion of the country. He had then the honour to enjoy the intimacy of many dignitaries and eminent professors of the law, all of whom concurred in opinion as to the propriety of the judgment, that in the case of a work, for pirating which the lower courts would give no damages, this court would not allow it protection. He was aware of the objections taken on the other side, that the refusal of the injunction was the most effectual way of disseminating the work itself; but it must be remembered that the court had no criminal jurisdiction in cases of this nature, and that if the work were really criminal, the publication of it could not be stopped here, but it must be done in another way. In the next place, he did not conceive it to be his duty to alter the law, where it had been settled without question for a considerable time past. That was an opinion which he could not consent to abandon till the Legislature should think fit to alter the law itself.—Mr. Shadwell here stated again that there was nothing in the book of a nature which could prevent the protection of the court from being extended to it; and the Lord Chancellor said, on that supposition he would allow the injunction, and he ordered that it should be served immediately.

#### *Secession from the Church of Scotland.*

On Tuesday, June 17, the Presbytery of Stirling met for the purpose of receiving the resignation of the Rev. WILLIAM SHIRREFF, minister of the parish of St. Ninians, who had signified that he could no longer conscientiously continue the minister of a national and political church. His resignation was worded as follows:—  
To the Moderator, and other members of the Reverend the Presbytery of Stirling. Gentlemen, In the religious communion, especially when established by laws, of Papists, Prelatists, Presbyterians and Pædobaptists, the word of God, in fact, is not and cannot be used as the rule and only rule, to a greater or less extent, of the materials, constitution, government, discipline, doctrine, worship & obedience of the churches of Christ, therefore, and for other like causes, I hereby resign my clerical charge of the parish of St. Ninians. Your acceptance of this my resignation, will oblige, gentlemen, yours sincerely, WILLIAM SHIRREFF. Stirling, 17th June, 1823."  
This a secession on the part of a gentleman that has been for thirty years a pastor in the Scottish Church, and highly esteemed by his brethren, and in no small estimation with the people as a preacher, did not fail to excite deep interest. The acceptance of the resignation was warmly debated by the Presbytery, all of

## PARLIAMENTARY.

*Petition of some of the Clergy of the Diocese of Norwich in favour of the Catholic Claims, presented to the House of Commons by Mr. Coke, containing 55 signatures.*

The Petition of the undersigned Clergy of the Diocese of Norwich, Ministers of the Established Church,

HUMBLY SHEWETH,

That we whose names are hereunto subscribed, beg leave humbly to approach your Honourable House on behalf of that very numerous body of our fellow-subjects and fellow-christians, who, though professing in common with us every fundamental article of religious faith, and acknowledging every principle of moral obligation, we yet see with compassion and regret excluded from a very important share of civil rights and privileges, on the ground of certain speculative opinions and an adherence to the spiritual authority of the see of Rome.

That without here entering into any of those political considerations which might be deemed to be less belonging to our province as clergymen, or questioning either the expediency or necessity which originally dictated the severe enactments by which such exclusion is enforced, your petitioners beg to express their unmixed satisfaction at the growing opinion, that neither the same expediency nor necessity exists at the present day for their continuance, and to record upon the following grounds their own sentiments in favour of their immediate removal.

1. That the gospel which they are ordained to preach recognizes no civil disqualifications on account of difference in religious opinions amongst Christians, but may, on the contrary, be considered in several passages strongly and pointedly to dissuade them.

2. That as the reformed churches in general, and especially the Church of England, have always rested the defence of their own separation upon the sacredness of the rights of conscience, it does not appear to your petitioners to be consistent to imitate in practice what they condemn in principle, or to visit with penalties upon others what they claim as matters of unquestionable justice for themselves.

3. That your petitioners feel fully convinced, that the penalties and restrictions enforced upon their Catholic fellow-subjects are so far from promoting the cause of Christian unanimity, or adding to the strength and security of the established religion of these realms, that their effect has been and will be, if continued, to

obstruct the former, to impair the latter, and to bind in the strongest and unanimous hostility those who are under them.

4. That to a free circulation of Scriptures, to the benefits of education, and to their own exertions in their sacred calling, your petitioners look as the best means of obtaining the blessing of God, for the greater interest of that pure part of the Church of Christ, at whose altars they are united, and doubt not that the same excellencies which have procured the attachment of the wise and so many generations, and carried them to triumph through so many storms, will still more able in an age of superior and more extended information to maintain and protect her prosperity and protect her.

5. Impressed with these considerations and anxious that the last vestige of intolerance should be shewn in those stamped upon the soil of the country by the ministers of its religion, your petitioners have thus ventured to present to your Honourable House not to interfere in that work of justice and mercy which has of late years been so anxiously begun, which, as far as you have been able, has produced no evil, but only a knowledge of good, and not on which they believe, even those who so constantly opposed it, would you to retrace.

6. To these sentiments and feelings, as your petitioners conceive, reason, sanctioned by religion, and confirmed by experience, they humbly beg your Honourable House to give a solemn and mature consideration.

And your Petitioners will ever remain, &c.

*Churches in Ireland*

JULY 15.

On the motion for the third reading of the Irish Churches' Bill,

The Earl of LIVERPOOL addressed the House in support of the Bill, observing, at the same time, that he did not mean on this occasion, to give a statement of the general condition of the churches in Ireland. This was a subject of relief; and their Lords observed the beneficial effect of a portion of the Bill; which was in future, the parochial rates for the purposes of repairing churches, from 6l. to 4l. per cent.—a reduction of the existing law which had failed to prove a great relief to the people. Lord HOLLAND protested that

the most extraordinary bill in its shape, the most extraordinary in its history, and, as he thought he should be able to shew their Lordships, the most extraordinary in its provisions that they had ever seen. But neither its shape, nor history, nor provisions were more extraordinary than its title. The Noble Earl was pleased to call this a bill of relief; but if their Lordships should be satisfied, (as he (Lord Holland) hoped to satisfy them,) that this bill of relief was intended to make a considerable number of Roman Catholic subjects pay for that which at present they were not called on by law to contribute for, the House would, perhaps, demonstrate its disinclination to countenance such a remedial measure. After all that they had heard about the state of the Protestant Church in Ireland, and the comparative numbers of Protestants and Roman Catholics in that country, he could not help thinking that it was the most whimsical plan of relief he ever heard of, to require the Roman Catholic majority to pay for the churches of the small Protestant community. For aught he knew, the measure might have some foundation in justice, or expediency, or propriety: but to use a vulgar, and he believed unjust imputation, to illustrate what he meant, the way of laying it was certainly very Irish. (*A laugh.*) Now it was a maxim among their Lordships, that when a bill came before them with a great variety of preambles, it presented itself in a very suspicious shape. During the period in which he had sat in that House, he had seen some bills with two, three, and even as many as four preambles; but how many, in the name of wonder, did their Lordships suppose that this Bill boasted! Absolutely, no less than eight. (*A laugh.*) Well, this great non-descript reptile with its eight legs, having crawled on as far as a third reading in that House, was just upon the point of flying out into an Act of Parliament, when the Noble Marquis, (of Lansdown,) who was somewhat of a natural philosopher in the history of these reptiles, (*laughter,*) detected and prevented it. Yet even on that occasion, did any one of their Lordships know what matter this Bill contained? No, he doubted whether the Noble Earl himself was aware of its provisions, relating as they were to the greatest, the most delicate and the most ticklish principles of legislation on the most delicate and most ticklish subjects known to our constitution. (*Hear.*) Of these eight Acts of Parliament—for such, in effect, the various clauses were—he (Lord Holland) would briefly as possible state the nature: and seeing that *here were eight preambles*, he

thought their Lordships would not refuse to indulge him with eight sentences about them. (*A laugh.*) One of these had, indeed, the beneficial operation of reducing the parochial rate from 6*l.* to 4*l.* per cent.; but this pleasing draught was mixed up with some bitter ingredients indeed. The first thing which the Bill proposed to do, for example, was to take away the power of relief and forbearance, which, under the present law, it was in the breast of the Irish judges to exercise; for here it was expressly stated “that justices should not forbear to give judgment in cases where parties might have been proceeded against for non-payment of rates, unless such parties should have previously gone into the Ecclesiastical Courts.” This was effectually to do away with any power of affording relief to them. The next part of the Bill related to the giving notices in Church. The Noble Earl had said, it had been found that notices given in the parish churches in Ireland were as good as no notices at all. (*A laugh.*) And why so? Why, their Lordships should be told—it was because there were no Protestants in those churches to hear the notices. A Noble Friend of his (Lord Holland's) had just put into his hand a letter, which was received by a clergyman in the south of Ireland, and might serve to shew what was the proportion in that part of the country of Protestants; and as his Noble Friend (the Duke of Leinster) permitted him, he would read it to the House.—“Dear Sir, she is unwell; therefore you need not come to-day.” Now, who was intended, could their Lordships possibly imagine, by “she”? The ancient “Mother Church”? (*A laugh.*) No, but the mother of the sexton. (*Laughter.*) So that their Lordships would conclude from this, that the sexton was the only person who usually represented this congregation. There was another circumstance about the bill which appeared very whimsical, and calculated to generate a good deal of suspicion. Whoever, by the bye, had drawn out this bill, knew very well what he was about; and carelessness or oversight was the last thing in the world that he (Lord Holland) would impute to him. As far as he could understand it, there was a vast deal more meant than met the eye or ear. It provided that all persons paying rates of the nature therein described, and to which a former clause had subjected Roman Catholics, should be admitted to vote in vestry, and to all the rights consequent to the payment of such rates. But then followed the act of relief, as the Noble Earl had ventured to call it, in the next clause, providing and declaring that no

person should be permitted to vote at such vestries who was at present, under the laws of the country, disqualified from so doing. It was clear that Roman Catholics were included in this disqualification. (*Hear, hear.*) So that this measure, after expressing a hypocritical inclination to extend certain privileges to them as a compensation for the burdens to be imposed on them in this unsuspected and underhanded way, pronounced them not entitled to those very privileges. The Noble Lord concluded by moving as an amendment, that the bill be read a third time this day three weeks.

The Bishop of Down defended the bill; all the provisions of which, he said, had been amply discussed in the other House.

Lord CLIFDEN thought the bill most unjust in its principle, and he implored the Noble Lords opposite to make themselves fully masters of the subject, before they proceeded any further with it. It was most absurd, he contended, to suppose that by erecting additional churches in Ireland, they would secure congregations.

The Earl of LIVERPOOL, in explanation, said, that he would not enter into the general question of the propriety of requiring the Roman Catholics to assist in building and repairing Protestant

churches, but as that law was the law of the land, the present bill would not make the situation of the Catholics worse than it was before in this respect. By the law as it now stood, if the Protestant inhabitants of a parish where there was no Protestant church desired it, the Bishop of the diocese had power to order the building of a new one at the expense of the parish, which would fall upon all the inhabitants, Catholic and Protestant. By the clause in the present bill, however, they would only be required, in cases where there was not a Protestant church in their parish, to contribute towards the repairs of the church in the adjoining parish.

Lord HOLLAND again objected, that it was unjust to make the inhabitants of one parish, not only liable for the repairs of the church in the adjoining, but also liable to make good the debt which had been contracted in building it.

The Earl of DARNLEY opposed the bill, and objected strongly to the lateness of the period at which so important a measure was introduced.—The amendment was negatived.

The question on the third reading was then put and carried, without a division; as was also the question that it do pass.

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## CORRESPONDENCE.

Communications have been received from Messrs. Turner ; Hyndman ; Daniell ; Marriott, and S. Freeman : from A. L. ; R. B. ; M. ; Q. ; I. I. ; I. L. ; I. ; T. F. B. ; and An Enquirer after Truth.

We can give no other answer to the charges brought by our *Eltham* correspondent's unnamed friend against *Rammohun Roy*, than that we regard them as a part of the system by which it is hoped to destroy the influence of the Hindoo reformer.

Mr. T. Davis will find the extract which he has sent relative to *Rammohun Roy*, in our XVth Volume, p. 7.

T. is angry, and this should lead him to suspect that he is in the wrong.

We are obliged to Mr. *Francis Moore*, for transmitting to us from Paris the French paper addressed to us by Mons. *Thi baud de Berneaud*, of that city, relating to the manuscripts of the late *Pascal Alexander Tissot*, upon the New Testament. It is under consideration, and will probably be inserted, either in the original or in a translation.

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# THE Monthly Repository.

No. CCXII.]

AUGUST, 1823.

[Vol. XVIII.]

*Rammohun Roy: Controversy between the Bramuns and Missionaries.*

(From the *Baltimore "Unitarian Miscellany,"* for May 1823.)

**T**HE attention of our readers has already been called, on several occasions, to the progress of Unitarianism in India. We have informed them of the conversion of Mr. Adam, a missionary in Calcutta, and noticed his sermon preached at the opening of a new society in that city. We have, also, repeatedly spoken of the labours of Rammohun Roy, who has made himself so conspicuous in India and Europe by his talents, learning, and zeal for religious truth.

Later information represents the cause as advancing with as much success as could be expected. Dr. Channing's Ordination Sermon at Baltimore, which has passed through a great number of editions in this country, and in England, has been reprinted in Calcutta. We have before us two letters from Rammohun Roy to a gentleman in Baltimore, the first dated Calcutta, October 17, and the other, December 9, 1822. These letters contain valuable facts, some of which will be seen in the extracts below. They are written in English, and manifest a perfect acquaintance with that language. In the first letter the writer observes,

"I have now every reason to hope, that the truths of Christianity will not be much longer kept hidden under the veil of Heathen doctrines and practices, gradually introduced among the followers of Christ, since many lovers of truth are zealously engaged in rendering the religion of Jesus clear from corruptions.

"I admire the zeal of the Missionaries sent to this country, but disapprove of the means they have adopted. In the performance of their duty, they always begin with such obscure doctrines as are calculated to excite ridicule, instead of respect, towards the religion which they wish to promulgate. The accompanying pamphlets, called *The Bramunical Magazine*, and published by a Bramun, are a proof of my assertion. The last number of

this publication has remained unanswered for twelve months.

"If a body of men attempt to upset a system of doctrines generally established in a country, and to introduce another system, they are, in my humble opinion, in duty bound to prove the truth, or, at least, the superiority of their own.

"It is, however, a great satisfaction to my conscience to find, that the doctrines inculcated by Jesus and his apostles, are quite different from those human inventions, which the Missionaries are persuaded to profess, and entirely consistent with reason, and the revelation delivered by Moses and the prophets. I am, therefore, anxious to support them, even at the risk of my own life. I rely much on the force of truth, which will, I am sure, ultimately prevail. Our number is comparatively small, but I am glad to inform you, that none of them can be justly charged with the want of zeal and prudence.

"I wish to add, in order that you may set me right, if you find me mistaken,—my view of Christianity is, that in representing all mankind as the children of one eternal Father, it enjoins them to love one another, without making any distinction of country, cast, colour, or creed; notwithstanding, they may be justified in the sight of the Creator in manifesting their respect towards each other, according to the propriety of their actions, and the reasonableness of their religious opinions and observances.

"I shall lose no time in sending you my *Final Appeal to the Christian Public*, as soon as it is printed."

In the second letter Rammohun Roy remarks,

"Although our adversaries are both numerous and zealous, as the adversaries of truth always have been, yet our prospects are by no means discouraging, if we only have the means

of following up what has already been done.

"We confidently hope that, through these various means, the period will be accelerated, when the belief in the Divine Unity, and in the mission of Christ, will universally prevail."

What the author calls his *Final Appeal*, relates to a controversy in which he has been some time engaged with the Missionaries, and which we have before noticed. He published selections from the New Testament, in which it was his object to bring together the practical parts, and avoid such as have divided Christians. For this he was censured by the Missionaries. He has defended himself in two *Appeals to the Christian Public*, written with great moderation, candour and ability. In the first, he makes it appear, by various arguments, that if any hope is ever to be entertained of converting the Hindoos to Christianity, the work must be commenced by teaching the plain, practical instructions of Jesus. In the second, he takes up some of the dogmas, which the Missionaries declared to be essential to Christianity, but which he says he has never been able to find in the Bible. The Trinity and Atonement are the two dogmas on which he chiefly insists. He affirms, that these are not taught in the Scriptures, and he draws all his arguments to confute them from the Scriptures themselves. He also explains in a very full and clear manner all the texts quoted by the Missionaries, and Trinitarians generally, in support of these doctrines.

His Second Appeal contains one hundred and seventy-three pages, and in it the author discovers a familiar and profound acquaintance with every part of the Scriptures, not only in their English dress, but in the original Hebrew and Greek. He criticises several passages in the original with judgment and discrimination. He is an adept in the Eastern languages. He has published works in Arabic, Persian and Bengalee; and we have never known a foreigner write the English with so accurate a use of its idiom. A volume of his works has recently been published in England.

We consider the conversion of this learned Bramun to Christianity, a remarkable event of the present age, and one of the strongest practical

arguments which could be adduced in favour of Unitarianism. He studied the Scriptures alone, and his own writings prove that he studied them with uncommon attention. He believed them on their own authority, and he now declares his willingness to support the truths they contain, "even at the risk of his own life." He has found no Trinity there; he has found "one God and one Mediator;" the Supreme Being, and his subordinate Messiah; the Creator of all things, and the Son by whom he revealed his will to the world. In short, the results to which he has come, have very little accordance with the high dogmas of orthodoxy, which make so prominent a feature in human systems of faith, but which Unitarians deem unscriptural and unprofitable. In regard to the Trinity, he says,

"Early impressions alone can induce a Christian to believe that three are one, and one is three; just as by the same means a Hindoo is made to believe that millions are one, and one is millions; and to imagine that an inanimate idol is a living substance, and capable of assuming various forms. *As I have sought to attain the truths of Christianity from the words of the Author of this religion, and from the undisputed instructions of his holy apostles, and not from a parent or tutor, I cannot help refusing my assent to any doctrine which I do not find scriptural.*"—Second Appeal, p. 108.

As to the general tenor of the above extracts from Rammohun Roy's letters, our readers cannot but perceive that the views they indicate are rational and just. It is perfectly clear, that before you can pretend to teach a doctrine, or any truth, to beings who can reason and think, you must bring it down to their apprehension, and shew something in it, which their minds can grasp, and on which their understanding can rest. The Missionaries seem to reverse this order of nature. They begin with mysteries; with things which they acknowledge to be unintelligible to themselves; and it is no wonder that they should end in a total failure.

The absurdity of this plan is the more manifest in such a country as Bengal, where there are natives of great talents and great learning, who spend their lives in study and research,

who are acquainted with the principles of science, who are given to examination and inquiry, who write and publish books on all the varieties of human attainment, who look for a reason in every thing, who have a national literature abounding in numerous works on theology, law, jurisprudence, politics, geography, astronomy and other sciences, and who have settled opinions on all these subjects, founded on the basis of custom, education and continued patient investigation. These are the people, whom the Missionaries would bring over to Christianity, by inculcating dogmas, which they confess are inexplicable, and not to be reasoned about !

Moreover, these same people have a religion, which they can trace back many centuries anterior to the coming of the Saviour, and which is rooted in their minds by all that is imposing in the records of their ancestry, by the countenance of popular opinion, by the force of instruction, by the authority of sacred books, by all that is venerable in a long-established priesthood, by every thing, in short, which attaches them to their customs, builds up and sustains their institutions, and stamps the features of their character. They have a formal and systematic religion, taught in books of great antiquity, in which habit and conscience equally incline them to put implicit credence. They have their Veds and their Shastrus, their Poorans and Tuntrus, and to these are appended commentaries on commentaries, which have been the result of the wisdom and study of ages. Now, whatever may be the absurdity or the defects of the system, which these contain, it cannot be doubted, that there is something in it adapted to the better principles of the human mind, something which is upheld by plausible arguments, and the appearance of consistency. On no other grounds can you account for its being maintained for so long a period of time, by a people in many respects enlightened and polished.

We infer that the errors of such a religion, under circumstances in which this is embraced, cannot be successfully combated by any other weapons, than those of plain sense and argument. To preach mysteries will only thicken the darkness ; to enforce

things at which the understanding revolts, will make it cling the more closely to its mistakes. This is the dictate of common sense, and it has been the result of experience. In the above letter, from a learned native, who feels a real interest in the Christian cause, we are told that the Missionaries begin with such doctrines as to expose themselves to ridicule, instead of gaining the attention and respect of the Hindoos. And why is this ? Because they talk without reason. No one was ever ridiculed, who addressed the understanding and added demonstration to his assertions. Preach truth in a plain garb, and it will be received ; for no mind is below or above truth, when it is presented in its unobscured simplicity.

Rammohun Roy has become a Christian, in spite of the Missionaries, by the force of his own mind, examining the Scriptures with a determination to find and understand their meaning. He is convinced of their truth and divinity, although he has never been able to discover in them the mysterious doctrines, which for twenty years the Missionaries have been endeavouring with great industry and zeal to inculcate. Other natives would not be long in following his steps, if they could be allowed to inquire, like the honest Bereans, why these things are so, and could be favoured with a frank and ready answer. And, surely, it cannot be thought a difficult task to prove the superiority of the Christian religion over that of the Hindoos. It is no doubt difficult to prove inexplicable and contradictory propositions either to a Hindoo, or to any other rational man ; but if we cannot prove the superiority of all that is valuable and commanding and true in the Christian religion over every system of idolatry, we have no reason to boast of our privileges as the disciples of one who came from God, and who had power to enlighten and save an erring world.

We know well what obstacles the amiable and enthusiastic Henry Martyn encountered on this very ground. He attempted to argue, and his was a mind of no ordinary vigour and acuteness. The purity of his soul, his disinterestedness, his piety, did not surpass the strength of his intellect and the variety of his attainments.

But he ingenuously confessed, that he argued without success ; and there is no wonder, when we know the topics on which he delighted to dwell. These were no other than the Trinity, total depravity, imputed righteousness, and the like. Was it to be expected that a Hindoo or Persian would receive such doctrines as these, which were shrouded in mystery, and which they found in no degree preferable to the superstitions of their own religion ? Had Henry Martyn preached more from the Sermon on the Mount, and less from the five points, he would not have been forced to the melancholy acknowledgment of having wasted his strength in vain.

A paragraph in Rammohun Roy's First Appeal is so appropriate in this place, that we insert it, although it has appeared in our work on a former occasion. He states that,

" He has seen with regret, that the Missionaries have completely counteracted their own benevolent efforts, by introducing all the dogmas and mysteries taught in Christian churches, to people by no means prepared to receive them ; and that they have been so incautious and inconsiderate in their attempts to enlighten the natives of India, as to address their instructions to them in the same way as if they were reasoning with persons brought up in a Christian country, with those dogmatical notions imbibed from their infancy. The consequence has been, that the natives in general, instead of benefiting by the perusal of the Bible, copies of which they always receive gratuitously, exchange them very often for blank paper ; and use several of the dogmatical terms in their native language as a mark of slight in an irreverent manner, the mention of which is repugnant to my feelings."

But it is time to speak of the *Bramunical Magazine*, printed at Calcutta, and mentioned in Rammohun Roy's letter. We consider this work, in many respects, one of the most curious of the present day. It contains a set controversy between the Bramuns and Missionaries on the principles of their respective religions. We believe this is the first regular written controversy which has ever been commenced for a similar purpose. Three numbers of the work only have

come to hand. It is printed in Bengalee and English on corresponding pages.

It seems that, in a periodical work established by the Missionaries at Serampore, called the *Samachar Durpan*, an article appeared attacking different parts of the Hindoo religion. Several distinct charges were made, and the editor stated, that if a reply were sent, it should be published in the same paper. The Bramuns accordingly furnished a reply, defending their religion, but when it was forwarded for publication it was rejected. Thus disappointed, the Bramuns resolved to publish what they had written in a separate form, and in this resolution originated the *Bramunical Magazine*. The two first numbers are occupied in replying to the article in the *Samachar Durpan*, and the third is devoted to the discussion of another subject.

To exhibit the mode which the Missionaries adopt in discharging their duties, and the views and feelings of the natives respecting it, we select the following passages from the introduction to the first number.

" During the last twenty years, a body of English gentlemen, who are called Missionaries, have been publicly endeavouring in several ways to convert the Hindoos and Mussulmans of this country to Christianity. The *first* way is that of publishing and distributing among the natives various books, large and small, reviling both religions, and abusing and ridiculing the gods and saints of the former. The *second* way is that of standing in front of the doors of the natives, or in the public roads, to preach the excellence of their own religion, and the debaseness of that of others. The *third* way is, that if any natives of low origin become Christians from the desire of gain, or from any other motives, these gentlemen employ and maintain them as a necessary encouragement to others to follow their example."

" It is not uncommon if the English Missionaries, who are of the conquerors of this country, revile and mock at the religion of the natives."

" If, by the force of argument, they can prove the truth of their own religion and the falsity of that of the Hindoos, many would of course embrace their doctrines ; and in case



to prove this, they should not take such useless trouble, nor lose any longer by their attempts at conversion. In considering the small huts in which Bramuns generally reside, and the food, such as vegetables, which they are accustomed to eat, and the poverty which obliges them to abstain from the missionary gentility, the missionary gentleman, I hope, abstain from expressions of contempt of them ; and true religion does not consist in the love of wealth and power, or in the possession of lofty palaces."

The mode of proceeding, as described, is the best way of illustrating the pure principles of religion, and of converting the Bramuns from their errors, will at once put to rest a question. To revile, and abuse, and ridicule the customs of others, especially where these are connected with sentiments and feelings, does not seem the readiest method of gaining the confidence, winning esteem, commencing a friendship, or proving by example the efficacy of any system of religion to promote humility, soften the heart, and amend the heart. It is commonly found, that people are willing hearers by being vilified ; or that they are likely to admire and adopt the principles of him who commends them by such conduct.

As to the Missionaries' main reasons belonging to the lower classes of Hindoos, "who become Christians from the desire of gain," the latter which chiefly concerns those who form societies for the support of the missionaries.

It only add, in confirmation of the statement of the Bramuns, as given in Ram Mohun Roy's First

of a few hundred natives, who are nominally converted to Christianity, and who have been generally of the most ignorant class, it is reasonable to suspect, that the Bramuns have been allured to their faith by other attractions than the conviction of the truth and the beauty of those dogmas ; as nearly all of them are employed by their spiritual teachers in a case of neglect, are apt to

manifest a rebellious spirit ; a circumstance which is well known to the compiler from several local facts, as well as from the following occurrence.

"About three years ago, the compiler, on a visit to an English gentleman, who is still residing in the vicinity of Calcutta, saw a great number of Christian converts with a petition, which they intended to present to the highest ecclesiastical authority, stating that their teachers, through false promises of advancement, had induced them to give up their ancient religion. The compiler felt indignant at their presumption, and suggested to the gentleman, as a friend, the propriety of not countenancing a set of men who, from their own declaration, seemed so unprincipled."

The article published by the Missionaries in the Sumachar Durpun relates to some of the peculiarities of the Hindoo theology. It is copied entire into the Bramunical Magazine, and consists chiefly of quotations from the Shastrus, and other religious books, collected with a view to point out their absurdities and inconsistencies. Much is said on both sides, which is not very intelligible to us. The discussion runs deeply into the metaphysical and superstitious notions of the Hindoos, which are but imperfectly unfolded ; and it is replete with allusions, which can be understood only by such persons as are acquainted with their writings.

One point, however, seems to be clearer than some of the others. The Missionaries quote many passages from the Hindoo books to prove what false and degrading ideas the Hindoos entertain of the Supreme Being, and of the nature of divine worship. They are charged with assigning to God various forms, and other properties peculiar to created beings, but which could not belong to a spiritual, uncreated and perfect God. Against this charge, the Bramuns defend themselves in two ways ; *first*, by quoting and explaining their own books, and proving them to have a different sense from the one fixed on them by the Missionaries ; and, *secondly*, by attempting to shew, that the Christian Scriptures ascribe the same properties to the Deity, as are found in the Veds

and Shastrus. One specimen of their reasoning on this subject is all for which we have room. To the Missionaries they say,

"You find fault with the Poorans and Tuntrus, that they have established the duty of worshipping God for the benefit of mankind, as possessing various forms, names and localities,—and that, according to this, in the first place, it appears that there are many Gods, and that they enjoy the things of the world; that, secondly, the omnipresence of a being, possessed of names and forms, is incredible.

"I answer, the Poorans, agreeably to the Vedant, represent God in every way as *incomprehensible and without forms*. There is, moreover, this in the Poorans, that, lest persons of feeble intellect, unable to comprehend God as not subject to the senses, and without form, should either pass their life without any religious duties whatever, or should engage in evil works,—to prevent this, they have represented God in the form of a man and other animals, and to possess all those desires with which we are conversant, whereby they may have some regard for a Supreme Being. Afterwards, by diligent endeavours they become qualified for the true knowledge of God. But over and over again, the Poorans have carefully affirmed, that they give this account of the forms of God with a view to the benefit of persons of weak minds, and that, in truth, God is without name, form, organ, or sensual enjoyment."

After this statement, the writer quotes the following passages from some of the sacred books, which he mentions by name.

"Weak and ignorant persons, unable to know the supreme and indivisible God, think of him as possessed of certain limitations."

"For the assistance of the worshipers of the Supreme Being, who is pure intellect, one, without divisibility or body, a fictitious representation is given of his form."

"According to the nature of his qualities, his various forms have been fictitiously given for the benefit of those worshipers who are of slow understanding."

These are remarkable testimonies, and would seem to indicate, that with

all their false notions, they still discover the unity and part of God shadowed forth amid rubbish of their perverted notions and idolatrous practices. The great point gained, for which can be kept to a defence of the lute unity of God, they may long time be brought by the reflections to see the inconsistency of this doctrine, with a thousand which embarrass and degrade the system. They will yield up all defensible parts by degrees, properly instructed, they can be prepared to receive the precepts of Christianity.

We are not to conclude, however, that all the Hindoos have the rational notions of the Deity, as expressed. The great mass are Polytheists. In a late excellent letter from Calcutta, to the Unitarian Fund Society in England, Mr. observes, that "a large majority of idolaters, but that there is an increasing minority of Unitarians." This latter class comprises those who hold to the unity of God in the sense as the Editors of the *Bram Magazine*.

After confuting the Missionaries they think, from their own books the Bramuns take their turn in being the assailants. They say,

"We humbly ask the missionaries, gentlemen, whether or not the Jesus Christ, who is possessed of human form, *the very God*; whether they do not consider this Christ, 'the very God,' receiving impressions by the external organs &c. and operated by means of sensitive organs, hands, &c.? Whether or not they consider him subject to the human passions? angry or not? Was his mind or not? Did he experience suffering or pain? Did he not drink? Did he not live a long time with his mother, brothers and sisters? Was he not born, and not die?"

"If they acknowledge all this they cannot find fault with the Poorans, alleging that in them the unity and the forms of God are established and according to them God is considered as subject to the senses and as possessing senses and

and as not possessed of omnipresence on account of his having a form. Because all these errors, namely, the plurality of Gods, their sensual indulgence, and their locality, are applicable to themselves in a complete degree.

“To say that every thing, however contrary to the laws of nature, is possible with God, will equally afford a pretence to Missionaries and Hindoos in support of their respective incarnations. The aged Vyas has spoken truth in the *Muhabharut*; ‘O king, a person sees the faults of another, although they are like the grains of mustard seed, but although his own faults are as big as the Bel fruit, seeing them he cannot see them.’ Moreover, the Poorans say, that the names, forms, and sensual indulgence of God, which we have mentioned, are *fictions*, and we have so spoken with a view to engage the minds of persons of weak understanding; but the missionary gentlemen say, that the account which is given in the Bible of the names, forms, and sensual indulgence of God is *real*. Therefore, the plurality of Gods, their locality and subjection to sensual indulgence, are faults to be found in a *real sense* only in the system of the missionary gentlemen.”

Here we perceive how completely the Missionaries, by preaching the dogma of the Trinity, as the essence of Christianity, contravene all the good purposes which they might accomplish by adhering to the strict unity. They render useless their own exertions; they bring disrespect on the religion itself; and actually encourage the Hindoos to retort the charge of Polytheism and idol worship as existing in *reality* only against the Christian scheme. By such a process how can it be hoped, that any attempts will be successful in diffusing the truths and blessings of Christianity?

The Bramuns complain of what they call an unfair artifice of controversy employed by the Missionaries. They quote books of no authority, and call these quotations the Hindoo faith. “Having translated those works,” say the Bramuns, “which are opposed to the Vedas, which are not quoted by any respectable author, and which have never been regarded as

authority, they always represent the Hindoo religion as very base.” Instances of this practice are given.

It is now nearly two years since this controversy was begun in Calcutta, and we cannot but express surprise, that our orthodox brethren, whose intercourse with all the missionary establishments is so direct and constant, should never have favoured the public with any notice of its progress. If a Missionary goes a day’s journey from his post, and leaves ten tracts in one village, and five in another, and talks to half a dozen ignorant natives in another, every orthodox journal and paper in the country is sure to tell the tale, with all the formality of time, place and circumstance. But when a controversy is commenced on subjects of the utmost importance, between the learned men of the College at Serampore, and the no less learned natives around them, not a whisper do we hear of so remarkable an event from the sources whence, on all other occasions, we are made acquainted with the minutest details of missionary transactions in every corner of the world. We forbear to ask any questions. Let our readers judge of the merits of the case by the extracts we have made from the *Bramunical Magazine*.

#### Correspondence with the Editor relating to Rammohun Roy.

THE first of the two following letters is referred to in our Correspondence, p. 432. When we there acknowledged it, we had no idea of making any public use of it; but having since had an interview with Mr. BUCKINGHAM, the highly intelligent and patriotic Editor of the *Calcutta Journal*, who is now in England, we put it into his hands, and have received from him the following letter in reply, which will be gratifying to our readers. To render Mr. Buckingham’s communication intelligible, it is necessary to publish the letter that gave rise to it, though it contains one passage at least which we are the reluctant instruments of circulating, and which we could not have admitted into our pages if it had not been followed by Mr. Buckingham’s satisfactory confutation.

## LETTER L.

*Eltham, June 19, 1823.*

SIR,

I have perused with interest the several papers respecting Rammohun Roy, which have occasionally appeared in the Monthly Repository, and being desirous to further the object of their insertion therein, am induced to trouble you with what follows.

A relation of mine, who for some years filled a high and important official situation at Calcutta, was acquainted with Rammohun Roy, and I lately read to him the preface of "The Precepts of Jesus a [the] Guide to [Peace and] Happiness," which bears his name as its author. My relation observed first, that it is not fact (as asserted in pages 2 and 3 of the preface), that "the knowledge of Sanscrit is indispensable to the caste and profession of a Brahmin," and said that thousands of Brahmins were altogether ignorant of it.

"The Dewan," he said, "is not," (as described in page 3), "chief native officer in the collection of the revenues, but a kind of steward to a private gentleman."

About the time when he is said to have become Dewan, i. e. in 1814 or a little earlier, my relation knew him, and says that he possessed but the merest smattering of the English language; and though he allows him to have been perhaps the most intelligent of all the natives with whom he ever conversed or had any thing to do, considers his intellect as far below the standard of a moderate European intellect, and altogether decidedly unequal to the acquirement of our language in the degree of perfection which is necessary for criticism, translation, or controversy. His age too, at the time, was beyond the period when people acquire languages with facility. And moreover, he did not appear to him to have a remarkable talent for their acquisition, but the contrary; and, considering his advantages, spoke our language much worse than he ought, or might reasonably have been expected, to do. Considering these circumstances, and how soon afterwards he is represented as the author of several learned works, it is incredible to my relation that he

was or could ever be the author of such productions: and that he have entered into controversy with Marshman, and have converted him or any missionary of good to Unitarianism or any other faith still more wonderful and incredible than himself.

He regards the whole as a fabrication by persons whose further their objects has carried to the length of imposing upon the ignorance of people in this country their own productions, with the additional weight which would be given them from the pen of a native of them; or that if Rammohun have any hand in them, he must have received assistance from Europeans equivalent to their having written almost entirely themselves.

As to the character of Rammohun my relation regards him as a man who would not scruple for a sufficient bribe, to lend his name to a publication whatever.

Now, Sir, the high estimation which I hold the talents and industry of my relation obliges me to lend him his testimony. At the same time I cannot in any manner satisfactorily account for the Baptist Missionary Society having acknowledged and explained of the conversion of a native missionary, (Dr. Marshman, I believe is it not?) by Rammohun Roy, on any other ground excepting that of his being really the author of the works attributed to him. For a missionary could not be deceived in this. His own jealousy as well as that of the Society of Baptists have detected the above-mentioned position had it been attempted. who" (urges my friend) "are the persons that report these extraordinary facts, that I should yield my experience to their testimony? am I to believe an incredible upon the testimony of anonymous writers in a periodical pamphlet?"

If this testimony can be established than it has hitherto if any more particular proof. Rammohun Roy is the real author of the fictitious author of the works attributed to him; that he is a respectable character; that he remains a convert the missionary; and that a missionary was in fact converted

, and that native was Rammohun and, lastly, if those who report things to the people at large in country, can, better than has to been done, satisfy such as lation, who oppose their own ence to their report, that what allege is true; and if you can s or get it done, you will much a constant reader, and perhaps him to turn such interesting o some useful account.

T. L.

## LETTER II.

68, Baker-St. Portman-Sqr.

IR, Aug. 4, 1823.  
I have read the letter addressed to Editor of the Monthly Repository, T. L. dated from Eltham, re- to Rammohun Roy, and I have pleasure in offering you the fol- g brief remarks on the several alluded to, giving you entire y to use my information or au- y in any way that may seem to most likely to be productive of it.

certainly is *not* fact that the ledge of Sanscrit is necessary to ste of a Brahmin; because that distinction which he derives from th, and is neither dependent on dge nor virtue, since idiots and may be as pure Brahmins as e learned or the most upright.

is fact that a knowledge of e is indispensable to the pro- of a Brahmin, because all his offices are performed and n that tongue; and although e thousands of Brahmins born e ignorant of Sanscrit, there none of these in the *profession* -ating Brahmins,—for they be unable to discharge the best portions of their duty.

*Dewan* is the chief native n the collection of the revenue, th that title is also sometimes, e always, given to the stewards rate gentlemen—the titles for last, being more frequently e and *Sircar*. I can scarcely e any one long resident in India to ignorant as to dispute this; e great act of the Mogul, by the *Dewanee*, or collection of revenue, was granted to the Com- , is as familiar to all India read- L XVIII.

ers, as the term *Charter* by which they hold their monopoly of that country.

I do not know what was the proficiency of Rammohun Roy in English in 1815; but I can declare that in June 1818, the month of my first arrival in Calcutta, I was introduced to Rammohun Roy, at the house of Mr. Eneas Mackintosh, (now in London,) and was surprised at the unparalleled accuracy of his language, never having before heard *any* foreigner of Asiatic birth speak so well, and esteeming his fine choice of words as worthy the imitation even of Englishmen. My first hour's conversation with him was in Arabic, that being the oriental language most familiar to me, and not knowing at first that he spoke English with ease and fluency; but accident changing our discourse to English, I was delighted and surprised at his perfection in this tongue. I know, moreover, that he is a profound scholar in Sanskrit, Bengallee-Arabic, Persian, and Hinduee, all of which he writes and speaks with facility. In English, he is competent to converse freely on the most abstruse subjects, and to argue more closely and coherently than most men that I know. His attention has also been lately turned to Hebrew and Greek, for literary purposes, and to French for colloquial intercourse. To represent a man with such acquirements at the age of thirty-five (for he cannot be much more) as deficient in intellect, must either be the work of extreme ignorance, or malice, or both. For myself, I have no hesitation in declaring that I could not name twenty Englishmen in India, whose intellectual endowments I thought even *equal* to his own, although I have come in contact with most of the distinguished men in the country. He is in short one of the wonders of the present age, and requires only to be known, to excite admiration and esteem.

It is barely possible that some of his earlier works might have been revised by an English pen; but I am convinced that if ever such revisions were made, they must have been *merely* literal. The subject was all his own. And as to his later writings, his controversies with the Missionaries of Serampore, I do not believe



that they have one word in them which is not *wholly* his own. The Missionary converted by Rammohun Roy from Trinitarianism to Unitarianism, is a Mr. Adam, and not Dr. Marshman : which Mr. Adam was originally deputed, it is understood, from the mission at Serampore, to discuss personally with Rammohun Roy the several points of difference between their creeds, and being honestly bent on the search of truth, had the frankness to confess the arguments of his opponent to be convincing. Mr. Adam accordingly separated from the Baptist Mission at Serampore, and in conjunction with Rammohun Roy, and others of the same faith, established a Unitarian Chapel and an Unitarian Press in Calcutta. The late Bishop of Calcutta, on hearing of Mr. Adam's embracing Unitarianism, applied to the Advocate-General, Mr. Spankie, to know if it would not be possible to have Mr. Adam banished for preaching this *heresy*, in a land where idolaters, widow-burners, and slayers of human sacrifices, are allowed to preach their degrading doctrines and practise their abominable rites with impunity ! Mr. Spankie then replied that by the law as it applied to India, any man might be banished for any thing which the Governor-General might deem sufficient cause : but he thought the day was past when it would be safe to banish a man for his opinions on religion, and there the matter ended.

If Rammohun Roy had been the wretch which the friend of T. L. supposes, he might have had abundant opportunities of receiving rewards from the Indian Government, in the shape of offices and appointments, for his mere neutrality ; but being as remarkable for his integrity as he is for his attainments, he has, during the five years that I have known him, and that too most intimately and confidentially, pursued his arduous task of endeavouring to improve his countrymen, to beat down superstition, and to hasten as much as possible those reforms in the religion and government of his native land, of which both stand in almost equal need. He has done all this, to the great detriment of his private interests, being rewarded by the coldness and jealousy of all the great functionaries of Church and State in India, and supporting

the Unitarian Chapel—the Unitarian Press—and the expense of his own publications, besides other charitable acts, out of a private fortune, of which he devotes more than one-third to acts of the purest philanthropy and benevolence.

I am ready to meet any man living and confirm verbally what I here commit to writing for your use ; for nothing will delight me more than to do justice to one whom I honour and esteem as I do this excellent Indian Christian and Philosopher.

J. S. BUCKINGHAM.

SIR,

*Penzance.*

WITH great pleasure I have at length received Dr. Jones's long-promised Greek and English Lexicon, and I may be allowed to congratulate the lovers of sound learning on this valuable accession to their treasures, and to express my sense of the obligation we are all under to the author for his excellent and important work. It is not, however, the object of this paper to enter into any general review of the merits of this Lexicon, but only to offer a few observations on one particular part of the plan which the learned author has deemed it best to adopt. This is thus stated by himself, in the preface : " The *accents* I have entirely omitted, as defacing the native simplicity of the language, and as requiring much sacrifice of expense and labour, without bringing in return the smallest advantage to the learner." Believing as I do that there can be no reasonable doubt that the Greek accents, as now appearing in our books, represent the genuine and ancient pronunciation of the language, and knowing from experience their great utility in giving a ready clue to the sense of numberless passages, I may say, without affectation, that I felt grieved to see this author's respectable name going to increase the prejudice which many entertain against them. I have been long used, in reading Greek, to place the accent of every word where it is marked in our printed copies ; and know that this practice not only does not corrupt the quantity, but favours the euphony of the language in every respect, as many of my friends have often acknowledged to

me. But not to insist on my own instance, I will quote the words of the celebrated Greek Professor Cheke, of Cambridge. He says, "I can assert, not indeed of myself, for that might seem arrogant, but of many who at this day are studious of the Greek tongue, that they have so well attained this method of pronunciation, that they can express both the true sound of the letters, *and the quantity, and the accent, with the greatest sweetness and ease.*" Such being the case, I request, Mr. Editor, that you will allow me to occupy a few of your columns in an attempt to vindicate and explain these monuments of ancient literature, which appear to me the beauty and perfection of a language which is in other respects also the most beautiful and perfect that we have known.

The syllables of words, as uttered in connected speech, receive in addition to the articulate sounds conveyed by their letters, two distinct properties or accidents, viz. *time and tone*, or in other words, *quantity and accent*. From these arise what the ancients called *λογωδία* τι *μίλος*, a certain music of speech, which is also the foundation of all metrical composition. Every syllable occupies a longer or shorter time in being pronounced, and every syllable is pronounced in a higher or lower note on the musical scale. In a word of many syllables every one has therefore a certain tone; but at the same time, there is in every word one syllable which is pronounced with a marked elevation above all the rest, and this characteristic elevation not only distinguishes the word from others, but, being variously modified in different cases, is of the greatest use in giving the word its due significancy in the sentence. Although, therefore, every syllable of a word is uttered with some tone, yet there is one which bears a more eminent tone than the rest, and this tone is called, *the tone or accent of the word*; this syllable is called *the accented syllable*: its tone is also called *acute* to distinguish it from those of the other syllables, which being lower are therefore called *grave*. This is no new doctrine. Dionysios of Halicarnassos, an eminent Greek critic of the Augustan age, explains it at length. "Every word,"

he says, "is not spoken with the same tone, (*τάσις*), but one with an acute, (*οξεία*), another with a grave, (*βαρεία*), a third with both. And of those which have both tones, there are some which have the grave blended into the acute, on the same syllable, and these we call circumflexed (*περισπωμένας*); and others which have each tone in separate places, by itself, preserving its own nature. And in dissyllables there is no middle space between the acute and the grave; but in polysyllables, of what sort soever, there is one syllable with the acute tone in the midst of many grave." Dionys. *περὶ Συνθεσ.* Sect. 11. Both these circumstances of quantity and accent are inseparable from the nature of human speech, and are therefore common to all languages. Yet all languages have not made exactly the same use of them, nor distinguished them with equal clearness. In some languages, as in English, the difference of the time or quantity of different syllables is not so considerable as in others, such as the Latin and Greek. In these tongues we well know that all the syllables were divided into long and short, and that the long one was equivalent in time to two short. Our ears are certainly not accustomed to such accuracy, and consequently the time of our syllables is undetermined and inconstant. On the contrary, the English accents are marked very strongly, the accented syllable in every word being much elevated above the others, as well as uttered more forcibly. In the languages of antiquity, we have reason to believe, the accent was not so prominent.

Now it is in the nature of the human ear, in relation to speech, to count the syllables as they pass, and to desire a recurrence, at intervals more or less regular, of syllables presenting some one certain distinction. When this recurrence of marked syllables is contrived in a manner more regular than prevails in common speech, it constitutes metre or versification. Now we find by observing different languages, that there are two characters by which the ear is pleased to distinguish the recurring syllables, time and tone. They are either long syllables, or accented syllables, or both at once. In general they appear

to possess more or less of both these distinctions combined together; yet so combined that in any given language the one or the other is found to predominate and to regulate the verse. And in this we may see exactly what the difference is between the ancient and the modern poetry. It is this: in the former the time, in the latter the tone, is the essential distinction of the recurrent syllables. In a Greek Iambic verse, for instance, the essential condition is, that long syllables shall follow short ones alternately, allowing certain exceptions. Such is the nature of the following line,

Ὠ τέκνα, Κάδμου τοῦ πάλαι νέα τροφή.

In this line we may observe that the even places are all occupied by long syllables: the odd places generally by short: but the fourth and fifth even places, though long, are not accented. In what is called an English Iambic verse, we shall find that it is essential that the even places be in general accented, but not that they should be long: as in this line,

And made a widow happy for a whim.

Greek verse is therefore constituted chiefly by the time, and English by the accent: but this must not be so understood, as if either the English was wholly independent of the time, or the Greek of the accent; for as we have before observed, in either language both must conspire to make harmonious verse. The English line just quoted, for want of quantity, sounds poor and meagre, as we may judge by contrasting it with one where the times are more duly observed: such as this,

All are but parts of one stupendous whole.

In like manner it is probable, though not quite so easily proved, that those Greek verses were, even by the ancients, judged most pleasing, in which a considerable proportion of the long syllables were distinguished also by the accent. At any rate, there can be no doubt that the position of the accents was not at all a matter of indifference. The following Latin line is remarked for its awkward rhythm; and this it owes to malposition of the accents, for there is no fault in the scanning.

Tali concidit impiger ictus vulnere Cæsar.

The same thing is attested by Aristotle, where speaking of the letters, he observes, "Ταῦτα διαφέρει, καὶ δασύτητι, καὶ ψιλότητι, καὶ μήκει, καὶ βραχύτητι· ἐτι δὲ καὶ οξύτητι καὶ βαρύτητι καὶ τῷ μέσῳ· περὶ ὧν καθ' ἑκάστων οἱ τοῖς μετρικοῖς προσήκει θεωρεῖν. Poetics, cap. 20. "They differ in being either with or without aspiration, in being long or short, in being acute or grave, or between both: and to each of these things it is proper to pay attention in versification." We see by this unquestionable authority, that the rhythm of ancient Greek verse depended both on its quantities and on its accents, though undoubtedly the former were what was most essential to its constitution.

These preliminary considerations will prepare us to understand the nature and origin of the great charge which is brought against the Greek accents, namely, that they corrupt the quantity. This case admits of a simple explanation. It depends on an abuse of terms. We have observed that in English the quantity of syllables is very imperfectly distinguished—it is a thing little regarded, and although a good ear must always be sensible of it, in some degree, yet were it not for our acquaintance with ancient literature, quantity would probably hardly have been mentioned among us. Accent alone almost engrosses our attention, both in prose and verse. Now we commonly read Latin and Greek just in the same manner as we do our own tongue, and in reality pay just as much attention to the quantity in pronouncing the one as the other. This assertion may at first be thought somewhat paradoxical, but I am sure that if the matter is duly considered, it will be found to be just. It is true that no point is more insisted upon in our schools than what is called minding the quantity. But I ask, is the point which is really insisted upon, an observance of the proper time of the syllables? Is it that care be taken to give to each long syllable twice the time that is given to a short one? By no means, nor any thing like it. Nothing can be more foreign to the ideas both of masters and scholars. In one word, the only thing that is attended to is to place the accent aright. If a poor school-boy should read *facies* instead

if *fácies*, he would probably be punished as having committed a false quantity, as having lengthened a short syllable. But if the master were not a blunderer himself, he would know that it is no such thing. The quantity is equally regarded, and equally violated, whether the word be pronounced as the trembling little culprit pronounced it, or in the way which his magisterial authority has declared to be correct. The boy was certainly wrong in reading *fácies*: he misplaced the accent, because the usage of the Latin tongue, as we learn from Quinctilian, required that in such a case the accent should fall on the antipenultima. The place of the accent is determined by the quantity, both in Latin and Greek. To misplace the accent, in either language, is to disregard the established rules of the tongue, but is not to be confounded with corrupting or changing the quantity, with which it has no necessary connexion. Since then, neither in Greek nor Latin, are we accustomed to pay any other attention to the quantity than to place the accent where we apprehend the quantity requires it should be, we may see that the charge brought against the Greek accents, of corrupting the quantity, resolves itself into this: that the Greek accents are not placed where the quantity requires that they should be, according to the rules which we have been used to observe. This is very true, and this is the whole amount of the objection. The rules we have been used to observe are those which regulate the Latin accent: the rules which regulated the Greek accent happen to be somewhat different from these: and therefore we suppose that the Greek accents are not where the quantity requires that they should be. First we say, they corrupt the quantity: this means merely, that they are not conformed to the quantity in the way prescribed by a certain rule: this rule is that of the Latin accent: and the objection rightly stated ends in this: the rules of the Greek accent differ from those of the Latin. For example; the laws of Greek require that the accent of *ἑλμπεος* should be on the first syllable: this gives offence: we say the quantity is corrupted, we mean the accent is misplaced: and why? because it is

not placed where it would be placed in Latin. Such then I conceive is the explanation of a mystery which has puzzled some learned men more than one would have thought possible.

We have now taken a view of the true nature of quantity and accent; we have marked the essential distinction that there exists between them, and the nature of that dependence of the one on the other which is created by the usages of different languages. We have thus been able to trace the ground of that opinion, that the Greek accents are inconsistent with the quantity: shewing that it amounts to no more than that they are inconsistent with the Latin accents. Although, however, this be the true ground of the objection, as generally felt by those that urge it, there is still a more rational form into which it can be thrown, and which it will be proper to consider. It is obvious enough that there is no reason for requiring the pronunciation of Greek to be conformed to the rules of Latin: but it has been alleged, that our present Greek accentuation is not really the genuine ancient method; and to confirm this opinion, it has been said that it is naturally inconsistent with the observance of the quantity. Each of these positions I shall now endeavour to disprove.

In the first place, I shall attempt to shew by direct evidence from antiquity, that the place of the Greek accent is the same now that it was in ancient times. In this place it may be well to take notice, that when the antiquity of our Greek accents is asserted, we are not to be understood as speaking of the little strokes by which they are expressed in writing, but of the tones themselves which are represented by them. The marks are indeed of no modern date; but as I believe that few will be inclined to quarrel with them who believe that they correctly point out the ancient pronunciation, I shall dismiss the consideration of them very briefly. It is admitted that they were not used in the time of Aristotle: their introduction, in some form, is ascribed by the ancients to Aristophanes the grammarian, who flourished about 200 years before Christ, and to whom the invention of the marks of punctuation is also attributed; but after his

time, their reception into general use is supposed to have been but very gradual. It is reasonably conjectured that they were employed not so much for the use of native Greeks, as of foreigners studying the language, in the same way as we may, at this day, see them resorted to in Italian or other foreign elementary books. If the objection to these marks is simply that they are less ancient than some of the authors in which we find them, the very same may be urged against the use of the small Greek and Roman letters, as well as the marks of aspiration and punctuation, which are at least equally modern: that is, under the notion of restoring the native simplicity of the language, we shall object to its most valuable improvements. In living tongues, it is true, the use of written accents is rarely carried beyond dictionaries and elementary books; but in dead languages we stand in need of further assistance, and ought not to quarrel with the helps that ingenious men have invented to facilitate our progress. It is not easy to assign a reason why the accents in all languages should not as regularly be written as the letters: they are certainly not less essential to speech, not less significant in their meaning, not less permanent and integral parts of every word. In some languages, as in the Latin, they are determined by rules so simple and constant, that the use of written marks is less necessary. But what are we to do without them in Greek, in which their position is as irregular and various as in our own language? If we reject the written accents, we are reduced to the inevitable alternative of adopting the Latin system, which is to act in open defiance of the unequivocal testimony of antiquity. These remarks, which relate simply to the use of the written marks, and not to the tones themselves, I will close by transcribing an extract from a letter written to Foster by an eminent and learned friend: "I am a great admirer," he says, "of that contrivance of accentuation; and look upon it as a remarkable invention, framed by the most ingenious people that ever appeared in the world, for adorning their language to the utmost degree of refinement; and for settling, as far as human wit and wisdom can

fix, a lasting standard of tone for pronouncing every word and almost every syllable of it. I am a friend to the cause, and think an advocate wanting; since that which calls itself the learned world is thoroughly inclined to blot out this ancient character from the book of learning, and had rather lose it entirely, than be at the pains of understanding it at all."

But, to return to my argument, I shall now produce some evidence from ancient authors to prove that our present Greek accents are genuine, that is, that they occupy the same places which they did in ancient days. These quotations will first prove, in general, that the Greek accentuation was in many points different from the Latin, and secondly, that it corresponded in all the particulars which can be ascertained with that which now appears in our printed copies. This being all the evidence the subject admits of, is all that can fairly be required, and indeed is sufficient, I think, to produce the most satisfactory conviction. The following passage from Quintilian proves, in general, both that the Greek accentuation differed from the Latin, and that it presented that variety which we still find in it. It also proves, in particular, that in Greek the acute and circumflex accents were often found on the last syllable, which also corresponds with our books. "*Sed accentus cum rigore quodam tum similitudine ipsâ minus suaves habemus, quia ultima syllaba nec acuta unquam excitatur, nec inflexa circumducitur, sed in gravem, vel duas graves, cadit semper. Itaque tanto est sermo Græcus Latino jucundior, ut nostri poetæ, quoties dulce esse carmen voluerunt, illorum id nominibus exornent.*" Lib. xii. cap. x. It is truly remarkable, that what our modern literati decry in the Greek as a barbarism, was by the ancient Roman critics and poets deemed a beautiful peculiarity of which their own language was destitute. In another place, the same writer, having observed that many Roman grammarians required that all foreign words adopted into Latin should be made conformable to the usages of that tongue, gives the following instance: "*Inde Olympo et tyranno acutam mediam syllabam de-*



quæda, duabus longis sequenti-  
 primam brevem acui noster  
 non patitur." Lib. i. cap. v.  
 It was not allowed to put  
 the accent on the first syllables  
 of words as Olympus and tyrannus  
 because their penultima is long:  
 it implied that the Greek usage  
 is that is, that they were ac-  
 cented as we now mark them, Ὀλυμ-  
 πος. I may observe, in pass-  
 ing, there is no instance in which  
 the Greek accents are thought  
 objectionable than in such as  
 this. In another passage, having  
 said that his countrymen some-  
 times erred in substituting a circum-  
 flex for a grave, especially in  
 words, he instances the word  
 which the best Latin masters  
 directed to be made acute on  
 the first syllable, and therefore grave on the  
 second, Plutarch, in his Lives of the  
 orators, says that Demosthenes  
 is accused for some peculiarities in  
 his speech; among other things, as  
 ἔξωτον, the word Ασκληπίαν, i. e.  
 being it Ασκήπιον, as we do  
 Servius, an ancient Roman  
 remarks on that line of the  
 "Ubi tot Simois," &c. "Hoc  
 Simois, integrum ad nos  
 , unde suo accentu profertur:  
 esset latinum in antepenultima  
 accentum quia secunda a fine  
 est." When therefore I find  
 in our Greek books accented  
 in my good opinion of our pre-  
 sent system is confirmed. In Apol-  
 lymachus, an old grammarian  
 of the Antonines, we find  
 notices of the accents: observ-  
 ing the custom of the Æolic dialect,  
 Ἀσκληῖς ἐμοὶ βαρέως. This con-  
 firms the common Greek, which makes  
 the accent on the first syllable.  
 Stephanos, another old  
 writer, remarks, "Δαυλὶς οὐκ ἔχεται το  
 τὸ δὲ Αὔλις Αἰολικῶς βαρύνεται."  
 Julius, a writer about two cen-  
 turies after Christ, who was also the  
 Origen, wrote a work enti-  
 tled ἐπεὶ ὁμοίων καὶ διαφορῶν λέξεων.  
 In this book we have abundant evi-  
 dence that in his day Greek was ac-  
 cented just as we now see it. He  
 notices the distinction which  
 is made in words otherwise  
 alike. For instance, he says that  
 , προεπισκοπόμενος, means one  
 who looks on in the country, but that ὁγ-

γόμενος, προεπισκοπόμενος, signifies clown-  
 ish in manners. This work is printed  
 at the end of Scapula's Lexicon, and  
 may therefore readily be examined.  
 If it would not transgress the limits  
 which it is proper for me to assign to  
 this paper, I could multiply such quo-  
 tations. I produce these merely as  
 examples of the sort of evidence on  
 which the credit of the Greek accents  
 rests. These ancient testimonies  
 serve only to confirm what would  
 without them be quite sufficient evi-  
 dence, the authority of all our manu-  
 script and printed copies, and the  
 actual usage of the living Greeks.

I consider it, therefore, as proved  
 by the concurrence of all the evidence  
 which antiquity furnishes on the point,  
 that the ancient Greeks laid the accent  
 where we now find it written, as well  
 as that the accentual marks, though  
 not so old as the usage which they  
 represent, lay claim to quite sufficient  
 antiquity to preclude all just objection  
 on that score. The only argument  
 which has been really influential in  
 causing the rejection of the accents,  
 has been the apprehension that they  
 are inconsistent with the just obser-  
 vance of quantity and the rhythm of  
 verse. I have already shewn, that  
 the majority of those who prefer this  
 charge are such as do not pay any  
 real regard to quantity in any case,  
 and that they mean something differ-  
 ent by it from that which it properly  
 expresses. It shall now be my busi-  
 ness to shew that there is no real  
 ground for it in its true sense; that  
 there is no natural inconsistency in  
 the Greek accents, and the proper ob-  
 servance of quantity. The point of  
 difference between the Greek and La-  
 tin accentuation, which is the principal  
 ground of objection against the former,  
 is this: whereas the Latin rule is,  
 that in polysyllables, if the penultima  
 be long, the accent shall rest upon it;  
 the Greek rule, not turning on the  
 quantity of the penultima, but on that  
 of the last syllable, enacts, that if the  
 last be long, the accent shall rest on  
 the penultima, but if the last be short,  
 then it shall rest on the antepenultima.  
 Hence, in such a word as ἄδρας, the  
 Greek accent falls on the first syllable,  
 while the usage of Latin would place  
 it on the second. It is no wonder that  
 we, who are early instructed in the

Latin rule, and never familiarized with the Greek, especially as the Latin is, in this respect, more agreeable to the English, should conceive that the Greek accent is not properly conformed to the quantity. Thus in the instance before us, we may think that the long quantity of the second syllable of ᾠδῆς can hardly be preserved if the tone is elevated on the first. The ear is the only judge in this matter; but as far as reason goes, it would be impossible to shew that this particular predicament of the second syllable is more unfavourable to its quantity than any other. Moreover, as we have already shewn, that in words of this class the ancient Greeks actually did accent the first syllable, and at the same time prolong the second, that fact alone is sufficient to shew that there can be nothing in this usage contrary to natural euphony. But for the sake of argument I will waive these considerations, and illustrate the use of the Greek accents simply by reference to our native language. For this purpose I have to observe that, in many English words, we may perceive, beside the principal accent, another tone on some other syllable, which, approaching in nature to the first, may be called a secondary accent. For example, I should say there is a secondary accent on the first syllable of the word *universal*, on the third of the word *matrimony*, and on the second of the word *schoolmaster*. This, I think, gives the clue to the Greek pronunciation. In English we may observe that these secondary accents are capable of sustaining verse almost as well as the primary. Witness the line,

Parent of good,  
Almighty, thine this universal frame.

In this instance there is something of long quantity to help the accent, but in the following this secondary accent, even on a short syllable, is sufficient.

Die of a rose in aromatic pain.

I allude to the first syllable of the word *aromatic*. Now, I presume that in Greek, the long syllables, especially those most essential to the rhythm, although not bearing the principal accent of the word, were yet sustained

by something like this secondary accent of ours. And if this be just, it will follow, that the principles of rhythm in the two languages are not so widely different as they might otherwise appear. It will shew, also, how foolish the question is that has been proposed, viz. whether the pronunciation of Greek is better conducted by accent or quantity? "It is a question," observes Foster, "of like kind with the following, whether in walking a man had better use his right or his left leg singly." This doctrine of the secondary tones I will now apply more particularly to the pronunciation of the several varieties of Greek words, and trust, in this way, to shew that the genuine utterance of this noble language may easily be attained by any Englishman who will bestow common pains upon it.

Take, for instance, the first line of Homer's *Iliad*:

Μῆνιν ἀειδε, θεὰ, Πηληϊάδεω Ἀχιλῆϊ.

In the second word we encounter an accent on the first syllable, followed by a long penultima. If we pronounce this word like the English *honesty*, our ear will tell us that the just rhythm is lost. We must, therefore, seek for a model a similar English word, accented, indeed, on the first syllable, but carrying also a secondary accent on a long penultima. Let us then pronounce the word *ash* somewhat as we do the English words, *school-master*, *mān-eater*, and other compounds of this description. I do not say that these English words will serve as exact models for the Greek; they fail in respect to quantity, as English pronunciation always does, but in relation to the accent, I think they are very fair examples. Again, such a word as φιλόστροφος may be pronounced somewhat as our word *ellegated*, taking care to utter the third syllable distinctly and firmly, and to dwell on it a proper time. Such a word as θέλω resembles our word *headache*, when well pronounced. Such a word as πτωχός may be pronounced like our word, *undone*, or *herein*; and such a one as λαμπάδος will not be misrepresented by such as *out-ritted*, *however*. These will be sufficient to serve as examples of all others. Another mode in which an idea may be

conveyed of the just pronunciation is, by throwing the syllables into new combinations, as in the following example :

Μῆ νινά εἰδεῖν πηληϊάδεω Ἀχιλῆος.

If the line be read as if thus written, the accents will be pretty well expressed, without injury to the quantity. It really appears to me, that from such examples as these, a very sufficient idea may be formed of the true nature of ancient Greek pronunciation; and may enable us, if so disposed, to restore to living utterance those long-neglected marks which at present seem but as melancholy monuments of the lost graces of Grecian diction. But whether or not we deem it expedient actually to adopt them in practice, these examples may convince us that there is no manner of difficulty in supposing that they once formed the rule of pronunciation, and might again, if it were thought desirable.

But suppose it admitted, that in pursuing the plan here recommended, our English students will, after all, be often found neglecting the quantity in favour of the accent, is this so shocking? Let me beg the reader to consider whether it can take place in any greater degree than it does on the received plan. In our books we see the word *ἀμφοτέρους*, but our schools teach us to read it *ἀμφότεροις*. If the advocate for the accents is charged with lengthening the third syllable of this word, may he not with equal justice accuse his opponents of lengthening the second? And when the last syllable is long, as in *ἀγάπη*, how is its quantity better consulted by reading it *ἀγάπη*? As to the long penultima, if it were true that placing the accent upon it was of any advantage to its quantity, the Latin mode would so far be preferable; but upon the same principle the Greek would have the advantage in numberless other instances, such as *ἐκεῖ*, *ἀγαπᾶν*, which we read *ἐκευ*, *ἀγαπαν*. So that, judging even by the standard of our own prejudices, the one system seems but little more favourable to quantity than the other. The fact is, that through the whole subject we are apt to fall into the error of thinking a syllable long when it is accented, and the contrary. But this notion is wholly un-

tenable, and not less so in respect to the Latin than the Greek, as is too evident to need proof. The Greek practice of depressing, in many cases, the long penultima is common to the English and many other modern languages, as in such words as *chemistry*, *industry*: but the Greeks were, at the same time, mindful of their quantity, which we neglect.

The advantages of retaining and observing the tones are many. To say nothing of that pleasing effect noticed by Dionysios, when he says of them, “*κλέπτει τῇ ποικιλίᾳ τοὶ κόροι*,” and which Quintilian so well contrasts with the heavy monotony of the Latins; to say nothing of this, their use is exceedingly great in determining the sense of words, between which there is no other distinction. At the end of Scapula’s Lexicon is given a list of above 800 words, differing from one another only in their signification and accent. But a still greater number of such words is derived from the inflections of nouns and verbs, of which this list takes no notice, though they are, perhaps, less easy to distinguish than the others. It is useful to discriminate at a glance, *θεά*, a goddess, from *θεία*, a spectacle; but we are more likely to be at a loss between *ἀγορά*, a market, and *ἀγορᾶ*, to a market, *ἀγορᾶς*, of a market, and *ἀγοραῖς*, markets: or again, between *ποιῆσαι*, to do, *ποιήσαι*, he would do, and *ποίησαι*, make for thyself. It may be said that the context will point out all these distinctions; and no doubt it is true, that with sufficient pains, the sense of a passage may generally be thus determined. And if we went on to strike out from Greek half the vowels, and reduce it to the condition of Hebrew without points, the sense might still in general be ascertained. But then the difficulty would be much greater; and what ordinary scholar is there to whom additional facility in understanding Greek would not be an acquisition? But it is said that the accents have not the authority of the original author. This is true, but not more so than that the distinction of *ε* and *η*, *ο* and *ω*, in Homer, is in the same predicament. But surely it is sufficient, in all ordinary cases, to be guided in our studies by directions, which having first been made while Greek was flourishing in purity, have

received the accumulated sanction of the learned from that day to the present. In general, what we want in reading ancient authors, is a more ready apprehension of their sense; when once suggested to our minds, its own propriety warrants it genuine. On the whole, therefore, I can by no means assent to Dr. Jones's assertion in his Preface, that the study of the accents "does not bring in return the smallest advantage to the learner." I have no hesitation in avowing my opinion, that the knowledge and practical use of the accents, will do more towards forming a correct and elegant Greek scholar, than all the acquaintance with Hebrew, Arabic and Syriac, that ever was acquired; nor do I think it possible that any one can become a finished and able Greek scholar without this knowledge. A hundred proprieties and elegancies of the language will inevitably escape him.

The plan of retaining the circumflex without the acute appears to me particularly unfortunate: the economy of the circumflex depends essentially on that of the acute, and thus shorn of its kindred, it appears but as one of the "discerpta membra" of a mangled system.

Before I close, I must acknowledge that I am indebted for many of the foregoing remarks and authorities to Foster's Essay on Accent and Quantity, an excellent work, to which I with pleasure refer the reader for fuller information. In one point, I think this author not quite correct: it is when he considers English verse as essentially founded on quantity like the ancient: but I have explained my own view of this point already. Mr. Foster observes, in conclusion, that the Greek language, treated as it has been in this matter, might adopt the complaint of Philomela in the epigram:

Γλῶσσαν ἐμὴν ἐθέρισσε, καὶ εἰβέσεν  
'Ελλάδα φωνήν.

T. F. B.

SIR,

March 23, 1823.

**A**BOUT two years ago there appeared in the Monthly Repository, [XVI. 88—101,] "An Inquiry respecting Private Property, and the Authority and Perpetuity of the Apostolic Institution of a Community of Goods." Having long been a great admirer and humble supporter of the

plan of Mr. Owen, of New Lanark, in so far as regards its arrangements for facilitating mutual and voluntary co-operation, I was delighted to find that the scheme was advocated on Christian principles by a gentleman so admirably qualified for the task, as the writer of the Essay above alluded to; and I fondly hoped, that, having been once started, a subject so interesting and important, in every point of view, would have undergone a thorough discussion. But although I have been hitherto disappointed in this expectation, I do not yet despair of seeing a portion of your work devoted to such a discussion, so as to lead us to some distinct conclusion as to the merits of the plan.

Ever since I turned my attention to the subject, it has appeared to me, that the enlightened body of Christians among whom your Repository circulates, are, of all others, the best qualified to appreciate the force of Mr. Owen's arguments, and to reduce his theory to practice. He has given great offence to the religious world by a proposition to which the great majority of Unitarians will have no difficulty in subscribing; namely, "that the character is formed *for* and *not* *by* the individual." This, you are aware, is saying no more than is maintained by the advocates of the doctrine of Philosophical Necessity. To them, therefore, it can give no offence, nor excite the slightest feeling of alarm for the stability of the Christian religion. Nor, indeed, ought our Calvinist brethren to take offence at an axiom which lies at the root of their system, and which President Edwards, one of their ablest writers, has irrefragably defended in an elaborate piece of argumentation. It must, however, be confessed that, in so doing, he has exposed to the full light of day the horrid deformity of that dogma, which dooms to eternal misery vast numbers of human beings who are precisely what their Maker determined that they should be. With this gross inconsistency we have no concern.

But I really do not see why any man, who has the good of his fellow-creatures at heart, should reject the plan of Mr. Owen, on account of any supposed error in his metaphysical notions. The practical tendency of

as accords with the general  
of all wise parents, tutors and  
, inasmuch as all such will  
: prevention to the correction  
nd will studiously endeavour  
those under their authority  
stances the most favourable  
rmation of virtuous habits  
sitions; and will strive to  
s far as possible, all tempta-  
vice. On this ground the  
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uly meet. Nor will any dif-  
rise between them as to the  
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from advancing even to the  
of Mr. Owen's fabric, per-  
advert to another principle  
in, which has proved a rock  
to men of the world. I al-  
the *community of interests*  
proposes to establish among  
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nd mutual co-operation. This  
is *primâ facie* opposed to a  
almost indelibly imprinted  
nds of Englishmen.

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ts that any great advance can  
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generality of philanthropic  
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always assume the necessity  
ving sacred the present divi-  
nankind into separate fami-  
a persuasion (no doubt)

that to break down these walls of se-  
paration would be to destroy that love  
of independence which is supposed to  
lie at the root of our dignity, and of  
some of our best qualities. I can  
readily conceive that the association of  
the ideas of conventual or cœnobitic  
life, with the austerities and absurdities  
of Monachism, tended, after the Refor-  
mation, to excite strong prejudices in  
this country against institutions hav-  
ing any resemblance to a state of so-  
ciety, in which men were bound by  
rigid laws not only to do many things  
that ran counter to their natural in-  
clinations, but even to perform duties  
accordant with their tastes and dis-  
positions. As compared with such a  
system of discipline, the right of dis-  
posing of one's time and property  
according to one's own pleasure, must  
have appeared far preferable, though  
at the sacrifice of much of the security  
and freedom from worldly care which  
belong to cœnobitic life. But besides  
the limitation of liberty, which is sup-  
posed to be involved in that state of  
society, there is a strong repugnance  
on the part of enterprising, skilful  
and careful individuals, to share the  
produce of their industry with the in-  
dolent and imbecile; and to overcome  
this feeling, the enforcement of Chris-  
tian precepts has hitherto proved in-  
effectual, with few exceptions. Un-  
less, therefore, the scheme of union  
projected by Mr. Owen can be relieved  
from these grand objections; that  
is to say, unless it can be proved to  
be consistent with the enjoyment both  
of individual liberty and of private  
property, I cannot indulge a sanguine  
expectation that it will be generally  
adopted by a people so tenacious of  
freedom, and of the fruits of their  
personal industry and skill, as are the  
inhabitants of this island.

Happily, however, it appears, (in  
my humble apprehension,) that these  
highly-cherished privileges may be not  
only preserved, but enlarged by the  
proposed change in our mode of life.  
For, in the first place, each society  
must consist of *voluntary* associates;  
and the parties thus associated will be  
competent to establish such rules for  
their own government, as do not in-  
terfere with the general laws of the  
country. A member of one of these  
communities would, of course, reserve  
the right of withdrawing from it at



pleasure, and while he remained in it, would have a voice in the election of its officers, and be himself eligible to office. This is calculated to elevate and not to depress the human character. Provision must be made for the enjoyment of privacy, as well as for social meetings; and each adult individual would consider his chambers as secure from intrusion, as a house-keeper now does his own fire-side. And, with respect to property, it is by no means an essential part of the scheme, that a member of an association should throw into a common fund whatever property he might possess on joining it. All that would be required of him, would be to bear his fair proportion of the expenditure, on the condition of participating in the aggregate produce of the common labour. Thus, supposing the expense of living, in one of these communities, to be 50% per head per annum, a person possessing 10,000% would be enabled to lay by the excess of his income beyond that sum, and, moreover, to augment his accumulations by his share of the profits of the society.

It appears to me that the great error of Reformers has consisted in their attempting to begin where they ought to leave off. That an entire and unreserved community of goods will eventually take place among the individuals thus associated, I have not the shadow of a doubt: but this most desirable state of things will be brought about gradually, in proportion as the wealth of the society shall increase.

And here permit me to observe, that there appear to be but two ways whereby union and love and piety can be rendered prevalent in the world—the one is by combating the selfish principle by arguments having reference to a future state; the other, by surrounding mankind with the objects of their desire, and thus removing the temptations which have hitherto proved too strong for virtue. Far be it from me to underrate the power of those motives which our holy religion affords to the practice of the most painful and self-denying duties. We know that these motives have enabled men to triumph over dangers, difficulties and sufferings the most appalling to our nature: but I do humbly conceive, that in causing the know-

ledge and the love of divine truth to cover the earth, it is probable that Providence will smooth the way to the practice of Christian morality, and that the grand improvements which have been made in the contrivances for shortening human labour, are indications of such a design. Mr. Owen has stated, and he has been at considerable pains to ascertain the fact, that the productive powers of Great Britain and Ireland at the present day are equal to the constant daily labour of 350 millions of able-bodied men; a power capable of being indefinitely increased. As society is at present constituted, this vast power is in a great measure opposed to the interests of the working classes, who constitute the great majority of the people. All that is requisite to convert this evil into a blessing, is, to associate mankind on such principles as shall give to the respective communities a common interest in the produce of labour, aided by these grand mechanical agents; and as it is clear to demonstration, that, under the proposed arrangements, the village communities could, with perfect ease, raise and manufacture more of every article of necessity, of comfort and of convenience, than would suffice to satisfy the wants of each individual, the axe would be laid at the root of those numerous vices which spring from cupidity. Poverty is not favourable to the growth of virtue; nor can we reasonably expect that the arguments urged by divines and philosophers to prove the wisdom of Providence in permitting of so great a disparity as has hitherto existed in the conditions of mankind, will ever reconcile the poor to their lot, so long as they perceive that their teachers are as keen as others in the pursuit of the good things of this life. It is not the acquisition of wealth that is reprehended; but the rendering its acquisition the final end of our efforts. Methods to acquire riches are necessarily methods of wisdom and good conduct—the dissolute rarely grow rich.

No man is more firmly convinced than I am, that all the past dispensations of Providence have been ordered in perfect wisdom and goodness, and consequently, that the existence, or rather the wide prevalence of wretched poverty, was designed to answer a pur-

those worthy of Infinite Benevolence: and what purpose appears more worthy than that of exciting in us first a earnest desire, and, subsequently, the most strenuous efforts to mitigate, and eventually to eradicate this prolific source of evil? Let us not deify error, but fortify our minds with the consolatory belief, that the omnipotence of truth will gain the victory over all error.

But although it is evident that, when combined in the mode proposed, men will be able to create a superabundance of wealth for all, it does not follow that they will therefore make up their rest in mere worldly enjoyments, to the neglect of their intellectual and spiritual interests. The consciousness that they possess the power at all times of satisfying their wants, will serve to correct the passion for accumulation which is now so predominant in some minds. We perceive that, together with those discoveries which, as before observed, have thus given to the present generation such unbounded means of creating wealth, a thirst for knowledge is also sprung up among us, and a disposition to confer upon all ranks the benefits of education. As the world now stands, education unfortunately serves but too often to render the subjects of it but the more sensible of their abject condition, and to moderate feelings of envy and hostility towards those who enjoy advantages which they cannot hope to obtain by legitimate efforts: hence the violent desire to change political institutions, which is a strong feature of the present times. The more I reflect, the more do I perceive the wisdom of that exhortation which prescribes to Christians a due submission to the constituted authorities, be they of what character they may, except in cases where the authority of the magistrate comes in competition with the laws of God.

It was surely not the design of ouraviour and of his apostles to inculcate principles of abject servility; far from it; the spirit of Christianity is the spirit of liberty: and it is destined to overturn tyranny of every kind. But the weapons of our warfare are not carnal; the victory is to be achieved by a moral force. Generally speaking, in all countries, magistrates are a terror to evil-doers, and are not disposed

to harm those who are followers of that which is good. The fact is, that if serious Christians would but combine together to do all the good to each other, which can be effected consistently with the laws as they exist, they would inevitably attain a far greater degree of wealth, and liberty, and ease, than is procurable by mere changes in political institutions. And the errors and deformities of bad laws or of misrule, would be better exposed when peaceable and industrious communities could clearly shew how those causes tended to obstruct their progress, than by the clamorous and indiscriminate censures which popular meetings are so ready to found often upon very defective information as to the real occasion of their sufferings.

But I am becoming too diffuse, and must compress my remaining observations into the narrowest possible compass.

It would be unreasonable to expect any man to change his habits of life, unless we are prepared to shew that some valuable and obvious good is attainable by the change. To the poor the gospel is preached; and it is therefore to such as groan under the cares and difficulties and privations which are attendant upon the present isolated mode of life, to those with whom the great business of life is to live, that we address ourselves with the best hopes of success.

We see such ready to transport themselves to distant foreign lands; to incur the dangers of the seas and of unhealthy climes, and even to plant themselves in the neighbourhood of savage tribes, if a hope is held out, that by such a change they will be enabled to reap the fair fruits of their industry, and escape from the burthens which in their own country press them to the earth. Now I venture boldly to affirm, that the very same amount of capital which is thus expended in seeking a new settlement, if employed at home under arrangements similar to those projected by Mr. Owen, would infallibly effect their purpose far more easily and securely than any, the most plausible scheme of emigration. Those who, like myself, have carefully studied the co-operative plan, aided by machinery, will not for a moment dispute its power to increase, in a tenfold proportion,

the produce of any given amount of labour or of capital, as at present employed. The mind should be steadily fixed on this point. It would lead me to encroach too much upon your indulgence were I to prove, by an induction of particulars, the proposition above laid down. Suffice it to say, that by combined operations, all that is now performed in society may be performed with far more celerity, economy and effect than it is at present. A community of 1000 persons could be provided for with little more trouble than is required to provide for a family. The food could be prepared in the most approved manner; the children educated on the best principles, under the eye of their parents; every rational recreation could be readily commanded, and the social qualities of all elicited and cultivated, without prejudice to domestic enjoyments. Nine-tenths of the females would be liberated from the drudgery to which they are now subjected, and would thus be enabled not only to apply the time saved to such works as would increase the wealth of the society, but to cultivate their minds, and thus to become better companions. I speak of course of the working classes: but even those in better circumstances would, under such a system, experience a great change for the better. There can, perhaps, be no better test for the excellency of any social scheme, than the effect which it is calculated to produce upon the female character: and in this point of view, that of Mr. Owen challenges the support of the fair sex.

Assuming the power of the scheme to increase the wealth and comfort of the associated parties, let us inquire what are the objections to its immediate adoption.

I have already adverted to the supposed evil of resigning that independence which operates so strongly to render us anti-social beings. I would fain flatter myself that I have shaken, if I have not overturned this formidable barrier.

But is it probable that union could be preserved among the members of a society formed upon the proposed plan?

"What can we reason but from what we know?" We know that where an object deemed valuable is in view, men

both can and do unite with great constancy to pursue it: we see this in trading companies, in literary societies, in collegiate institutions, and in navies and armies. Men scruple not for the sake of the advantages accruing from the military profession, to subject themselves, during life, to the greatest hazards and inconveniences, and to strict and often harsh discipline. But, in point of fact, we have the best proofs from history that societies constituted on principles far less rational and liberal than are now proposed, have been held together, and existed for ages: and, at this very day, there exist in America, communities bearing a strong resemblance to the proposed villages of union and mutual co-operation which have thriven and prospered, and are increasing rapidly in numbers. I allude to the Harmonists, of whom a very interesting account is given in a pamphlet published at New York, by a committee of religious persons who are endeavouring to multiply these societies.

But will men in a community of mutual and combined interests be as industrious as when employed for their individual gain?

I shall answer this question in the words of Mr. Owen.\* "It has been, and still is, a received opinion among theorists in political economy, that man can provide better for himself, and more advantageously for the public, when left to his own individual exertions, opposed to, and in competition with his fellows, than when aided by any social arrangement which shall unite his interests individually and generally with society. This principle of individual interest, opposed as it is perpetually, to the public good, is considered by the most celebrated political economists to be the corner stone of the social system, and without which society could not subsist. Yet, when they shall know themselves and discover the wonderful effects which combination and unity can produce, they will acknowledge, that the present arrangement of society is the most anti-social, impolitic and irrational, that can be devised; that, under its influence, all the superior and valuable qualities of human na-

\* Report to the County of Lanark, 4to. p. 28.

are repressed from infancy, and that the most unnatural means are used to bring out the most injurious propensities; in short, that the utmost pains are taken to make that which by nature is the most delightful compound for producing excellence and happiness, absurd, imbecile and wretched. Such is the conduct now pursued by those who are called the best and wisest of the present generation, although there is not one rational object to be gained by it. From this principle of individual interest have arisen all the divisions of mankind, the endless errors and mischiefs of class, sect, party, and of national antipathies, creating the angry and malevolent passions, and all the crimes and misery with which the human race has been hitherto afflicted. In short, if there be one closet doctrine more contrary to the truth than another, it is the notion that individual interest, as that term is now understood, is a more advantageous principle on which to found the social system, for the benefit of all, or of any, than the principle of union and mutual co-operation. The former acts like an immense weight to repress the most valuable faculties and dispositions, and to give a wrong direction to all the human powers. It is one of those magnificent errors, (if the expression may be allowed,) that when enforced as a practice, brings ten thousand evils in its train. The principle on which these economists proceed, instead of adding to the wealth of nations or of individuals, is itself the sole cause of poverty; and but for its operation, wealth would long ago have ceased to be a subject of contention in any part of the world. If, it may be asked, experience has proved, that union, combination, and extensive arrangement among mankind, are a thousand times more powerful to *destroy*, than the efforts of an unconnected multitude where each acts individually for himself, would not a similar increased effect be produced by union, combination, and extensive arrangement, to *create and conserve*? Why should not the result be the same in the one case as in the other? But it is well known that a combination of men and of interests, can effect that which it would be futile to attempt and im-

possible to accomplish by individual exertions and separate interests."

In another place,\* Mr. Owen, with reference to this question, observes, "Wherever the experiment has been tried, the labour of each has been exerted cheerfully. It is found that when men work together for a common interest, each performs his part more advantageously for himself and society, than when employed for others at daily wages, or than when working by the piece. When employed by the day, they feel no interest in their occupation beyond the receipt of their wages; when they work by the piece, they feel too much interest, and frequently overwork themselves, and occasion premature old age and death. When employed with others in a community of interests, both these extremes are avoided, the labour becomes temperate but effective, and may be easily regulated and superintended. Besides, the principles and practices are now quite obvious by which any inclinations, from the most indolent to the most industrious, may be given to the rising generation."

It cannot be denied that human nature requires a stimulus to excite its exertions; but unless it be maintained that no stimulus short of wretched poverty will suffice to this purpose, and such a proposition stands opposed to the most notorious facts, then it becomes possible that men may be excited by the desire of advancing in the acquisition of those objects which conduce to the embellishment and refinement of the human character, and we may set our minds quite at ease as to the danger of sinking into inactivity for want of suitable excitements, so long as any single good, real or fancied, remains to be attained, that is to say, to all eternity.

The habits of those who will compose the first associations, will have been formed by the usual motives by which men are now actuated; so long as the projected associations are surrounded by ordinary society, they will naturally be actuated by a desire to outstrip it in excellence; and when, if ever, society at large shall come to be resolved into similar communities,

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\* His Public Address, dated 25th July, 1817.

one establishment will serve to excite and stimulate another. As this is one of the most important questions connected with the scheme, I have been led to dwell more upon it than I should otherwise have deemed necessary: but I know that many men of very benevolent and liberal sentiments have entertained a fear, lest men associated on the plan of a community of interests should degenerate into drones. If this be probable, what a dull place must heaven be, where we at least expect to find abundant means of subsistence, angels' food!

The last objection which I shall here notice, is that which founds itself upon the doctrine of Mr. Malthus respecting population.

I have studied his celebrated Essay with a strong feeling of anxiety, and am happy to say that we have nothing to fear upon the score of an increase of numbers. It is true, he sets out with affirming that the geometrical ratio of human increase, and the arithmetical ratio of the increase of the means of subsistence, are *inevitable laws of nature*, of sufficient force to destroy the most beautiful state of society which the imagination of man can conceive. But when we advance towards the close of the Essay, we find to our joy, that the inevitable law of human increase is a power as tractable and docile as our hearts can wish. "Thus," says Mr. Malthus, "it appears that we possess a great power, capable, in a short time, of peopling a desert region, but also capable, under other circumstances, of being repressed within any, the smallest possible limits, by human energy and virtue, at the expense of a comparatively small amount of evil."

But if the ratio of human increase be thus variable at the will of man, as admitted by the very person who professes to be the most deeply learned upon the subject, we have the satisfaction to be quite certain that be the rate of increase what it may, there can be no insuperable difficulty to the production of the means of subsistence in a corresponding ratio, until the period shall arrive when the whole of the habitable earth shall have been fully peopled. We know that other animals, and the vegetable

tribe, multiply their numbers still more rapidly than man; and that an agricultural labourer can raise ten times as much as he can himself consume. We have moreover the satisfaction to know, that under the projected arrangements, with the aid of machinery, a large portion of those who are at present engaged in manufactures may be liberated and enabled if necessary, to cultivate the earth; and that the women and elder children may also assist in the lighter parts of husbandry and gardening.

Why these political economists should be so alarmed at the effect which Mr. Owen's plan is to produce on the population of the country, I cannot conceive, since by far the greater number of instances in which men have been associated on the principle of a community of interests, those persons have practised celibacy. I have no idea that any such restrictions will ever be imposed upon the union of the sexes; but well we know, that, if prudence should require so painful a sacrifice, there is nothing in that form of society to prevent its adoption.

Having thus adverted to some of the leading objections which have been raised against the scheme of Mr. Owen, I shall now slightly touch upon some of the beneficial consequences which it is calculated to ensure to mankind.

Its tendency is to fix the lowest numbers of associated individuals, at such an amount as shall be competent to raise within themselves almost every thing that is primarily necessary or desirable for the comfortable subsistence of mankind. Each of these families will compose a little state, and a nation will therefore be made of a vast number of small corporate bodies. When once the superior efficacy of combined, over individual exertion, for social purposes, comes to be understood and to be fully experienced, the principle of co-operation will be acted upon by all the communities as respects the aggregate interests of the nation, as effectually as it will be by the members of a single association; national enmities will gradually melt away, and eventually all mankind become one great family.



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s of Mr. Owen's plan,  
a of persons inhabiting  
s, and other cities, and  
r usual avocations.

SIR,

August 6, 1823.

**T**HE public are incalculably in-  
debted to the learning, taste,  
and industry of Dr. Jones, in sup-  
plying what all but merely prejudiced  
scholars have long regarded as a  
desideratum in lexicography. The  
meaning of Greek words, in their nice  
distinctive shades of signification, is  
in numberless instances conveyed  
loosely and ambiguously to the ap-  
prehension of the English student,  
through the interposed medium of  
Latin terms. This tribute of an hum-  
ble individual to the author of the  
Greek-English Lexicon, cannot be  
judged foreign to the purposes of  
your journal, as among the striking  
and incontestable advantages which  
the dictionary in question offers, may  
be accounted the light which it re-  
flects on the phraseology of the New  
Testament.

Dr. Jones himself would perhaps  
be one of the last to feel any surprise  
at the detection, even in this his lucid  
and elaborate work, of some of those  
*maculæ*

quas aut incuria fudit,

Aut humana parum cavit natura.

Dr. Johnson in the transcript for  
the first edition of his Dictionary, had  
overlooked the word *ses*. By a similar  
unaccountable oversight, Dr. Jones  
has passed over without the slightest  
notice the Greek verb for *go*: βαῖνω,  
βαιω, and βημι.

It struck me also, on a cursory  
comparison of the Lexicon with the  
Greek Plays, that one or two various  
senses might be added with advantage.  
I take the liberty of submitting them  
to Dr. Jones's consideration.

απαρχη, in the plural, *clippings* of  
hair, strewn as an offering on graves.  
Orestes, 16.

αφιημι, *spill* or *pour* out. Orest.  
115.

ανακαλλω, *soar*. Orest. 322.

δοξα, *show* or *semblance*. Orest.  
235.

ναυαγιον, (ιππικον,) *crush* or over-  
throw of a chariot in the race. Elec-  
tra, 1472.

στενω, *bewail*. Orest. 77.

φυσικ, *natural beauty*. Orest. 126.

It appears to me that the senses  
affixed to απορια, *want*, *doubt*, *per-  
plexity*, should have the addition of

*uneasiness, or restless craving* of a sick person. Orest. 232.

And that the sense attached to *καταγῆ*, *approach*, Orestes, 148, (it should be 149,) is an oversight. If this were the meaning, the following word *προσιθ'* is mere tautology. I think the sense is *speak low*: lower your voice: *φωνῇ* understood.

Under *διαφθεῖρω*, to the senses *depraved* or *perverted*, *disordered* in mind seems wanting in addition. Orest. 297.

GELLIUS.

SIR, *Islington, Aug. 7, 1823.*

IN reading the Rev. Mr. IRVING'S impressive volume, entitled, *Oration for the Oracles of God, and an Argument for the Judgment to come*, I find that he descants very copiously upon the *eternity of hell-torments*. It is indeed, a favourite topic, pervading the work from its commencement to its conclusion. He, however, advances nothing more than the usual arguments, and deems the contrary belief, that of *universal restoration*, pregnant with mischievous consequences. He no doubt writes under the full conviction of the truth of his sentiments, and of course discharges this part of his ministry with fidelity. It is pleasing notwithstanding, to meet with his memorable conclusion, which shall be transcribed.

"Now when *reason* taketh this picture under her deliberation, I know not what confusion she feels, but surely she is distressed. She thinks it pitiful that a brief, transient space of time like *life*, should decide and determine these terrible conclusions of eternity. She could wish a taste of it, and then a chance of escaping from it. And oh! it would please her well could she indulge the fond hope of seeing *all* yet recovered and restored to happy seats. Hell cheated, the Devil himself converted, and the universal world bound in chains of love and blessedness! It seemeth more than terrible to think of wretches swimming and sweltering for ever in the deep abyss, preyed upon by outward mischiefs and distracted by inward griefs, tortured, tormented, maddened for evermore! There is a *seeming cruelty* in this quietus of

torment, in this ocean of sorrow and suffering, which shocks the faculties of *reason*, and distresses the powers of belief." (Pp. 393, 394.)

As the Christian orator is thus visited with the compunctious feelings of nature, he may be led to exercise his reason, and review the articles of his belief. And it is to be hoped that a critical and attentive perusal of the *New Testament*, will lead him to form a creed more accordant with the benevolent character of the Supreme Being, and more auspicious to the best interests of mankind. He deems what he is pleased to denominate *the Oracles of God*, the fair subject of examination, intelligible to the common reader, and calculated to lead men into a knowledge of all truth. The *Bible* is not a dead letter, mysterious and unintelligible, needing another revelation from God to make it plain and useful. The preacher thus expresses himself forcibly on the subject—

"O! I hate such ignorant prating, because it taketh the high airs of *Orthodoxy*, and would blast me as an *heretical* liar if I go to teach the people that the word of God is a well-spring of life, unto which they have but to stoop their lips in order to taste its sweet and refreshing waters and be nourished unto life eternal. But these high airs and pitiful pelting words are very trifling to me, if I could but persuade men to dismiss all this cant about the *mysteriousness* and profound darkness of the word of God, and sift their own inward selves to find out what lethargy of conception or blind of prejudice, what unwillingness of mind or full possession of worldly engagements, hath hitherto hindered them from drinking life unto their souls from the fountain of living waters. But if I go about to persuade my brethren against the truth of experience, against the very sense and meaning of revelation, against my own conviction, that they may read till their eye grows dim with age without apprehending one word, unless it should please God by methods unrevealed to conjure intelligence into the hieroglyphic page; what do I but interpose another gulf between man and his Maker, dash the full cup of spiritual sweets from his lips, and

is lonely, helpless and desolate as before *the Lion of the Judah* did take the book of seven seals and prevail to open the seals thereof?" (Pp. 471,

temment augurs well. This preacher and his admirers, in a rational view of the Scriptures sit down to a calm and examination of their contents. The *New Testament* is consistent with itself. The attributes of the eternal Being are there never varied, and the happiness of man is the end of all the divine dispensations. From creeds and from the Scriptures of faith, as from an empow-erment, have issued the tenets calculated to the glory of God, and to the welfare of mankind. The aim is to save, not destroy, the human species. And should the mass of the inhabitants of the world be condemned to eternal punishment, it must prove a curse, and a stigma, to the children of men. The solemn asseveration, that where *unbounded, grace shall much abound*, is realized only by the conversion of man to undissem-ined piety.

The subject is doubtless attended with difficulty. But as in a court of law we incline to the side of pity and compassion, so let us adopt that which is the word of God, which accords with the feelings implanted in our breasts. The doctrine of *eternal torments* of the damned is alike irreconcilable with the revelation. Nor has this terrific dogma a salutary influence on the mind of man. *Love*, and not *terror*, is the predominant principle in the dispensation of Jesus. The calm reasonings and thunderings of the gospel have given way to the small still voice of the gospel. Persuasion in place of denunciation terrifies and drives away the former avails, whilst the multiplication of the evils of transgression by hardening the sinner against the Maker. Thus, agreeing with the well known lines of the

poet, "The soul sublime to seek her seat ;"

To threats the stubborn sinner oft is hard,  
Wrapt in his crimes against the storm prepar'd ;  
But when the milder beams of *mercy* play,  
He melts, and throws his cumbrous cloak away ;  
Lightnings and thunder proclaim the Almighty's stile—then disappear,  
The stiller sound succeeds, and—God is there !

I must apologize for the length of this communication. The topic is interesting, and I should rejoice to find that the most popular preacher of his day entertained more just views of *the glorious gospel* of the *ever-blessed God—blessed*, because he is so in himself—delighting to render the work of his hands felicitous, either in this world or in the world to come. Mr. Irving compliments the *Universalists* with the designation of "amiable enthusiasts," adding, that he has "no hesitation to ascribe *the bias of their mind* to the very best of feelings, a desire to save the mercy and benevolence of the Almighty"—whilst he confesses that "the mercy and goodness of God, exceeding great, and greatly to be adored, is sufficient for the salvation of *all* the earth." Of these concessions let not their author be ashamed. They are dictated by the omnipotent energy of truth, and are sanctioned by the sublimated genius of Christian charity. The great and good Dr. *Isaac Watts* says, "If the blessed God should at any time, in consistence with his glorious and incomprehensible perfections, release those wretched creatures (suffering future punishment) from their acute pains and long imprisonment, I think I ought cheerfully to accept this appointment of God for the good of *millions* of my fellow-creatures, and add my joys and praises to all the songs and triumph of the heavenly world, in the day of such a divine and glorious release of these prisoners. This will, indeed, be such a new, such an astonishing and universal *jubilee*, both for evil spirits and wicked men, as must fill *heaven, earth, and even hell*, with joy and hallelujahs !"

J. EVANS.

*An Essay on the Nature and Design of Sacrifices under the Mosaic Law, and the Influence which Jewish Ideas and Language concerning them had upon the Language of the New Testament. By the late Rev. Henry Turner.*

(Concluded from p. 378.)

**W**E come now to the last part of our undertaking, namely, after the view that has been given of the subject of Jewish sacrifices, to account for the language of the New Testament concerning them. We do not intend—it is no part of our object in the present essay, to take a general view of the design of Christ's death, or of the arguments which are brought from a variety of sources to prove what are called orthodox views respecting it. Our intention is, on the supposition that other evidence is inconclusive, or at least not forcibly and undeniably leading to the adoption of these views, to examine what is urged in further proof of them from comparisons made in the New Testament between the death of Christ and the sacrifices and ceremonies under the Mosaic law. And we think that having first shewn that there are no indications in the original records of the Mosaic institutions, or in any of the language of holy Jewish writers respecting them by which we could discover that they were appointed with “a principal intention to prefigure the death of Christ,” we may fairly demand a proportionably stronger case to be made out, in proof of the literal sense of such expressions occurring in the New Testament; and may conclude that there is considerable previous probability in a scheme of figurative interpretation with respect to them. This, however, is a course of argument which Dr. Magee charges with artifice and sophistry. (See No. 38.) And in his second sermon (near the beginning) he protests against the use of it in the following words: “In the mode of inquiry which has usually been adopted on this subject, one prevailing error deserves to be noticed. The nature of sacrifices, as generally understood and practised antecedent to the coming of Christ, has been first examined, and from that, as a ground of explanation, the notion of Christ's

sacrifice is derived, whereas, in fact, by this all former sacrifices are to be explained, and in reference to it only, are they to be understood. From an error so fundamental,” &c.

Now, is it possible for Dr. Magee to be blind to the futility of such an argument? Is it not, in the most glaring manner, to beg the question in dispute? If the notion of Christ's sacrifice is already determined, as Dr. Magee would have it, why inquire further into the matter? But if confirmation be sought for, from the ancient sacrifices; then, let them speak for themselves, and shew us what their real and original import was.

If Dr. Magee would avoid arguing *in a circle*, he must take the course of the argument he condemns.

The question of the proper sacrifice of Christ is at issue—argued in the affirmative, by shewing that the death of Christ is compared to sacrifices under the law; we should now expect that a distinct inquiry should be made into the nature and purport of sacrifices under the law; and that it should be proved that they represented the doctrine of the satisfaction of sin by vicarious punishment, and whatever else is essential to the popular notion of the sacrifice of Christ; and this is attempted to a certain point; (indeed, the older writers would have been ashamed to confess failure in it;) but when it is found, or at least vehemently suspected to be untenable, (see Dr. Magee's first sermon, *passim*, and No. 13, 17, and especially 39,) then the advocate for modern orthodoxy turns round upon us, and tells us that it is unnecessary to inquire further into the Mosaic sacrifices, for they are compared in the New Testament to the great sacrifice of Christ, and “from this alone derive their meaning, by this alone can be explained.”

And the next time that the sacrifice of Christ is questioned, he will run the same round; shifting from one to the other, and escaping confutation by *assuming* alternately, the vicarious import of the death of Christ, and that of the Mosaic ceremonies—so that we may well adopt an expression pronounced on a somewhat different occasion, and say, that “so long as” the first of Dr. Magee's discourses on

and Sacrifice "shall be  
masters of the dialectic art  
loss for an example of  
syllogism."

older writers, in defence  
sacrifice of Christ, give  
the meanness and im-  
its types under the Mo-  
, as are but indifferently  
increase our respect for  
pensation, or to bestow  
ity upon its ordinances.  
tram: "Id inter anti-  
um interest, quod quæ  
ypo vis inest ea non nisi  
aut gradu longè exiliori  
rit. Enimverò quamvis  
quam rem aliquam cum  
communem habuerit, ea  
lto minus in typo, quam  
semper valet; quemad-  
earum victimarum, qui-  
Christi adumbrabatur,  
n apud Deum homines-  
t quam quæ ad mortem  
et. Ita ut vis rei adum-  
s in adumbratâ repertæ  
bolica quædam species,  
s gradus fuerit, ut pro  
m haberi posset." Lib.

lagee, speaking of the  
ations at large, has the  
arks: "Since the law  
s accompanying sanc-  
to have been principally  
the worship it enjoins  
ve been, for the most  
public and solemn de-  
legiance to the true God  
to the Gentile idolatries,  
id spiritual obedience in  
ligious matters, which  
for that more perfect  
ated to succeed in due  
state of mankind would

k, though wise and phi-  
not very consistent with  
m of there being an in-  
iversal reference to the  
at of Christian doctrines  
system of Mosaic wor-

uestion, then, is brought

Can a method be dis-  
ounting for the applica-  
w Testament of sacrifi-  
to the case of Christ,  
t no real original cor-  
as intended, and such a

method as shall leave unimpeached  
the credit and authority of the Chris-  
tian Scriptures as the only appointed  
rule and standard of faith?

We think that such a method may  
be discovered, provided men are not  
perversely determined to charge the  
errors which are the effect of their  
own want of caution, and of their  
precipitate and headlong prejudices,  
upon the uncertainty and obscurity of  
scripture. We have little hope, how-  
ever, of producing any change of opi-  
nion in such as set out with a declara-  
tion like the following: "If the death  
of Christ was not an atonement for  
sin," (i. e. in the popular sense,) "the  
law and the prophets, Jesus himself,  
his forerunner, and his apostles, all  
spoke a language which is to me  
wholly unintelligible; and which could  
not have more effectually deceived had  
it been framed for the express pur-  
pose of deception." (Wardlaw on the  
Socinian Controversy, p. 206.) Is not  
this too much like the obstinacy con-  
demned by the prophet, where he  
describes the Jews as "hardening the  
neck that they might not hear God's  
word"?

Suppose the case of men born Jews,  
and brought up in the pious profession  
of the Jewish religion; attending with  
devout assiduity upon the temple-wor-  
ship, and "in all the ordinances of  
the law blameless." Suppose them to  
have arrived at mature age, with their  
religious habits, sentiments and ex-  
pressions fixed in the model of a ritual  
and ceremonial dispensation; and at  
that time let them be introduced to the  
knowledge of a more spiritual, purer  
system of religion; and let them be-  
come inspired apostles and writers in  
this new dispensation; let them have  
occasion to write to separate com-  
munities of believers, composed of  
men brought up like themselves in  
an attachment to the ancient insti-  
tutions of Moses: what will natu-  
rally be the style of their religious  
writings? Surely, without the exer-  
cise of an extraordinary, and, as it  
seems to us a needless miracle, it will  
be Jewish; and where religious ex-  
pressions already in frequent devout  
use appear in any degree applicable to  
new topics, they will be used in pre-  
ference to others, of which no defini-  
tions are at hand, or which must be  
made on purpose. And it may be



said, (without irreverence,) that as Augustus Cæsar is reported to have declared that, Emperor as he was, he could not introduce a new word among the Romans; so the Author of a dispensation of revealed truth can sooner introduce a new system of religious *ideas*, than cause it to be expressed by an underived and original frame of language. And it is well it is so; for the more familiar the language, the better it is understood; and an abstract method of expressing truths relating to religion would be an uninteresting jargon, quite foreign from all practicable use or benefit.

Again, according to the supposition we have made, what impression might naturally be felt by these writers and by those to whom they wrote, which it would be necessary to provide against? Surely the following; that although the understanding fully admitted the superior excellence of the new dispensation, yet there was experienced a blank in their feelings, a loss of some of the habitual pleasures and tastes of a religious kind, to which they had been accustomed, and a consequent tendency towards apathy, and alienation of mind from religious pursuits. As this exposed believers to the temptation of going back to Judaism, and was a stumbling-block for those who remained in unbelief, it was highly important to provide against it. And it was natural to take the method of providing against it, which is employed in the Epistle to the Hebrews. The design of which is well described in the following sentence: "The Christian Hebrews had been charged with the want of an altar, a priest and a sacrifice. In answer, the apostle shews that they were in want of none of these."

Let us make one further supposition. Let us suppose that the author and principal person of this new spiritual kingdom, after leading a blameless and holy life, in continual obedience to God, and pursuit of the best interests of man, was persecuted on account of his goodness, and the sublime objects he had in view, and (rather than give up those objects, and adopt the worldly and wicked schemes of the priests and people of Israel) did voluntarily submit himself to the effects of their rage, and suffer death upon the cross; after which, being

raised far above all principality and power, and no longer subject to their controul, he had power given him from heaven to send forth his apostles upon the ministry of reconciliation to the whole world; delivering from the power of death by the evidence of his resurrection, and from the power of sin by a proclamation of forgiveness for sins past, and a future righteous judgment,—can it be said to be unnatural, absurd for persons educated in the ancient religion to describe so wonderful, so glorious a series of events, by all the images that had formerly been devoted to express their most sacred, exalted and delightful conceptions? Can we wonder that Christ should be termed a sacrifice, a priest, an altar, a mercy-seat; that he should be compared to the high priest entering into the holy of holies; and that his ascending to heaven should be described as an entering within the veil, offering up himself as a sacrifice once for all, now to appear in the presence of God for us, putting away sin by the sacrifice of himself?

Thus we see that both by habit and by design it was natural for the apostles of Jesus Christ to express themselves on this animating and delightful subject with a figurativeness, such as our theory of sacrifices, under the Jewish law, requires.

Nor can we see any harm in their being suffered to follow the natural bent of their feelings and course of their expressions, in this instance. It conciliated without misleading the Jews, who were accustomed to such allusions; and it would neither mislead nor revolt those of the present day, if they duly reflected on the necessary influence of previous circumstances on the minds of the apostles. In the judgment, however, of the amiable and plausible writer lately mentioned, (Wardlaw in loc.,) "This is at once to deprive their language of its meaning, and the rites alluded to, of theirs. It is, besides," says he, "to charge the writers with singular folly. No idea could well be simpler, or more easily expressed, than that of a prophet's dying to confirm his testimony, or even to afford, in his own rising from the grave, the evidence and pledge of a future resurrection. Why such language as that which has been quoted should be so constantly used to

such ideas as these, if these indeed the ideas intended to be ed, is a question," says he, h can hardly be answered, on inciple consistent with the in- on, or even the common sense writers."

we have occasion again to in (in behalf, not of our own , but of the reverence and ho- lue to Holy Scripture) of the ash and unseemly manner in men are wont to express the uence of the rejection of their nterpretations. What! must nen be charged with singular and a total want of common unless they can be shewn to tisfaction of every polemic to neant precisely what he thinks ight to have meant!

ere be any foundation for what ve said respecting the natural cessary habits, feelings and sen- s of the Christian apostles, it pear that the simplicity of the e they had to teach was pre- their difficulty; and that they ermitted to represent it in such er as might conciliate, but not to have misled mankind; ut so far the Almighty was to provide against an objec- ch was sure to be taken up Christianity, on account of ' circumstance which was, in surest proof of its divine simplicity!

o can justly demand it of he should have wrought a , and perpetual miracle minds of those whom he he office of providing the ords of the New Testament, nfirmation of the faith of n, and have compelled ject the expressions and h had a peculiar beauty, propriety, when addressed to s of that day, merely that nequent ages might have mistaking them? Must ay his fervent, eloquent tyle, and write as if he an act of parliament, or of an estate, merely to the trouble of thought, eflexion?

o expect that we should rstand scripture, with-

out making due allowance for the situation and circumstances of the writers. Happily, indeed, the New Testament was, for the most part, written by plain men, whose humble rank and want of learning preserved them from the obscurity which arises from the affectation of science, and qualified them for writing works which were intended for the use of all mankind. But that they should be perfectly free from modes of expression peculiar to one country, and derived from the circumstances of their own times, was not to be expected; and if practicable, would probably have been productive of no real benefit; since it would have deprived their works of those features which furnish a powerful argument for their genuineness. We should soon find ourselves involved in the most palpable errors, if we always adopted that which appeared the most obvious and natural interpretation of every passage. The most natural interpretation of the words of Christ, "This is my body," is that which the Roman Catholic gives to them; but we are not for that reason bound to subscribe to the absurd doctrine of Transubstantiation. We must make use of common sense, and consider the general strain and purport of scripture, or we shall make both heresy and nonsense of various parts of it. It is an obvious rule in perusing any work, to interpret that which is obscure consistently with that which is plain, and where language is used which is evidently figurative, that is, borrowed from some other subject, and applied by way of illustration or ornament, to allow a greater latitude of interpretation than where the terms are simple and strictly appropriate to the subject in hand.

To enter upon a particular examination of the texts connected with this subject, would be inconsistent with the limits of this essay. One general observation may be made, which, if properly pursued, will be found to amount to full proof of the figurative intention of all such passages of the New Testament.

That these writers did not intend to represent Christ as a sacrifice in the most literal sense, appears from this; that they have applied the same language to a variety of other subjects,

which they certainly would not have done if they had conceived that Christ was a real sacrifice, and his death the great original of this religious rite. Thus St. Paul exhorts Christians to "present their bodies a living sacrifice:" St. Peter describes them as "a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." We are exhorted in the Epistle to the Hebrews, "to offer up the sacrifice of praise continually," "to do good and communicate, for with such sacrifices God is well pleased." St. Paul says, "If I be offered up on the sacrifice and service of your faith, I joy and rejoice in you all." And in the fifteenth chapter of the Epistle to the Romans he speaks of himself as the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit.

Thus it appears that the writers of the New Testament were in the habit of applying this language to a great variety of subjects, which makes it less likely that, when they applied it to the death of Jesus Christ, they meant that we should understand them literally.

And, on the other hand, although it is under this image of a sacrifice that they frequently speak of the death of Christ, it is by no means the only representation which they give of it. He is described as a good shepherd, laying down his life for his sheep. He speaks of himself as a grain of corn, which, unless it die, abideth alone; but if it die, it bringeth forth much fruit. He is described as a captain, leading his followers to salvation. By a variety of images, he is described as a priest, an altar, a mercy-seat, a high-priest entering within the veil, a sacrifice.

Thus it appears that whatever comparisons are made between the death of Christ and the sacrifices, and other ceremonies of the law, are all capable of being explained in the same way as expressions having great beauty and propriety, when considered as figurative, but destitute of both, if we attempt to explain them by a literal mode of interpretation. What has now been said may, perhaps, be suffi-

cient to shew on what principle the passages in question may be explained consistently with the general sense of scripture; and so as not to contradict our established belief in the wisdom, goodness and mercifulness of God. And shall we despise the riches and long-suffering of God, as displayed in the gospel of Jesus Christ, because the means which he has adopted do not exactly accord with our preconceived opinions? The simplicity of the means employed is surely one of the greatest proofs of the divine origin of the Christian institution. The raising of one from amongst our brethren to be our prince and Saviour—the endowing him with heavenly graces and extraordinary powers, delivering him from the dominion of death, and raising him to an immortal state of glory in the heavens—is surely a more convincing proof of divine goodness, wisdom and power, than if a being of the highest order had been sent invested with authority, to proclaim the tidings of salvation.

When we consider what important things are revealed to us, what more can we desire? We are told of the forgiveness of sins; the resurrection of the body and life eternal; the providence of God ever exercised over us for our protection; the ascension and immortality of Christ; the perpetual love of God in Christ Jesus our Lord. What is there incomplete for correction and instruction in righteousness? What is there that could have a happier tendency to inspire us with the most fervent love and veneration of God, and to fill us with the most sincere gratitude towards our Lord Jesus Christ? We look to Jesus, the author and finisher of our faith—who, having overcome death, is become the author of eternal salvation to all them that believe in him. He that was dead is alive; he is present to intercede for his church, and he will come again to receive his faithful followers to himself. May we earnestly strive to prepare ourselves for his glorious appearance, that we may not be ashamed before him at his coming, but may be received unto glory and honour and praise, through the mercy of God in Christ Jesus our Lord!

August 1, 1823.

worthy correspondent Mr. Jones, has, in your last Number, favoured your readers with an able and ingenious paper on the "Introduction of evil," in which he intends for the following: "Every being not subject to moral and natural evil must be evil." And that, "it is not the omnipotent power of Infinity itself, being not subject to moral evil." That all creatures are subject to these attributes, the consequence of which is, "the moral calculation, fallibility, and this, without going any farther, introduces us to the moral evil." "And perfection or necessary evil, necessary inheritance of all intelligence." Something similar is to be found in a sermon on the Origin of Evil, by the late Dr. Rotherham. Mr. H.'s hypothesis is ingenious and plausible: by only getting rid, as he supposes, of the offensive orthodox doctrine of the goodness of God in the face of vice and misery under the present government, by proving that God could not prevent it, that God could not do impossible things, that God permits evil, or that evil is an instrument of greater good, is, indeed, plausible, but by no means conclusive, and rests entirely on faith in the infinite wisdom and goodness of God, which those who are calculated to inspire. It forcibly strikes me, as I have seen others of your readers do, that the consequence of the greatest results from the above hypothesis, which Mr. H. seems not to have foreseen, and for which he has not provided, viz. "If evil is the necessary inheritance of all creatures; if every being is liable to error and evil; can we be sure of enjoying happiness and perfection in heaven itself? If there, we still shall be creatures, and as finite then as we are here, consequently as liable to calculation, failure and error." We could almost admit any explanation of the origin of evil, rather than have a doubt cast

upon that pure, permanent and unmixed happiness promised to the righteous in the gospel.

It is not necessary to say more at present; what is advanced being sufficient, I trust, to induce your worthy correspondent, or those who think with him, to enter more fully into the discussion.

DAVID EATON.

London,

July 8, 1823.

SIR, GRATITUDE to your correspondent, Dr. Jones, for the treats so frequently afforded to me, in common with other readers of your miscellany, makes me loth to take up the pen for the sake of animadverting on any statement put forth by so ingenious an author; but, as liberality appears to be one of the Doctor's leading virtues, I rest assured that he will not only make allowance for any difference of opinion which may exist between us, but also gladly allow of an opportunity being afforded to such of your readers as feel interested in the subject, to hear two sides, and thereby be enabled to judge better for themselves.

In agreeing with your learned correspondent on the inconsistency which appears in the present authorized translation of Gen. iv. 26, "Then men began to call on the name of the Lord," I must beg leave to dissent from two assertions made by him, first, that *such is the exact rendering of the original according to the vowel points*, and secondly, *that regard being paid to the consonants only, the true version is*, "Then men began to call themselves by the name of Jehovah." For,

In the first case, as far as regards the points, there is no word whatever in the Hebrew answering to *men*, neither is the verb *קרא* in the third person plural; and on the other hand, whilst the word *men* is not to be found in the original if read without the points, there is no word or affix answering to *themselves*; neither is the verb *קרא* in Hithpaël, or the reflexive conjugation: independent of all which, I challenge the Doctor to produce a single passage in the whole Hebrew Bible where the phrase *קרא בשם יהוה* signifies *to call (another person) by the name of Jehovah*.

With due deference I would beg leave to refer Dr. Jones to his friend Mr. Bellamy's translation of the Hebrew Bible, in which, although by an oversight in the text (pardonable enough, you will say, in the stupendous undertaking of a solitary individual to translate the Bible afresh from the original) the verb הוֹחֵל is rendered *begun*, the sense is fully proved in the corresponding note to be the same as in Levit. xxi. 9, and Ezek. xxii. 26, namely *to prophane* or *pollute*. Hence, the literal interpretation of the passage under consideration, both according to the vowel points and without them, appears to me to be, "Then he" (sc. Enos) "caused to be prophaned" (or, simply, prophaned) "in calling on the name of Jehovah;" a sense embracing the worship of idols generally, and not that of deified mortals only, as insinuated by Dr. Jones.

With regard to the Doctor's version of the opening of the sixth chapter of Genesis, he will perhaps also pardon me if I again prefer Mr. Bellamy's translation to his, where both actually differ. It will be seen that the Doctor virtually follows Mr. B. in his version of the phrase בְּנֵי אֱלֹהִים, although his adoption of the plural *Gods*, does not appear to be sanctioned by a single passage in the whole Bible, and notwithstanding Mr. Bellamy's text again exhibits a mistake in the fourth verse, in printing "children of God" for "children of *the* God;" but I cannot persuade myself that Dr. Jones is fortunate in his choice of the word *marauders* for מַלְאֲכֵי, which Mr. Bellamy has rendered *apostates*, and which in the LXX. is given by γηγάρτες, i. e. *earth-born*. As reference only is made to gross idolatry in the preceding verses, and nothing savouring of violence or violent proceedings is intimated therein, (for the Doctor will hardly pretend that because the children of the God *admired* the daughters of Adam, *therefore* they made a violent seizure of them, a meaning by the bye which assuredly does not attach to the original לָקַח,) I must own, I, for one, feel inclined to side with Mr. Bellamy, whose quotation of different passages, e. g. Micah vii. 8, and 2 Kings xxv. 11, appears conclusive as to the signification frequently given to the root לָקַח

which is that of *deserting from*, or *apostatizing*.

Your reverend correspondent lays much stress on the propriety of rendering the word יָרָן *shall remain*, in which he is certainly backed by the translations which he quotes; but, even admitting that they and he are correct, which, from the general context and sense, may reasonably be doubted, there does not appear any necessity for the etymological conjectures in which he indulges, since a mere reference to the Hebrew root יָרָן would have sufficiently warranted his version as far as mere etymology goes. Indeed, if the reader will turn to that old standard of Hebrew literature, the *Epitome Thesauri Linguae Sanctæ Autore Sante Pagnino Lucensi*, he will find the following *sub voce* יָרָן: "*Hinc deducunt quidam illud*," Gen. vi. 3, "*Non erit detentus tanquam in caginatâ spiritus meus*;" but I venture to submit that the sense which Dr. Jones gives to this passage, namely, that the principle of life should *not remain* in man, but that his days should be shortened to one hundred and twenty years, is not authorized by the narrative. Even supposing that the account of Cain's violent death, prior to the occurrences narrated in the sixth chapter of Genesis, may not bear upon the case, surely the number of deaths detailed in regular course by Moses, in the fifth or preceding chapter of Genesis, cannot warrant that legislator's putting *as something new* into the mouth of Jehovah the words here quoted. The number of years moreover fixed by Dr. Jones for the *days of man*, appears at variance with history and experience. Thus in the very same book, in which, according to the Doctor, man's days are limited to a hundred and twenty years, we are afterwards informed that several of the patriarchs of the second order, between Noah and Abraham, lived above four hundred years, and none under one hundred and forty; and whether we consult the average rate of the life of man or the utmost extent of his duration in "our degenerate day," we shall still find ourselves either below or above the Doctor's standard; for in the former case we dare hardly reckon on more than sixty or seventy years, and in



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**J. J.**

publishing their Yearly Epistle. But, Sir, when I compare it with various communications which have appeared in the Monthly Repository, respecting the doctrines of that people, I am surprised at the difference between the statements of some of your correspondents, and what now seems to be the avowed creed of the Quakers. I thought it had been hinted by some, whose acquaintance with the Friends could not be doubted, that their *real* tenets were those of Unitarianism, that many had actually confessed it, and that we were likely ere long to see them advancing in a body as the advocates of "rational religion." With such statements, how am I to reconcile the contradiction apparent in the Yearly Epistle? (which you have no doubt correctly copied). Here they come forward, publicly acknowledging their belief in the Divinity of the blessed Saviour, "who before the world was, condescended, in order to effect our redemption, to come down from heaven, and take upon himself the nature of man." The Yearly Epistle, I believe, is considered as the voice of the whole body; but, perhaps you, Mr. Editor, can give some explanation of the enigma which has puzzled, Sir, your constant reader.

**A FRIEND TO THE QUAKERS.**

*Clapton,  
July 4, 1823.*

SIR, July 4, 1823.  
**M**R. MANNING (p. 324) does not appear to have recollected that Mr. Lindsey closed his "Historical View," published in 1783, with the case of Mr. Ross; whose "declaration" as it "stands upon record in the books of the Presbytery of Stranraer," he has thus quoted:

**" I, Andrew Ross, minister of the gospel in the parish of Inch, (for the exoneration of my conscience, more particularly with respect to the terms of ministerial communion enjoined by this church,) hereby declare, that I firmly adhere to the fundamental principles of the Protestant religion, namely, that the Holy Scriptures of the Old and New Testament are the only rule of faith and practice ; that the exercise of private judgment is the undoubted right and duty of every Christian, and of every Christian**

Handwritten text, likely bleed-through from the reverse side of the page. The text is mostly illegible due to fading and blurring.

**"Institutional History"**

Mr. Hastings has advised "on the  
request of the parliament of India,  
that they unanimously presented a  
petition, dated April 26, 1875, to  
the Privy Council at Windsor, praying  
that their petition might be allowed  
in relation money them upon its own  
terms, and allowing me excellent,  
kind and courteous and faithful, im-  
mense discharge of my duty among  
them.

The petition which Mr. Cantow has also is, at length, as it "stands by the authority of the proceedings of the Legislature," thus concludes

They think that every church should have its members free to march for conscience and not to send them down for use to any sense of them. At all times please they agree most heartily with their minister, and will be happy, extremely happy, to live with him upon those terms."

There now have to be made a conjecture that the "letter on subscription" enclosed in the letter "from [?] to [?]" formed with [?] a part of the following [?]

"Some Letters, which passed between a young Gentleman, designed by Holy Orders, and his Uncle, a Clergyman, concerning Conformity to the Church of England. With an Appendix, by the Author." 1754. This anonymous author I have supposed to be Dr. Hume, partly from the circumstance of my having this correspondence in a volume containing other pieces by Dr. H. and which a former reviewer (who was, I believe, a Dissenting minister of Marlborough, named J. Dwyer) has termed "Hume's 'Tracts.'" In the British Librarian, (p. 141, note,) after quoting from Hume's "to profess and not believe, this is high dissimulation, and a manifestly indignant upon God," he adds,

~~Section representing~~  
~~representative from Germany and~~  
~~Germany who then Schmidt~~  
~~speaks in the Chamber and~~  
~~remains before the UN~~  
~~Assembly and the Com~~  
~~missionary 1753 By WFS~~  
A. D. FERRY of St. John's

The Editor pronounced  
them "the original letters  
"an intimate friend," the  
elder brother of the many  
correspondence, "without  
need" to consent "that  
scribed to the letters,"  
date them." The initials  
are J. M. and those  
who is called. How  
There are two of the letters  
and the concluding, from  
who "a few days after  
second letter, was signed  
lent disorder, which went  
off." His nephew,  
letters, "died within  
him." That this was  
spontaneous, I am so  
though it be impossible  
tain the date of the  
that they were written  
when Warburton's  
Church and State" first  
for the nephew p. 148  
work as the "most  
monstrous, most serious,  
effort production, and  
of man was delivered at"  
notes be not by the Editor  
does not appear to claim  
letters must have been  
for there is a note on  
ring to the "cause of  
(*Can. vi. Examp. viii.*)  
appear till 1741.

Had I leisure, and was less occupied, I would set some account of the non-conformity contained in letters. The nephew was an Unitarian, perhaps of the school, and the uncle and his associates, inquiring in his neighbourhood. Our free conversations mentioned appears to have impressed new, in whom, as John another occasion, they kind which burned but dimly

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J. T. RUTT.

ELECTIONS AND  
DE IN A COURSE  
DING.

LCVI.

of *Zaleucus*.

upon all moralists  
ask them if they  
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wretched mortals  
magnificent cere-  
us offerings. Vir-  
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lease him. We  
k to be just in  
practice: by this  
ain the approba-

tion of the Divinity. What leads to  
ignominy ought to be feared much  
more than what conducts to poverty.  
He who abandons fortune for justice,  
ought to be looked upon as the best  
citizen; but those whom their violent  
passions hurry on to evil, men, women,  
citizens, simple inhabitants, ought to  
be admonished to think of the gods,  
and often to bear in mind the severe  
justice they exercise against the guilty:  
let them have constantly before their  
eyes the hour of death, that fatal hour  
which awaits us all, that hour when  
the recollection of faults brings re-  
morse, and the vain repentance of not  
having made all our actions subser-  
vient to equity.

"It therefore behoves all men to  
conduct themselves at each moment  
of their lives as if this moment were  
the last; but if an evil genius excites  
them to crime, let them take refuge  
at the foot of the altars; let them  
pray to heaven to remove far from  
them this evil genius; let them espe-  
cially throw themselves into the arms  
of worthy people, whose counsels will  
bring them back to virtue by repre-  
senting to them the goodness of God  
and his vengeance."

There is nothing in all antiquity  
which can be preferred to this plain  
but sublime passage, dictated by rea-  
son and virtue, stripped of enthusiasm,  
and of those gigantic figures which  
good sense rejects.—*Voltaire, Histoire  
Générale*.

No. CCCCVII.

*Corruptions of Christianity the Ar-  
moury of Unbelief.*

The Israelites went down to the  
Philistines to sharpen every man his  
ax, (1 Samuel xiii. 20,) and un-  
believers in Protestant countries are  
wont to resort to Rome to whet their  
sneers at the Christian religion. Al-  
most any deistical book would furnish  
examples of this artifice. The follow-  
ing is from Gibbon, (*Decline and Fall*,  
8vo. Vol. VIII. p. 123, note 14,) who  
was always pleased when he  
could escape from the gravity of his  
historical text to play the buffoon or  
worse in his notes.—"Gregory, the  
Roman, supposes that the Lombards  
adored a she-goat, which they were  
accustomed to sacrifice to the gods  
of their fathers. *I know but of one re-  
ligion in which the God and the victim  
are the same.*"

## REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—Pope.

ART. I.—*Sermons, selected from the Papers of the late Rev. Henry Turner: and published at the request of the younger Members of the Church of Unitarian Christians, in the High Pavement, Nottingham. To which are added, a few occasional Addresses.* Newcastle: Printed by T. and J. Hodgson. Sold in London by Hunter. 1822. 8vo. pp. 368.

SERMONS are often estimated, and, in some degree, not improperly, as theological or as literary compositions. The contents of the present volume, while they possess, in both these views, no ordinary merit, claim additional and far higher praise. They illustrate, without doubt, the knowledge and the taste, the judgment and the talents, of the lamented author: but they are, at the same time, transcripts of his heart, of the devotion, the purity, the benevolence, the affectionate and holy zeal, which inhabited it; nor will it be easy or desirable to read them, without a frequent reference to the circumstances in which they were written, and to those under which they are given to the world. Who can glance at the title-page without deep sympathy and interest? The name there presenting itself to us, is associated with recollections, with attachments, and with anticipations, which numerous friends of scriptural piety and learning, of religious truth and knowledge, of Christian liberty and virtue, of sound education, of public spirit, of literature and science, in a word, of all the best interests of man, have been eager to express. Our eyes open, too, on a volume of discourses of a deceased pastor, which are published at the request of the younger members of the bereaved church. This fact, of rare occurrence, is, surely, not a little honourable to the character of their departed instructor, and to their own! Other and still tenderer emotions, are awakened by the motto,\* which so impressively yet

delicately informs us, that this selection from the papers of a much-loved son is printed under the care of a father; in whose consolations and supports may *they* share, whose bosoms are, at any time, pierced with equal or the like sorrow!

We have not room to copy the preface, which consists principally of a biographical memoir, and which would be injured by abridgment. It is worthy of being repeatedly perused by young ministers, and by candidates for the ministry: nor do we think it less entitled to the serious regard of the religious societies, with which they are or may hereafter be connected. The testimonies of grateful recollection and profound sorrow, which appear in the introductory pages, lead us to believe, that this excellent pastor was placed among men of temper, views and pursuits congenial with his own; among those who were capable of estimating his solid and modest worth, and who were solicitous to aid his schemes of usefulness: and such records give much encouragement to persons who fill the same or a similar situation.

Mr. Henry Turner *thought it natural, that “they who fear the Lord, should speak often one to another” of the subjects included in their noblest*

corpus humatum est, quod contra decuit ab illo meum. Animus vero non me descrens, sed respectans, in ea profecto loca discessit, quo mihi ipsi spero esse veniendum.” Many of our readers will instantly perceive, that these words, with two slight, but essential, alterations, are Cicero’s, who puts them into the mouth of the elder Cato, at the end of the *Treatise on Old Age*. A translation of the former sentence, is supplied by the language of Mr. Burke (*Letter on the Duke of Bedford, &c.*, p. 22): “I live in an inverted order; they who ought to have succeeded me, are gone before me: they who should have been to me as posterity, are in the place of ancestors, &c.” Of the remainder of the quotation from Cicero the import is the same with the following assurance, when employed by the Christian believer, “I shall go unto him; but he shall not return to me.”

\* “— Quo nemo vir melior natus est; nemo pietate præstantior; cujus a me

edge, and connected with their valuable hopes."\* With signal ability therefore, the first of the sermons in this volume, is "on the Causes of Conversation" (Mal. iii. 16). The preacher investigates "the causes which may be supposed to occasion"† an extraordinary reserve, and apathy of interest, with respect to the duties of religion. These causes he covers in a false delicacy, in that he creates an appetite for the good of the world, and in "a certain business, which persons of taste and cultivation indulge, to a degree which indisposes them for bearing a weight any but the most studied and plausible arguments" on such themes. Mentioning the chief motives which ought to induce those "that love the Lord, to speak often one to another," he observes, that to step out of the line of common custom, in any instance, would at once save us from the temptation of conforming to the customs, of which conscience is sorely and decidedly disapproves; that in communicating our sentiments to one another around us, we should gain additional strength of principle; and that it is our high duty to promote the interest of religion in the mind of

every one has a sphere, within which he is much bound to be a preacher of the gospel, and a minister of the word, as the highest prelate in the land, and his friends should cement their friendship by mutually imparting their hopes and fears, their admonitions and encouragements, respecting these their most precious concerns. Masters should secure the fidelity of their servants, by setting before them the example which they themselves owe to their Master who is in heaven. Above all, the servants should spread before their eyes the treasures of divine truth; whilst they are at pains to adorn their minds with the useful branches of learning, should not forget the value of religious wisdom. The interests of religion be left to the secular services of the pulpit, and the secular labours of the public ministry of religion, they will be very imper-

fectly secured. It is not the splendour of cathedral pomp—it is the Bible in the cottage of the labourer, it is the prayer that ascends from the bosom of a Christian family—that proves the prevalence of religion. In the beautiful scheme of the gospel, Christians universally are 'a chosen generation, a royal priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.' Thus every believer in Christ is virtually in holier orders than any that can be given by the power of earthly authorities."

\* \* \* \*

"—To be silent on the things that relate to salvation and immortality, when there are so many ignorant, sinful, despairing, faithless men around you, is, as if you were in a ship, which had long sailed in unknown regions of the sea, and which, after having been tossed about by storms, driven from its course by winds, rocked by swelling waves, and shattered by continued tempests, at length approached its haven, and you, being on the mast, saw the fair summits of a green and fertile land, and forbore to tell your discovery, to cheer the feeble heart-sick mariners below."—Pp. 12—14.

The second discourse is, "on the Love of God," [love to God,] from Mark xii. 29, 30. We have perused many valuable sermons on this first and great commandment, and listened to not a few of the same character: we have met with none, however, in which the mutual connexion of an enlightened belief in the unity of the Supreme Being, and strength of love to him is so well unfolded, or some of those circumstances which are either favourable, or, on the other hand, adverse, to our attainment of this noble and most excellent disposition, are so perspicuously and concisely stated.

In the third sermon the preacher treats of "Trust in God," from Psal. xxxvii. 23—25. His introductory remarks on the spectacle of a cheerful old age, which the text presents, are highly appropriate: and he then describes the basis of pious confidence, and makes a useful application of his subject.

"God" is considered in No. IV. as "the good Man's Support under Afflictions." (2 Tim. i. 12. \*) The following passage evidently glances at a

Ann. Rep. XVII. 121.

\* H. T., in pp. 5, 6, states this as his design with more accuracy, and says, "many causes may con- to produce" the peculiarity in

\* We are of opinion that this passage declares the apostle's enlightened and unwavering faith in *Jesus Christ*.



noble author, who possesses and abuses commanding talents (59, 60) :

“ — darker scenes are generally exhibited, when selfishness becomes predominant ; the passions, that are raised to relieve languor and discontent, regardless of the bounds of reason, soon acquire a frightful ascendancy, and precipitate their victim into excesses, which, to ordinary observers, who have been happily exempt from feelings that lead to them, appear the height of frenzy, and altogether unaccountable on any supposition but that of insanity. And should it so happen, that one of these slaves to ungovernable passions is possessed of genius which enables him to present a faithful picture of such a mind, what an awful scene of mental confusion does it exhibit ; what a wild chaos of feeling ; how rayless and benighted is the path into which it leads ; and what pernicious forms of malignity and despair hover around ! ”

We find a similar reference in a recently printed, yet unpublished, sermon, from which we are permitted to copy a few sentences :

“ To the disgrace of genius it must be confessed, that many a noxious weed is found amongst the fairest flowers of eloquence and poetry ; that a mortal poison is hidden in the fruit, which is most goodly to the eye and sweetest to the taste. The danger to the young mind is the greater, because those who seek to corrupt the heart by means of literature, usually make their appeal to those sensibilities and passions, which are most strong and lively in the youthful bosom ; and endeavour to captivate and lead astray the judgment, which is then necessarily most weak and open to delusion.”\*

Mr. H. Turner's fifth sermon is entitled, “ On the Public Worship of God.” [Psalm xxvii. 4.] He discusses with ability and zeal a topic which, though extremely familiar, is of vast importance. After setting forth generally the obligations of this practice, he makes a feeling appeal to his hearers as Protestant Dissenters and Unitarian Christians : and, surely, it could not be made in vain !

\* The complaint is not peculiar to modern times : Mr. Berington (Hist. of Abcillard, &c., 252), says, with reason, of a well-known poem of Pope's, “ It presents poison to the hand of inexperienced youth, and the cup which holds it is all of burnished gold.”

We extract a passage distinguished by taste and pathos. In reference to David's habits and language, our author observes (67),

“ The beauty of Zion is a source of interesting recollection to the hearts of Christians ; for *out of Zion God hath shined, even unto the ends of the earth* : there, the great plan of the world's redemption from its idolatry and sin, was carried forward, and finally accomplished ; there, was spent the youth of the church of God : and even at this cold philosophic period, when at any time the Christian traveller describes to us his emotions at the sight of the desolate, yet still magnificent Jerusalem, there is a responsive feeling of tenderness and veneration in the breast of every reader.”†

“ Neglect of public worship,” is considered in the sixth discourse (Nehem. xiii. 11), which forms an admirable supplement to the foregoing. In a strain of delicate, yet forcible and dignified, remonstrance, the writer animadverts on certain omissions of duty, which no enlightened, zealous and consistent friend of Christianity will fail to deplore.

In No. VII. our author enforces “ Firmness of regard to Duty and Faith.” [1 Kings xviii. 21.] He well describes the magnificence of the spectacle to which his text refers ; and then exposes the folly and the guilt of halting between two opinions, between God and the world, religion and irreligion.

From Jer. viii. 6, the “ Necessity of Repentance ” is argued in the eighth sermon. Mankind are not naturally incapable of repentance. Yet long-indulged habits have a baneful effect in changing the character and obliterating the natural qualities of the mind. Repentance is more than transient feelings of sorrow : it calls for a considerable sacrifice of present ease and pleasure, and for

† Sandys calls Jerusalem, “ This city once sacred and glorious, elected by God for his seat, and seated in the midst of nations ; like a diadem crowning the head of the mountains.” (Travels, &c. 6th ed. p. 120.) Of such an association the historian and the poet have skilfully availed themselves : so far as scriptural criticism and theology are concerned, it is treated of in *Mon. Rep.* XV. 216—220.

on, wherever reparation is possible, properly follows, No. "the Value of Repentance" xv. 10]. This momentous extremely well reasoned, and applied, from scriptural contents, and especially from our parable of the prodigal. concluded in the next Number.]

—*The Precepts of Jesus the Guide to Peace and Happiness, selected from the Books of the Testament ascribed to the Evangelists. To which are added the First and Second Appeals to the Christian Public in answer to the Observations of Dr. Rammohun Roy.* Calcutta, Printed by the Unitarian Society, and sold by R. D. Eaton, and C. Fox & Co. 1823. 8vo. pp. 346.

1.—*Final Appeal to the Christian Public, in Defence of the Precepts of Jesus.* By Rammohun Roy. Calcutta: Printed at the Unitarian Press, Dhurintollah. 8vo. pp. 400.

2.—*The Claims of Jesus: as preached in Calcutta, on Sunday, Sept. 23, 1821.* By William Adam. Calcutta: Printed at the Unitarian Press, Chouringhee. 12mo. pp. 28.

The reader will have seen by the last paper in the present Number, what correctness Mr. Ivimey has stated Rammohun Roy a "Patriot" one of the public Journals.\* A curious fact is that the Hindoo is not only an avowed Christian, but also as zealous for his views of Christianity, derived from the Scriptures, as the Baptists are for theirs. His notions and especially the "Final Appeal," which has been recently published in this country, demonstrate the devotion of his heart and mind and strength, and we may add, of his substance,

the correspondence between Mr. [ ] and this gentleman, reprinted in the Morning Chronicle, in our last Number, XVII. 682—690. XVIII.

to the cause of pure Christianity. He has studied most diligently the great question between the Unitarians and Trinitarians, and he defends the general doctrine maintained by the former with a degree of ability rarely exceeded by the most practised polemics of this country. His accuracy and skill in the use of the English language are truly wonderful and must be the result of much study. The reformer has probably, besides genius and industry, a great facility in acquiring languages, for he has made himself master of the Hebrew and Greek, with a view to the controversy before us, and the criticisms which he has given in his "Appeals," are proofs of no mean proficiency in these tongues.

As far as appears from his works, Rammohun Roy has made up his mind upon the Unitarian doctrine from the Scriptures only; and his testimony to this doctrine is of the more weight since he studied the Scriptures without any prejudice of education upon this point, and since as an Oriental he was more likely than an European to understand the meaning of scriptural imagery, and as a Heathen by birth and habit he was in the best condition for learning the import of both the Jewish and Christian sacred books, which bear a constant reference to the state of Heathenism.

The history of such of Rammohun Roy's Christian works, as are collected in the volume which stands first in the list at the head of this article, is thus related in the Preface by Dr. Thomas Rees:

"Having now become upon deliberate and rational conviction a Christian, he hastened to communicate to his countrymen such a view of the religion of the New Testament as he thought best adapted to impress them with a feeling of its excellence, and to imbue them with its pure and amiable spirit. For this purpose he compiled the first pamphlet inserted in the present volume, which he intitled, 'The Precepts of Jesus the Guide to Peace and Happiness,' &c. To this work, which consists entirely of extracts from the moral discourses of our Lord, he prefixed an 'Introduction,' in which he stated his reasons for omitting the doctrines and the historical and miraculous relations which accompany them in the writings of

the Evangelists. Soon after the publication of this tract, there appeared in 'The Friend of India,'\* a periodical work under the direction of the Baptist Missionaries, an article animadverting upon it, which was signed 'A Christian Missionary,' but written by the Rev. Mr. Schmidt. To this paper, Dr. Marshman, the editor of the magazine, appended some 'Observations' of his own,† in which he styled the Compiler of the 'Precepts,' 'an intelligent HEATHEN, whose mind is as yet completely opposed to the *grand design* of the Saviour's becoming incarnate.'

"These 'Observations' produced the second of the following pamphlets, intitled 'An Appeal to the Christian Public in Defence of the Precepts of Jesus, by a Friend to Truth.' The writer is now known to have been Rammohun Roy himself. He complains in strong terms, of the application to him of the term Heathen, as 'a violation of truth, charity, and liberality;' and also controverts some of Dr. Marshman's objections to the compilation, and to his reasonings in the Introduction. In a subsequent number of the 'Friend of India,'‡ Dr. Marshman inserted a brief reply to this 'Appeal,' in which he still denied to the author the title of 'Christian,' because, he writes, 'we belong to that class who think that no one can be a real Christian without believing the divinity and the atonement of Jesus Christ, and the divine authority of the whole of the Christian Scriptures,' disclaiming, however, all intentions of using the term 'Heathen' in an invidious sense.

"Dr. Marshman, in his first 'Observations,' had promised to 'take up the subject' of Rammohun Roy's work 'more fully in the first number of the Quarterly Series' of The Friend of India, then in preparation. Accordingly, there appeared in that publication some 'Observations on certain ideas contained in the Introduction to The Precepts of Jesus the Guide to Peace and Happiness.'§ In reply to this paper, Rammohun Roy published the last of the following pamphlets, intitled, 'A Second Appeal to the Christian Public in Defence of the Precepts of Jesus.' To

this tract Dr. Marshman printed a short answer in the fourth number of the Quarterly Series of 'The Friend of India.'\* Here the discussion far as we are at present informed Pref. pp. xlv—xvii.

The republication of Dr. Marshman's papers in the controversy, some of his Baptist friends being induced,‡ induced the Unitarian to reprint Rammohun Roy

\* "December 1821. Dr. Marshman's Tracts, London Edition, pp. 64

† "The reader may be referred to some further particulars relating to Rammohun Roy, to the Monthly Repository, Vol. XIII. pp. 229, &c.; XIV. pp. 1, &c.; XV. pp. 1, &c.; XVI. pp. 1, &c.; XVII. pp. 682, &c.; and to Rammohun Roy's Introduction to William (of Madras) First Letter to the Unitarian Society, 1818."

‡ This republication is entitled 'An Appeal to the Christian Public in Defence of the Deity and Atonement of Christ, in Reply to Rammohun Roy's Second Appeal to the Christian Public in Defence of the Precepts of Jesus, by a Friend to Truth.' Calcutta. By Dr. Marshman, &c. &c. It is an 8vo. volume published by Kingsbury and Co. We have it at the head of our list, though lying before us, because we find in it to review, except as it is by Rammohun Roy. It is, in fact, a repetition of the common-place arguments which have been again and again used in this country, though Dr. Marshman's reading at Serampore is not to have made him acquainted with the refutation. These exploded arguments are put forth with great solemnity and in the tone of information. Of Dr. Marshman's confined information, Dr. T. Rees has a proof in the Preface above. "It is not intended in this volume to enter into a review of the controversy. Dr. Marshman has, however, a remark, which, as it refers to the Unitarian Society, we may be permitted to notice. In raising an argument against the Deity of Christ, upon the supposition to him of the term 'Heathen' in the English translation of Zechariah 7, he thus quotes Rammohun Roy's criticism upon that text: 'Unable to understand this, our author merely hints that *עמית* *Inimithi*, fellow, signifies that lives near another; 'then' word, fellow, in the English translation is not altogether correct, as it is served by Archbishop Newcome's Improved Version,' lately published by Dr. Marshman, "by the Society

\* "No. XX. February 1820."

† "London Edition of Dr. Marshman's Papers, p. 1."

‡ "No. XXIII. May 1820. Dr. Marshman's Papers, London Edition, p. 5."

§ "Idem. p. 17. Friend of India, September 1820."

phlets; and a more interesting and acceptable volume this useful society never presented to its subscribers and the public. The "Final Appeal," (No. III. on our list,) has reached England since the "Precepts of Jesus" was republished, and this also we trust the Unitarian Society will commit to press. It is, in our judgment, the most valuable and important of all the Hindoo Reformer's works. Though last in point of time of his publications we cannot help referring to it first of all. It is printed, the reader will observe, at the "Unitarian Press." This is explained by the author in a "Notice" to the reader. All his preceding works on the subject of Christianity were printed at the Baptist Mission Press, Calcutta, which is, we believe, employed in general work for the sake of profit, in order to serve the mission; but (says Rammohun Roy) "the acting proprietor of that press having, since the publication of the Second Appeal, declined, although in the politest manner possible, printing any other work that the author might publish on the same subject, he was under the necessity of purchasing a few types for his own use, and of depending principally upon native superintendence for the completion of the greater part of this work." This refusal, however polite in its manner,

does not bespeak the confidence of the Missionaries in the strength of their arguments; but no Unitarian will lament it. Being the occasion of the establishment of an "Unitarian Press" in India, it will doubtless (as Mr. Ivimey says\* of Mr. Adam's departure from Trinitarianism and Calvinism) 'turn out rather for the furtherance of the gospel.'

In a very interesting Preface to the "Final Appeal," Rammohun Roy appeals to the candour of Indian readers on the ground of his being engaged in self-defence. He says very feelingly,

"I am well aware that this difference of sentiment has already occasioned much coolness towards me in the demeanour of some whose friendship I hold very dear; and that this protracted controversy has not only prevented me from rendering my humble services to my countrymen, by various publications, which I had projected in the native languages, but has also diverted my attention from all other literary pursuits for three years past. Notwithstanding these sacrifices, I feel well satisfied with my present engagements, and cannot wish that I had pursued a different course; since whatever may be the opinion of the world, my own conscience fully approves of my past endeavours to defend what I esteem the cause of truth."—Pref. pp. i. ii.

He adds, with equal sense and spirit,

"I feel assured that if religious controversy be carried on, with that temper and language which are considered by wise and pious men, as most consistent with the solemn and sacred nature of religion, and more especially with the mild spirit of Christianity, the truths of it cannot, for any length of time, be kept concealed, under the imposing veil of high-sounding expressions, calculated to astonish the imagination and rouse the passions of the people, and thereby keep alive and strengthen the preconceived notions, with which such language has in their minds been, from infancy, associated. But I regret that the method which has hitherto been observed in inquiry after religious truth, by means of large publications, necessarily issued at considerable intervals of time, is not, for several reasons, so well adapted to the speedy attainment of the proposed object,

England."\* Dr. Marshman has here allowed his zeal to outrun his knowledge. The work quoted by Rammohun Roy is not Archbishop Newcome's translation of the New Testament, which formed the basis of the 'Improved Version,' published by the Unitarian Society; but that learned prelate's 'Attempt towards an Improved Version, &c. of the Twelve Minor Prophets;' a production well worthy of the perusal of every Biblical student."—Pp. xviii. xix. Of Dr. Marshman's acumen as a controversialist, we may take one short specimen from his book. Replying to objections to the worship of Christ, he says, p. 241, "That in the state of humiliation in which his infinite love to sinners had placed him, and in which he declared, 'If I honour myself, my honour is nothing,' he should *pray to himself, or formally prescribe this to his disciples, was scarcely to be expected!*"

\* "Dr. Marshman's Defence, &c. p. 133."

\* Mon. Repos. XVII. 683.

as I, and other friends of true religion, could wish."—Pref. pp. iii. iv.

These reasons he assigns to be, want of leisure in many, disgust felt by some at injurious insinuations and personalities, and the disheartening, distracting effect of a multiplicity of arguments and various interpretations of passages of Scripture. To obviate these inconveniences, he makes the following judicious and laudable proposal :

"As Christianity is happily not a subject resting on vague metaphysical speculations, but is founded upon the authority of books written in languages which are understood and explained according to known and standing rules, I therefore propose, with a view to the more speedy and certain attainment of religious truth, to establish a monthly periodical publication, commencing from the month of April next, to be devoted to Biblical criticism, and to subject Unitarian as well as Trinitarian doctrines to the test of fair argument, if those of the latter persuasion will consent thus to submit the scriptural grounds on which their tenets concerning the Trinity are built.

"For the sake of method and convenience, I propose that, beginning with the book of Genesis, and taking all the passages in that portion of Scripture which are thought to countenance the doctrine of the Trinity, we should examine them one by one, and publish our observations upon them; and that next month we proceed in the same manner with the book of Exodus, and so on with all the books of the Old and New Testaments, in their regular order.

"If any one of the Missionary gentlemen, for himself and in behalf of his fellow-labourers, choose to profit by the opportunity thus afforded them of defending and diffusing the doctrines they have undertaken to preach, I request that an essay on the book of Genesis, of the kind above intimated, may be sent me by the middle of the month, and if confined within reasonable limits, not exceeding a dozen or sixteen pages, I hereby engage to cause it to be printed and circulated at my own charge, should the Missionary gentlemen refuse to bestow any part of the funds, intended for the spread of Christianity, towards this object; and also that a reply (not exceeding the same number of pages) to the arguments adduced, shall be published along with it by the beginning of the ensuing month. That this new mode of controversy, by short monthly publications, may be attended with all the advantages which

I, in common with other searchers after truth, expect, and of which it is capable, it will be absolutely necessary that nothing be introduced of a personal nature or calculated to hurt the feelings of individuals—that we avoid all offensive expressions, and such arguments as have no immediate connexion with the subject, and can only serve to retard the progress of discovery; and that we never allow ourselves for a moment to forget that we are engaged in a solemn religious disputation."—Pref. pp. v.—vii.

This is evidently the proposal of a sincere inquirer after truth, who believes that the object which he seeks will be promoted by free discussion. It is, we hope, by this time carried into effect. The energy of Rammohun Roy's mind, his zeal on behalf of pure Christianity, and the means with which Providence has blessed him, are pledges that no measure which he conceives to be serviceable to his countrymen and fellow-creatures will be neglected by him or lightly abandoned. The Missionaries will, we apprehend, excuse themselves from any contribution, literary or pecuniary, to such a work. Rammohun Roy and his associates are not the persons to whom they look for converts. Without them, however, such a periodical publication may be carried on in British India, where, we are informed, there is a large proportion of persons, in both the military and civil service, and amongst the merchants and traders, who are disposed to lend an ear to sound reasoning on behalf of the gospel, and the more so from their conviction that the system of "orthodoxy" imported from Europe is not the religion that will make its way with either Mahometans or Hindoos. Heartily do we wish success to the projected work, from which we shall probably borrow hereafter for the gratification of our readers.

In some remarks introductory to the "Final Appeal," Rammohun Roy complains with great reason of the treatment he has experienced from the Missionary Magazine. He published the "Precepts of Jesus," he says, to exhibit the pure and elevated morality of the gospel to his countrymen and others, unaccompanied by those mysterious and contradictory doctrines with which the various teachers of Christianity have associated



he thinks, impaired them. He is charged with omitting the foundation of Christianity, viz. doctrines of the Godhead of and the Holy Ghost and of the *sent.*" This compelled him, "as a professed believer of d, to deny for the first time those doctrines; and now," ludes, the Editor "takes occasion to accuse me of presumption in ; doctrines which he has himself compelled me to avow."—P. 5. mohun Roy expresses some at his antagonist's real or ed ignorance of his opinions :

Editor assigns, as a reason for on this controversy, that, after of the 'Precepts of Jesus and t Appeal,' he 'felt some doubt their author fully believed the Christ,' and consequently he 'ad-few passages from the Scriptures m this doctrine.' He then adds,

Second Appeal to the Christian onfirms all that he before only (P. 1.) I could have scarcely this assertion of the Reviewer's ntance with my religious opi- the allegation had come from r quarter; for both in my con- and correspondence with as fissionary gentlemen, old and s I have had the honour to know, ver hesitated, when required, to sentiments candidly, as to the rality and unreasonableness of ine of the Trinity. On one oc- particularly when on a visit to he Rev. colleagues of the Editor mpore, long before the time of ublications, I discussed the sub- h that gentleman at his invita- d then fully manifested my dis- this doctrine, taking the liberty dning successively all the argu- e, from friendly motives, urged in support of it."—Pp. 5, 6.

ur judgment nothing can be tisfactory than the following ion of the charge of presump- l vindication of the true me- religious research; the extract but we could not abridge it injury, and we wish our read- ee a full-length portrait of the Reformer.

page 503 the Editor insinuates ty has led me to presume that n from the powerful effects of ligious impressions' has enabled scover the truths of Scripture in

its most important doctrines more fully in three or four years than others have done by most unremitting study in thirty or forty.' 'The doctrine of the Trinity appears to me so obviously unscriptural, that I am pretty sure, from my own experience and that of others, that no one possessed of merely common sense will fail to find its unscripturality after a methodical study of the Old and New Testaments, unless previously impressed in the early part of his life with creeds and forms of speech preparing the way to that doctrine. No pride, therefore, can be supposed for a moment to have arisen from commonly attainable success. The Editor might be fully convinced of this fact, were he to engage a few independent and diligent natives to study attentively both the Old and New Testaments in their original languages, and then to offer their sentiments as to the doctrine of the Trinity being scriptural or a mere human invention.

"To hold up to ridicule my suggestions in the Second Appeal to study first the books of the Old Testament unbiased by ecclesiastic opinions imbibed in early life, and then to study the New Testament, the Rev. Editor states that 'could it be relied on indeed,' my compendious method 'would deserve notice, with a view to Christian education; as,' on my plan, 'the most certain way of enabling any one to discover, in a superior manner, the truths and doctrines of Christianity is to leave him till the age of thirty or forty without any religious impression.'—(P. 503.) I do not in the least wonder at his disapprobation of my suggestion; as the Editor, in common with other professors of traditional opinions, is sure of supporters of his favourite doctrine, so long as it is inculcated on the minds of youths, and even infants; who, being once thoroughly impressed with the name of the Trinity in Unity and Unity in Trinity, long before they can think for themselves, must be always inclined, even after their reason has become matured, to interpret the sacred books, even those texts which are evidently inconsistent with this doctrine, in a manner favourable to their prepossessioned opinion, whether their study be continued for three, or thirty, or twice thirty years. Could Hindooism continue after the present generation, or bear the studious examination of a single year, if the belief of their idols being endued with animation were not carefully impressed on the young before they come to years of understanding?

"Let me here suggest that, in my humble opinion, no truly liberal and wise parent can ever take advantage of the

unsuspecting and confiding credulity of his children to impress them with an implicit belief in any set of abstruse doctrines, and intolerance of all other opinions, the truth or reasonableness of which they are incapable of estimating. Still less would he urge by threats the danger of present and eternal punishment for withholding a blind assent to opinions they are unable to comprehend. Parents are bound by every moral tie to give their children such an education as may be sufficient to render them capable of exercising their reason as rational and social beings, and of forming their opinion on religious points without ill-will towards others, from a thorough investigation of the Scriptures, and of the evidence and arguments adduced by teachers of different persuasions. Judgments thus formed have a real claim to respect from those who have not the means of judging for themselves. But of what consequence is it, in a question of truth or error, to know how the matter at issue has been considered, even for a hundred generations, by those who have blindly adopted the creed of their fathers? Surely, the unbiassed judgment of a person who has proceeded to the study of the Sacred Scriptures with an anxious desire to discover the truth they contain, even if his researches were to be continued but for a single twelvemonth, ought, as far as authority goes in such matters, to outweigh the opinions of any number who have either not thought at all for themselves, or have studied after prejudice had laid hold of their minds. What fair inquiry respecting the doctrine of the Trinity can be expected from one who has been on the bosom of his mother constantly taught to ask the blessing of God the Father, God the Son, and God the Holy Ghost, and to hear the very name of Unitarian with horror? Have the doctrines of the Vedant ever succeeded in suppressing Polytheism amongst the generality of Hindoos brought up with the notion of the godhead of the sun, of fire and of water, and of the separate and independent existence of the allegorical representations of the attributes of God? Were the sublime works written by the learned among the Greeks ever able to shake the early acquired superstitious notions and polytheistical faith of the generality of their countrymen? Nay, even when Christian converts became numerous, did not those who were brought up in the ancient superstition introduce some vestiges of their idolatry into their new persuasion? In fact, nothing can more surely impede the progress of truth than prejudice instilled into minds blank to receive impressions;

and the more unreasonable are the doctrines of a religion, the greater pains are taken by the supporters of them to plant them in the readily susceptible minds of youth.

"The Editor has filled a complete page in proving that, besides early impressed prejudices, there are also other causes of error in judgment—an attempt which might have been dispensed with: for I never limited the sources of mistake in examining religious matters to early impression alone. I attributed only the prevailing errors in Christianity to traditional instructions inculcated in childhood, as the language of my Second Appeal will shew: 'Having derived my own opinions on this subject entirely from the Scriptures themselves, I may, perhaps, be excused for the confidence with which I maintain them against those of so great a majority, who appeal to the same authority for theirs; inasmuch as I attribute their different views, not to any inferiority of judgment, compared with my own limited ability, but to the powerful effects of early religious impressions; for when these are deep, reason is seldom allowed its natural scope in examining them to the bottom.' (P. 160.) If the Editor doubt the accuracy of this remark, he might soon satisfy himself of its justice, were he to listen to the suggestion offered in the preceding paragraph, with a view to ascertain whether the doctrine of the Trinity rests for its belief on scriptural authorities, or on early religious impressions.

"The Editor mentions, ironically, (in p. 3,) that my success in scriptural studies was such 'as to prove that the most learned and pious in every age of the church have been so completely mistaken as to transform the pure religion of Jesus into the most horrible idolatry.' In answer to this, I only beg to ask the Rev. Editor to let me know first, what a Protestant, in the fifteenth century, could have answered, if he had been thus questioned by a Roman Catholic: 'Is your success, in examining the truths of Scripture, such as to prove that the most learned and pious in every age of the church have been so completely mistaken, as to transform the pure religion of Jesus into the most horrible idolatry, by introducing the worship of Mary, the mother of God, and instituting images in churches, as well as by acknowledging the Pope, as the head of the church, vested with the power of forgiving sins?' Would not his answer be this, 'My success is, indeed, so as to prove these doctrines to be unscriptural. As to your inferences they are no more divine than mine, and though I do not doubt the piety and learning is

many Christians of your church, in every age, I am persuaded that many corruptions, introduced into the Christian religion by the Roman Heathens, converted in the fourth and fifth centuries, have been handed down through successive generations, by impressions made in the early part of life, and have taken such root in the minds of men, that piety and learning have fallen short of eradicating prejudices nourished by church and state, as well as by the vulgar superstition and enthusiasm.' Were this reply justifiable, I also might be allowed to offer the following answer: 'I find not the doctrine of the Trinity in the Scriptures; I cannot receive any human creed for divine truth; but without charging the supporters of this doctrine with impiety or fraud, humbly attribute their misinterpretation of the Scriptures to 'early religious impressions.'"—Pp. 6—13.

Leaving the body of the work for future notice, together with the first and third articles in the list, we can now only advert to two paragraphs in the conclusion, which are the more interesting as being lately written, and containing the author's last recorded feelings [The "Final Appeal" came out in February, and the preface is dated "Calcutta, January 30, 1823"]. One of these is in reply to Dr. Marshman's exhortation to him to become a convert to the creed of the Missionaries, which, notwithstanding Ram-mohun Roy's mild manner of answering it, contains in reality a threatening of the loss of salvation, if he should refuse.

"I tender my humble thanks for the

Editor's kind suggestion, in inviting me to adopt the doctrine of the Holy Trinity; but I am sorry to find that I am unable to benefit by this advice. After I have long relinquished every idea of a plurality of Gods, or of the persons of the Godhead, taught under different systems of modern Hindooism, I cannot conscientiously and consistently embrace one of a similar nature, though greatly refined by the religious reformations of modern times; since whatever arguments can be adduced against a plurality of Gods strike with equal force against the doctrine of a plurality of persons of the Godhead; and, on the other hand, whatever excuse may be pleaded in favour of a plurality of persons of the Deity, can be offered with equal propriety in defence of Polytheism."—P. 378.

The other is the final paragraph of the work, and is peculiarly gratifying to us as Englishmen. Such a testimony to the English Government is more sterling praise than is contained in a volume of court addresses.

"I now conclude my essay by offering up thanks to the Supreme Disposer of the events of this universe, for having unexpectedly delivered this country from the long-continued tyranny of its former rulers, and placed it under the government of the English, a nation, who not only are blessed with the enjoyment of civil and political liberty, but also interest themselves in promoting liberty and social happiness, as well as free inquiry into literary and religious subjects, among those nations to which their influence extends."—Pp. 378, 379.

(To be continued.)

## POETRY.

### PARAPHRASE

*Of Lines from a Tragedy of Seneca's.*

"De Temporum Mutabilitate."

"Omnia tempus edax depascitur, omnia carpit,  
Omnia sede movet, nil sinit esse diù.  
Flumina deficient, profugum mare littora siccant,  
Subsident montes, et juga celsa ruunt.  
Quid tam parva loquor? Moles pulcherrima cœli  
Ardebit, flammis toto repentè suis.  
Omnia mors poscit *lex est*, non pœna, perire,  
Hic aliquo mundus nullus erit."

*On the Changes effected by Time.*

All nature's works are food for Time,  
 Earth, ocean, air, even worlds sublime,  
 He shall at length consume ;—  
 The brightest gems shall melt away,  
 As flowers that hasten to decay  
 And lose their vernal bloom.

Nor long shall ought on earth remain,  
 Nor long their present forms retain,  
 All things are stationless ;—  
 On flinty rocks and mountains rude,  
 On sweet society and solitude,  
 Time shall his age impress.

Rivers shall dry and flow no more,  
 The mighty sea desert its shore,  
 The tempest's voice be still ;—  
 Mountains shall sink and disappear,  
 Their frowning cliffs with awe and fear  
 Nor long the soul shall fill !

Yet what are these ? The azure sky,  
 Far spread in blue immensity  
 Whose beauty poets praise ;  
 The spangled canopy of heaven  
 By Time's controul to ruin given,  
 With its own fires shall blaze !

Death's frozen grasp no power can fly,  
 It is the *law*,—not pain—to die,  
 Which all things must obey—  
 By this decree the just and brave—  
 All shall be mingled in the grave,  
 And worlds shall waste away !

*Alnwick.*

R

## GENOA.

*(From the Morning Chronicle.)*

Genoa "the proud," thy pride is humbled now,  
 And the scathed wreath drops withering from thy brow ;  
 The merchant brow, that once bid Monarchs wait  
 In trembling expectation at thy gate,  
 Must smooth its burning frown beneath the rod,  
 That lifted waits a petty tyrant's nod ;  
 Smile when he smiles, and bless the auspicious hour,  
 Which gave those walls to his protecting power ;  
 Content to live and eat—'tis all a slave  
 May have—'tis all a slave deserves to have.  
 No fond remembrance of thy glories past,  
 Can make despair forget they are the last,  
 Or deck the dim horizon of thy sky,  
 With one faint gleam of dawning liberty.  
 Think not a DORIA's heart will swell to save  
 This land from death, more awful than the grave ;  
 Or that the chains, which faithless Monarchs made  
 For the lost captives whom their arts betrayed,  
 Will shiver, when thy unavailing grief,  
 Instead of striking, prays of heaven relief.  
 Thee, too, those chains become, for thou hast been  
 From infancy to dotage, ever seen

A tyrant or a slave ;—the one to those,  
 Thy friends in bondage, and thy fallen foes,  
 Yet crouching to the many-headed thing,  
 Child of thy loins, which, gathering strength to sting  
 Its parent from the blood which gave it birth,  
 Trod on thy neck and pressed thee to the earth.  
 On that ill-fated, well-remembered day,  
 When British thunder rolled along thy bay,  
 Pledged was a nation's faith, a soldier's word,  
 'Twas Freedom's sacred cause called forth the sword ;—  
 Oh ! let thy curses fall on those who deem  
 Freedom a plaything, honour but a dream ;  
 A people's groans meet music for the ear  
 Of kings ; and love more dangerous than fear ;  
 Those panders to their master's vicious mood,  
 E'en like a vampire's, when it thirsts for blood ;  
 But think not *he* was faithless, or that *we*  
 E'er aim a willing blow at Liberty ;—  
 Would that the hour were come, as come it must,  
 When Europe's sons, now trampled in the dust,  
 Impatient of the chains, which cannot bind  
 Their still increasing energy of mind,  
 Shall, with one mighty effort, raise on high  
 Their front, in renovated majesty ;  
 Blushing to think what slaves they were before,  
 And swear, and *swear*, they will be such no more ;  
 —Thou, sea-girt daughter of fair Italy,  
 Wilt, with the rest, then perish or be free !

noa, Sept. 1822.

F.

### HYMN FOR EASTER.\*

#### I.

Lift your loud voices in triumph on high,  
 For Jesus hath risen, and man cannot die,  
 Vain were the terrors that gather'd around him,  
 And short the dominion of death and the grave ;  
 He burst from the fetters of darkness that bound him,  
 Resplendent in glory, to live and to save.  
 Loud was the chorus of angels on high,  
 " The Saviour hath risen, and man shall not die."

#### II.

Glory to God, in full anthems of joy ;  
 The being he gave us, death cannot destroy.  
 Sad were the life we must part with to-morrow,  
 If tears were our birth-right, and death were our end ;  
 But Jesus hath cheer'd the dark valley of sorrow,  
 And bade us, immortal, to heaven ascend—  
 Lift then your voices in triumph on high,  
 For Jesus hath risen, and man shall not die.

The above is extracted from the Christian Disciple, No. I. Vol. I. p. 38. of the readers of the Monthly Repository may be acquainted with an animated d chorus in the collection of " Sacred Melodies," (of which Moore and Sir wenson are Editors,) adapted to a triumphant song on the overthrow of the and :

" Sound the loud timbrel o'er Egypt's dark sea,  
 Jehovah hath triumphed, his people are free."

bove lines, to the same tune, are more suitable to Christian worship, and early adapted to Easter Day.



## EPTAPH.

The mortal remains of  
PATIENCE HOPE,  
Who lived and died an illustration of  
Her expressive name,  
Are deposited in this  
Unconsecrated ground.

Hence Superstition! hence thy train,  
Of clouded minds and gloomy birth,  
Revolving her eventual doom,  
Who rests in this unhallowed earth!  
For she was wise,—in speech, in act,  
She glowed with mental energy;  
For she was good,—her moral course  
From stain or imputation free.  
And by religion's sacred flame,  
Her heart was kindled to rejoice  
In her Creator, whom she sought,  
As conscious of his cheering voice.  
And where the pious, good and wise  
Repose, where'er that spot is found,  
Without a priestly sanction, *there*  
Be sure thou tread'st on *holy ground*.

BREVIS.

## INTELLIGENCE.

## DOMESTIC.

*Presbyterian Academy, Carmarthen.*

THE Triennial Visitation of this Academy was held in the beginning of July. The Visitors appointed by the Presbyterian Board were the Rev. Dr. Rees (the Secretary), the Rev. R. Aspland, and James Esdaile, Esq. (the Treasurer). The following Report is from the *Carmarthen Journal* of Friday, July 4:

"On Wednesday and Thursday, the Annual Meeting connected with the Presbyterian College in this town, was held at Lammas-Street Chapel, on Wednesday evening. The Meeting commenced by singing and prayer, by the Rev. W. H. Lewis, of Glastonbury, and the Rev. Mr. Bulmer, of Haverfordwest, and the Rev. Mr. Williams, of Llanwrtyd, preached from 1 Kings xix. 19—21, and 1 Cor. ii. 2; the former in English, and the latter in Welsh. On Thursday morning, at 7, the Rev. Mr. Davies, Cardigan, prayed; and the Rev. Messrs. Griffiths, Alltwn, and James, of Cardiff, preached from Luke x. 2, and Psalm cxix. 114; both in Welsh. At ten o'clock, the Rev. Mr. Davis, of Evesham, prayed; and the Rev. A. Rees, LL.D., [*D. D.*] from London, and the Rev. Mr. Jones, of Llannwchllyn, preached from John xv. 17, and Psalm cxvi. 12—14; the former in English, and the latter in Welsh. At three o'clock, the Rev. Mr. Aspland, of London, preach-

ed in English, and the Rev. Mr. Jones, of Denbigh, in Welsh, from Psa. cxxxix. 7—9, and Ezek. xvi. 19, 20. This morning, the Triennial Examination of the Students took place before the Rev. Dr. Rees, the Rev. Mr. Aspland, &c. &c. &c. (which is to continue this day and tomorrow), and we have reason to expect that, from the strict attention paid by the Students of the College to their studies, the Deputation from the Board will be highly gratified with the great improvement they have made since their last visit."

At the close of the Examination on Saturday, both Dr. Rees and Mr. Aspland addressed the Students at some length, expressing, upon the whole, much satisfaction in the progress of their studies. There are twelve Students upon the Foundation. The Tutors are the Rev. Mr. Peter, and the Rev. D. Jones. On the following Sunday Dr. Rees preached for Mr. Peter in the morning, (Mr. Aspland conducting the devotional service,) and in the evening Mr. Aspland preached at the Unitarian Chapel for Mr. Evans.

*Quarterly Meeting of Presbyterian Ministers.*

On the 23rd of July a *Quarterly Meeting of Ministers* of the Presbyterian denomination was holden at Llwyn-rhydowen, Cardiganshire. On the afternoon

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of the preceding day, the Rev. Thomas Griffiths, of Cribin, conducted the devotional part of the service; the Rev. Evan Lewis, of Kilgwyn, preached from Heb. xii. 1; and the Rev. Timothy Davis, of Evesham, from Phil. iii. 8, 9. On the 3rd, the service commenced at 10 o'clock in the morning. The Rev. E. Lewis prayed; and the Rev. John Jeremy, of Aeroneth, preached from John vii. 46; the Rev. David Jones, Tutor of the Armarthen College, from Matt. xii. 50; and the Rev. Timothy Davis, of Evesham, from 1 Tim. vi. 12. The meeting-house was crowded, and some hundreds were out of doors, so that the preachers were obliged to stand on one of the window seats, in order to be heard by those within and without. As a proof of the Welsh desire to hear sermons, it may be observed, that the three preachers were heard with great attention, and though very heavy showers of rain fell during the service, those that were without stood on their ground unmoved. A little after 10 o'clock the services were over, and those who came from a distance partook, in the meeting-house, of some refreshment provided for them by the congregation; and the ministers, fourteen in number, dined at the inn adjoining. In less than an hour they met again in the meeting-house to hold an open conference. The question discussed was "the origin, Design and Abolition of Sacrifices." The meeting was crowded till 10 o'clock in the evening, when the conference closed by a prayer from the Rev. T. Davis, who had been nearly fifty years minister of the congregation, and all departed seemingly highly gratified with what they had seen and heard.

*August 12, 1823.*

### ***Unitarian Society in South Wales.***

THE Annual Meeting of the Unitarian Society in South Wales was held at Capel-groes, Cardiganshire, on the 26th of last June, at which the Rev. J. James, of Lelli-Onnen, preached. The Rev. John Jones, of Bridgend, and the Rev. Thomas Davies, of Coed-y-Cymmar, preached on the preceding afternoon at Ystrad, a place connected with Capel-y-Groes. On the 26th, after service at Capel-y-Groes, the question, "Whether Christ's Judging the World be a proof of his proper Deity," was discussed, and after that the business of the Society was transacted. Its next meeting was appointed to be held at Aberdâr, Glamorganshire, and the Rev. John Thomas, of Pant-y-defaid, Cardiganshire, to preach on the occasion. The

next Quarterly Meeting of the Unitarian Ministers is to be held at Blaengwrach, Glamorganshire, the Rev. John Davies, of Capel-y-Groes, to preach.

### ***Unitarian Chapel, Edinburgh.***

THIS building is nearly completed. It is to be opened on Sunday, Sept. 14. The Rev. W. J. Fox, of London, is to preach on the occasion, morning and evening.

### ***Unitarian Congregation, Ilminster, Somerset.***

WE are requested to state that this congregation will be vacant after the 28th of September, by the resignation of the Rev. T. Bowen.

### **LITERARY.**

MR. FRANCIS KNOWLES, of Park Lane, Ashton, near Wigan, proposes to publish by subscription, in Numbers, (probably 16, to form an 8vo. volume,) once a fortnight, price 6d., *The Test of Truth; or, the United Evidence of the Sacred Scriptures respecting the True Object of Religious Worship, and the Condition of Acceptance; in the Language of the Scriptures; including the Evidence of the Scriptures on the Person, &c. of Jesus Christ.*

THE continuation of Mr. Booth's Analytical Dictionary of the English Language is now in the press, and the several parts will be published, successively, at short intervals. The printing of the Second Part was necessarily delayed for the purpose of calculating, with some degree of probability, the number of copies that would be required.

THE Berwick New and Improved General Gazetteer, or Compendious Geographical Dictionary, containing a Description of the various Countries, Kingdoms, States, Cities, Towns, &c. &c., of the known World, brought down to the present period, accompanied with twenty six elegant maps, from the latest authorities, in three handsome volumes, 8vo. is just published, price 2l. 2s. or in 16 parts, price 2s. 6d. each.

### **MISCELLANEOUS.**

#### ***Presbyterian Synod of Munster.***

ON Wednesday, the 2d instant, the Synod of Munster held its Annual Meeting at Bandon. The business of the day

was preceded by divine service, which was introduced by the Rev. Joseph Hutton, one of the ministers of Eustace Street, Dublin, and a sermon suitable to the occasion, was preached by the Rev. James Armstrong, one of the ministers of Strand Street, Dublin, from these words:—"I exhort you that you should earnestly contend for the faith which was once delivered unto the saints." Jude 3. After which, the Rev. William J. Hort, of Cork, was elected Moderator for the ensuing year, and the ministers and elders proceeded to give a detailed account of the state of their respective congregations.

The Synod, together with a number of the members of the Cork and Bandon congregation, dined together at Williams's Inn. In the course of the evening much social enjoyment, mingled with enlarged Christian feeling and liberality of sentiment was evinced.

The following were among the toasts given from the chair:—

"The King."

"The Duke of York and the Royal Family."

"The Lord Lieutenant and prosperity to Ireland."

"The Presbyterian Church of Ireland."

"Our Brethren of the Established Church."

"Our Fellow-Christians of every Denomination."

"May all our fellow-subjects, how much soever they may differ in their sentiments and modes of worship, find at length, 'How good and pleasant a thing it is to dwell together in unity and love.'"

"Religious zeal, without sectarian bigotry."

"The Archbishop of Cashel.\* May his truly Christian principles be universally adopted."

"Civil Liberty without popular licentiousness."

"The 12th of August; the birth-day of our beloved and patriotic Sovereign; the day also memorable for his arrival among his people of Ireland."

"Civil and Religious Liberty, declared by His Majesty to be the birth-right of his people."

The next meeting was appointed to be held in Dublin, the first Wednesday in July, 1824.

[*Cork Southern Reporter.*]

\* See his Grace's reply to the address of the Presbyterians of Cork. [Mon. Repos. XVIII. 228.]

The "National" (as it is strangely called) "Society for Education" have obtained the King's Letter to the Archbishop of Canterbury, authorizing a collection throughout England and Wales in behalf of their funds. The letter has been read in the churches, and application made in consequence from house to house throughout the parishes. The measure is too sectarian to be fully successful. What Dissenter can consistently contribute to a system of education which, though falsely called *National*, excludes the children of Dissenters, a very large part of the population? On a note being sent by the churchwardens to the present writer, he returned his compliments with an answer, that he subscribed only to "Schools for all."

THE injudicious prosecution of Mr. John Ambrose Williams, editor of the *Durham Chronicle*, for an alleged libel on the Durham clergy, has at last been adjourned *sine die*.—*Monthly Mag.*

*Evidence of an Unbeliever rejected.*—On a late occasion, when an information was laid before the magistrates at Bow Street against a bookseller for literary piracy, Wm. Dugdale, formerly known as the "Radical Quaker," appeared as a witness in support of the information, when the following examination took place:

"Mr. COOPER (the Counsel for the Defendant) begged to put a few questions to this witness, previous to his being sworn; and he did so as follows:—As you are about to be sworn on the holy Evangelists, I wish to ask whether you believe in them?—*Witness* hesitated, and at last said, he did not think it a fair question. The *Magistrate* decided that it was a very proper one; and the witness said, if it was put again, he would endeavour to answer it.—Mr. COOPER. Do you believe in the revelation promulgated in the Evangelists?—Certainly not—altogether.—Mr. COOPER. Do you believe, by your having kissed that book, you incur a greater punishment for speaking falsely, than you otherwise would have done? *Witness*. I should have no fear of any punishment but such as the law provides for perjury. My kissing that book would not influence me in either way, as to whether I should speak truly or falsely; but I will speak the truth for my character's sake.—Mr. COOPER submitted that the evidence of this witness could not be received after the declaration he had made; and the *Magistrate* coinciding, Mr. CLARKE (Attorney for the Prosecution) said he did

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ness the evidence of a witness who confessed such tenets. He was another. He fully proved his case by other respectable witnesses.

**Relief of Evangelical  
Suffering Ministers.**

A Society has been lately formed in London under the above title. It may be said it will no doubt do good. It is, however, to be observed, that charity is not to be directed with subscription to a particular sect. The persons to be relieved must be such as are of the sentiments of the Assembly, both as to faith and doctrine, and must produce a certificate of their principles. Baptists are excluded from this. "Evangelical" includes Unitarians. Even a Baptist may derive benefit from it without interference. The idea of so restricting the Society was probably suggested by two or three individuals at the formation of the London Ministers' Society, to which the Three Dissenting Denominations as much as it would imply were equally Christian!

**Use of Superstition.**

1. The 22d was a day of thanksgiving on which their Majesties and the nobilities went in solemn procession to the Church of Santa Maria in thanks to the King of Heaven, "Queen of Heaven," &c. (see *the Bible*.) Upon this a correspondent writes, "The Protestant Ministers, as well he may, at sea, of a Jewish carpenter worshipping with God, as the Most Holy Trinity (Trinitarian language) is the Supreme Being. O how a brother's eye!" Quo

**LIAMENTARY.**

**Petition against the Prosecution of Unbelievers.**

Printed at length, pp. 362—364.)

**HOUSE OF COMMONS.**

JULY 1.

Mr. BUTTERWORTH moved for the purpose of presenting a petition which he considered of great importance. Before he did so, he corrected an error which had crept into the report respecting what he had said. It had been made to say in the report, that he disapproved of

Dissenters altogether, when, in fact, he only expressed his disapprobation of that sect to which an Honourable Member belonged (Mr. Butterworth). His acquaintance lying very much among Dissenters, many of whom he knew to be most intelligent and virtuous men, he should have belied his own experience if he had said so. He was of opinion, that general censures were always wrong, and as his feelings had been more excited on the occasion to which he alluded, by the intolerance displayed by that sect of which alone he spoke, he took the opportunity of this cooler moment to explain what he had said. Having done so, he would add, he regretted that any person should have presumed to arraign his conduct, and to have designated him as the advocate of a person whose opinions he was so far from advocating, that if that person had listened to his advice, he would long ago have abstained from publishing them. He was well convinced that to attack prejudices in the way Mr. Carlile had attacked what he considered prejudices, was the best means of diffusing and strengthening them. He did hope that in future no person would take the liberty of endeavouring to represent him as the advocate of such opinions. The petition to which he now called the attention of the House was signed by 2,047 persons, members of Christian congregations, of whom 98 were ministers. Among the latter were names which the House would agree were entitled to considerable respect, such as those of Dr. Evans, Dr. Jones, Dr. T. Rees, Dr. Barclay, Mr. Roscoe and others. A more sensible petition, and one more consistent with the spirit of Christianity, had, perhaps, never been presented to the House. He could not conceive that any sincere believer in the doctrines of the Christian religion could doubt that any thing which tended to stamp the character of persecution upon that religion was more calculated to bring it into contempt than all the scoffs and the arguments of its worst enemies. He proposed to follow up the reading of the petition with a motion which he should submit from a sense of duty, and which, if adopted by the House, as he anxiously hoped it would be, would tend to check the mischief which had been caused by recent proceedings.

On the motion that the petition be printed,

Mr. BUTTERWORTH asked by how many ministers of the Church of England this petition was signed, and of what class of Dissenters the other petitioners consisted.

Mr. HUME replied, that it was signed by Dissenters of all classes, and the names of the ministers were in a separate column.

Mr. W. SMITH could not see the pertinency of the Honourable Member's question. The petition was, however, signed, he could assure him, by persons whose religious opinions were as perfectly opposed to each other as possible.

The petition was ordered to be printed.

Mr. HUME then rose for the purpose of making the motion of which he had given notice. His object was to obtain the admission of that principle which he had always thought to be part of the law of this country—namely, that every individual was entitled to freedom of discussion on all subjects, whether controversial or religious. At Edinburgh, where he was brought up, it was held that any man might entertain and express his opinions, unless they became a nuisance to society, when, perhaps, they might be brought under the operation of the common law. Since the year 1817 a disposition had been manifested to prosecute persons for the publication of old as well as new works, the object of which was to impugn the authenticity of the Christian faith. He was aware that since the period to which he had referred, the number of such publications had increased; but he thought, also, that the progress which had been made in knowledge, and the extent of education to all classes of persons, had brought with it a remedy for this evil. Looking at the advantages which resulted from the freedom of discussion, and the part which able men were always ready to take in behalf of true religion, he thought it would be doing equal injustice to that religion and to the community to adopt any other means of arriving at the truth than by fair discussion. He had always been led to believe that the greatest blessing which Englishmen enjoyed was the complete freedom with which they were permitted to express their religious opinions, and to follow whatever sect or persuasion their own opinions coincided with. Recollecting, too, that we enjoyed the blessings of a religion which had been established by means of discussion, and by differing from those which had preceded it, he thought the House would act unjustly, and with bad policy, if it should now turn round upon those who differed from us, as we differed from those who had preceded us, and exercise a rigour which in our own case we had been the first to deprecate. Such a course he was convinced was more likely to generate doubts and ignorance than to give any stability to the religion. It was quite evident that persons who wished to investigate religious subjects must meet with a great variety of opinions; some of these might confirm their belief, while others might give rise to doubts. Now, he

wished to ask, whether it was not proper that they should be allowed to state those doubts, for the purpose of having them refuted if they were erroneous? In Christian charity such an indulgence ought not to be refused to any individual. When he observed thirty or forty sects in this country differing from the Church of England, and differing equally from each other, he thought it was not at all surprising that amongst those who engaged in what might be termed periodical discussion on the subject of religion, many were found who dissented entirely from the great body of sectarians of every description. There was nothing wonderful in such a circumstance; but it was indeed wonderful that they should be prosecuted and punished for promulgating their opinions in the way of controversy. What right had any set of individuals to set themselves up as following exclusively the true religion? Religion, very different from ours, was preached and adopted in other countries; and those who pursued such religion proclaimed it to be the true one. Where there was such a diversity of opinion, they taking the Scriptures as the rule of their conduct and actions, ought to extend to all persons that merciful toleration which *The New Testament* so forcibly inculcated in every page. They ought not to proceed, in the manner which was now too common, against individuals who differed conscientiously from them on points of religious belief. The perpetration of acts of a physical nature might be prevented by force; but no power, however harshly applied, could controul opinions, or make a man receive doctrines which he did not believe to be correct. The Government of this country had been tolerant to the Jews. To that race of people who denied altogether the Christian religion, who disbelieved in the divinity of its great Founder, the most complete toleration was extended. No one attempted to interfere with their opinions. The Quakers, who differed on many essential points from the Established Church, were tolerated; and the whole body of Dissenters, various as were their doctrines, were suffered to preach them without molestation. This was highly to the honour of this country; and he wished, very sincerely, that every species of disability, whether in the nature of a test or otherwise, which applied to the Dissenters, should be wholly removed. He should be happy to see every human being placed in that situation in which he would be enabled, without any fear of the civil magistrate, to entertain whatsoever religious opinions he pleased; and to endeavour to obtain, by fair and candid discussion, information on those points which might not ap-



pear sufficiently clear and satisfactory to him. That was the only way by which any man could arrive at a fair conviction. Religion must be implanted in the mind; and nothing but plain argument,—nothing but the free discussion of points which an individual conceived to be doubtful,—could either alter his mind, with respect to any new doctrine, or confirm him in the truth of that which he had been accustomed to uphold. Physical force could have no effect whatever, either in eradicating new, or establishing old opinions. If there were any thing unreasonable in his proposition, he should not have brought it forward; but, looking over the pages of the Holy Scriptures, he could not find a single sentence that authorized punishment on account of difference of opinion, or that called on the civil magistrate to interfere. The conduct of the Divine Founder of the Christian religion was entirely at variance with this prosecuting spirit. When he was pursued with bitter hate, because he preached new opinions, his prayer was, "Father! forgive them; for they know not what they do." It was in consequence of that mild spirit of forbearance, that the Christian religion spread and flourished. It was not propagated by the great and the powerful; no, the meek, the lowly, and the humble, were its advocates; and its mild tenets made their way where force and violence must have failed. That religion had advanced in spite of the efforts of power, in defiance of every species of persecution; and, with that great example before their eyes, he demanded, ought they now to renew those scenes of persecution and oppression, which the earlier Christians had suffered with so much fortitude? Were they to immure individuals in dungeons for doing that which their own ancestors had done—for adopting new opinions? He might be told, "Those persons may express their opinions, but it must be done in a proper way." Now, for his own part, he knew not where the line of distinction was to be drawn, at which ribaldry began and sound discretion ceased. With respect to blasphemy, he would ask any one who referred to the Act of James I., whether on that subject a great change had not taken place in the public mind? That act sets forth—"That any stage-player, performer at May-games, or at any pageant, who shall use the name of God, of Jesus Christ, or of the Trinity, shall be adjudged guilty of blasphemy, and shall be subjected to all the penalties by this statute made and provided." Would any man say, after reading this, that a great difference of opinion had not taken place on this point? Was it possible that the provisions of that statute could

now be carried into effect, even if it were attempted by the most rigid sectarian? Again, by the 9th and 10th of William, it was provided, that "any person denying the doctrine of the Trinity, or contending that there are more gods than one, or impugning the truth of the Christian religion, shall be adjudged guilty of blasphemy." But they had themselves done this provision away by an act of the legislature. When this was the case,—when such an alteration was effected in public opinion,—he was prevented from seeing clearly what was to be considered blasphemous ribaldry, indecent discussion, or calm and dispassionate reasoning. He knew not what line of discussion was to be tolerated, and what ought to be allowed, unless the legislature would define what blasphemy really was. Where there was no definition of that kind, how could any man who reasoned on a religious subject be satisfied that in his argument he avoided blasphemy? How could he tell, let his intentions be ever so pure, that he did not expose himself to the visitation of the civil magistrate? He, therefore, submitted that the uncertainty which prevailed, with respect to what was and what was not blasphemy, ought to put an end to accusations of that nature, and to the punishment arising from them. Doubtless it would be said, that individuals had no right to express opinions which were different from those held by the great mass of the community: but if this principle had been always acted on, Christianity never could have made the progress which fortunately it had done. All the missionaries they employed in foreign parts, all the preachers they sent out to Hindostan, contradicted the correctness of this position. Those persons were sent abroad to expose the follies and absurdities of religious creeds which were revered by millions. They declared their dissent from those superstitious doctrines; and were, therefore, doing the same thing as certain individuals did in this country who could not believe all the tenets of Christianity. He thought in this the legislature were holding out two very different measures of justice. On the one hand, they were sending out persons to various quarters of the globe, for the express purpose of calling on the natives to inquire, to investigate, and to ascertain the truth of the doctrines they professed; while, on the other, a similar inquiry was treated here as an offence of very great magnitude. It was only by such inquiry that they could hope to benefit either the Hindoo or Mahometan subjects in India. If they invited the Hindoos to enter into every kind of discussion the most extensive that could be imagined, why should

they in England, because a few persons differed from the general feeling and opinion, withhold from those individuals the benefit of that principle which was so liberally adopted elsewhere? He thought that Christianity had stood too long and too scrupulous an inquiry to be shaken in the present day. When men of the very first abilities had attempted to impugn it and had failed, he entertained no apprehension of the attacks of men who possessed neither talent nor education. Christianity had marched on with rapid strides, notwithstanding the efforts of men of powerful minds. When this was so, why should they dread the assaults of a few ignorant persons, who, of late years, had excited public attention? It was impossible that they could state any arguments, or adduce any facts, which could endanger the tenets of the Christian religion, when assailants infinitely more powerful had formerly attempted the same thing without effect. The end of discussion was the attainment of truth; and he agreed with those who believed that the more the Christian religion was examined, the more firmly it would be fixed, and the more seriously it would be followed. Those who prosecuted persons for promulgating opinions hostile to that religion, did not check, but aggravated the evil. He would quote the opinions of some of the most learned and pious men that this country ever produced, in support of freedom of discussion. Tillotson, Taylor, Louth, Warburton, Lardner, Campbell, Chillingworth, and many others, had placed their opinions on record with respect to the propriety of allowing the freest investigation of the Christian religion. Tillotson said—"that the Christian religion did not decline trial or examination. If a church opposed itself to investigation, that circumstance would be no light ground of suspicion, since it would seem like a distrust of the truth." The Honourable Gentleman then went on to quote the opinions of the several divines whom he had mentioned in support of the principle, that the utmost latitude should be given to discussion. He alluded more particularly to the writings of Dr. Lardner, who, in speaking of the work of Mr. Woolston, said, that the proper punishment for a low, mean and scurrilous way of writing, was neglect, scorn and detestation. That learned divine added, that the stream of resentment would always turn against the prosecutor, where opinions were made the subject of complaint, especially if the punishment happened to be severe. In this way, continued Mr. Hume, the writings of Carleile ought to have been treated. He believed that they were scurrilous in a very high degree. He had never read

one of his publications until he had presented his petition, and he had then perused a few numbers of the *Republican*, in order to judge. He there found some calm argumentative writing; and some articles so exceedingly offensive, that if Carleile had the smallest idea of the feelings of mankind, he would not have published any thing so revolting. He had, however, been most severely dealt with, and the consequence was, that the stream of feeling had been changed; resentment had been kindled against the prosecutor, and compassion had been excited in favour of the prisoner; but for those prosecutions few people would have known the thousandth part of his writings. The Attorney and Solicitor General saw the thing in its proper colours. They had not proceeded against Carleile, because they felt that such a course would be to spread abroad the very poison which they wished to eradicate. But the Society for the suppression of Vice and the Bridge Street Association took the matter up, and became parties to the charge of disseminating those publications. They brought forward prosecution after prosecution, until the individuals who were the objects of punishment left the court of justice, after being sentenced to fine and imprisonment, with the characters of martyrs to the cause which they had espoused. So much was this the fact, that if fifty persons more were in dungeons on account of these opinions, twice that number would be ready to come forward for the same purpose. Carleile, with all his efforts, never could have sold Paine's works to the extent he had been enabled to do in consequence of these prosecutions. When Hone was prosecuted for his Parodies, 20,000 copies were sold, which never would have been the case if they had not been brought into notoriety by legal proceedings. In the same way the poem of "Wat Tyler," which was written by Mr. Southey, the Poet Laureat, in early life, and which he (Mr. Southey) wishing to suppress, had applied for an injunction to restrain its publication, became, in consequence of that step, most widely disseminated, no less than 30,000 copies of it having been sold immediately after the application. The Honourable Gentleman then proceeded to quote Bishop Watson, who held that the freedom of inquiry, which had subsisted in this country during the present century, had been of great benefit to the cause of Christianity; and he also referred to Dr. Campbell, who held—"that that man could not be a friend to Christianity who would punish another for expressing his doubts. Every man who doubts should be invited to discussion, that the objections might be an-

so far from objecting to discuss—believe that the most violent in the religion of Jesus have been to it. Let them argue, and argument fails, let them even cavil the Christian religion as much as I please, I have no apprehension of it.” He (Mr. Hume) could not why the Bridge Street Association should interfere in the unconstitutional manner they had done. They had stock-purse to prosecute individuals took upon them that duty ally belonged to the magistrate. I did a great deal to answer for in such a course. He regretted to see respectable persons amongst whom he was sorry that they had allowed themselves to be misled by individuals, secretaries and others, only their own profits in view, and very little about the objects which had been contemplated by the persons who subscribed the funds. The Gentleman then quoted the words of the Bishop of London to his clerk the year, in which that Right Reverend Prelate stated that he was a friend to the Christian religion, because he thought that it was the mental energies of those who met any arguments against the Christian religion. With an opinion before them, why, should they act in a spirit so different? The Honourable Member then alluded to the opinion of Sir William Blackstone, who held that it was contrary to sound policy and civil law to prosecute on account of religious opinions. If such were the sentiments of the many pious, wise and good men whom he had quoted, how could they reconcile them with the prosecutions now going on? Of what use were those prosecutions when individuals were punished as an atonement for their punishment as an atonement? Discussion ought to be had in the most full and unreserved manner, and the power of the law ought only to be resorted to when the safety of the state demanded it. He had not touched upon the question of Atheism for this simple reason—he had never seen any such man exist, and he doubted whether there existed who denied the being of a Creator of the universe. He meant to defend any attacks on the Christian religion, or any of the publications which had been complained of. It was to be put down; but put it down the way they deserved—by correct and utter contempt. The Member concluded by moving that it is the opinion of this House that the discussion has been attended with more benefit than injury to the community.

community, and it is unjust and inexpedient to expose any person to legal penalties on account of the expression of opinions on matters of religion.”

On the question being put,

Mr. WILBERFORCE addressed the House; but in so low a tone, that very little of what he said could be distinctly heard in the gallery. We understood the Honourable Member to observe, that it was the duty of individuals to prosecute publications of the nature of those alluded to, as they were evidently *contra bonos mores*. The Honourable Member had observed that he believed there was no such a thing as Atheism; but in one of those very publications there was a passage, in which it was stated that Atheism was the only ground on which a man could find a sound and secure footing. It was exceedingly unpleasant to quote from any of those works; but in another number it was declared that Christianity could be proved to demonstration to be a gross imposture, and as it was supported for the purpose of upholding a bad system of government, the author wondered why it had not long since been removed; and he went on to ask whether the inquiring mind of man could find any sound footing except in Atheism. (Hear.) The Honourable Member (Mr. Hume) had quoted from Bishop Warburton, the Bishop of London, and several other eminent divines, with whose sentiments he (Mr. Wilberforce) entirely concurred: for no man held more strongly the opinion that it was proper to investigate the established religion of the country fairly. But none of those pious and learned men had argued that gross and vulgar abuse of the religion of the state ought to be tolerated. (Hear.) Dr. Paley’s opinion was clear and decisive on this point. He said “that persecution could produce no sincere conviction; and under the head of religious toleration, he included toleration of all serious argument, but he did not think it would be right to suffer ridicule, invective, and mockery to be resorted to with impunity. They applied solely to the passions, weakened the understanding, and misled the judgment. They did not assist the search for truth, and instead of supporting any particular religion, destroyed the influence of all.” (Hear, hear.) With respect to Carlile, he had not been harshly treated. No prosecution was instituted against him until he had placed over his door “The Temple of Reason;” and the dissemination of irreligious works became too notorious to be overlooked. He thought the country owed very great thanks to private individuals (seconded by the state) who had endeavoured to

disseminate such works and to support such a moral education as would enable the people to combat those principles. He entirely denied the truth of the argument which the Honourable Member had drawn from the employment of missionaries abroad. Those individuals never proceeded to insult the prejudices of the natives of other countries by any gross and indecent reflections. They adduced nothing but fair and sober argument to effect their purpose. The Honourable Member said that there was no drawing a precise line in arguments on this subject. His answer was, that it was not intended to draw a precise line. Let truth go to its fullest and fairest extent, but let ribaldry and indecency be avoided. Did Christianity ever insult the country where it was attempted to be planted? No: it was distinguished by decorum, respect, and obedience to the powers that be. Even the government of the Emperor Nero, one of the most cruel tyrants that ever lived, was not abused by the Christians. With respect to those who had voluntarily taken upon them to prosecute publications of this nature, he must observe that there were many wrongs by which society in general suffered, but which were likewise so offensive to individuals, that they hesitated not to visit them with the penalties of the law. There were also, it should be observed, certain other crimes, more injurious to society than even robbery or murder, but which, as they did not affect the particular interests of private individuals, they did not stand forward to punish. Therefore the formation of societies for the purpose of visiting such crimes with severity, was a praiseworthy act. It had been stated over and over again by the judges, that persons who associated together to carry the law into execution, where offences of this kind, which were mischievous to society, were perpetrated, were acting in a perfectly legal manner. The introduction of obscene pictures and improper books into schools had been effectually checked by that means. When individuals combined together for this purpose, and were only actuated by public principles, and where the over-zealous disposition of some was tempered by the moderation and prudence of others, it could not be doubted that great good was likely to be the result.

Mr. RICARDO said that he had heard with pleasure a great part of the speech of his honourable friend who had just sat down, and the remainder certainly with some concern. The greater part of that speech was in support of the opinion which he (Mr. Ricardo) held in common with his honourable friend who had

introduced the motion—namely, that no man had a right to dictate his own opinions upon abstract opinions to another, upon peril of punishment for a refusal to adopt them (hear, from Mr. Wilberforce); and his honourable friend had further admitted, that so long as the controversy upon such topics were conducted with decency, it ought not to be prevented by force of law. Now, he lamented that when his honourable friend had thought proper to quote the sentiments of Dr. Paley, he had not given them more at length, for he would, in the writings of that eminent individual, find a more large and liberal spirit of toleration, than he was disposed to admit practically in other parts of his speech.

Mr. WILBERFORCE.—“Dr. Paley distinctly excepts to the treatment of such subjects with levity and ribaldry.”

Mr. RICARDO resumed—that, certainly, was Dr. Paley's only exception; and he, as well as the other chief ornaments of the church, for instance, Dr. Tillotson and Dr. Porteus, had asserted in the largest sense, the right of unfettered opinion. If the validity of such opinions were admitted, who could advocate the operation of the law of this country in such matters? Who could sustain those impolitic and unjust prosecutions? What was the prosecution of Carile for republishing the *Age of Reason*? That was not a work written in a style of levity and ribaldry, but a serious argument upon the truths of the Christian religion. Look again at the impending prosecution for eighteen weeks of the same man for Mr. Hone's *Parodies*, which was not abandoned until Hone had himself secured an acquittal on the charge. But, said his honourable friend (Mr. Wilberforce), in justification of these public prosecutions, there were some offences which did not directly affect private interest although they injured the community, and which might go unpunished, were it not for general associations which took cognizance of such matters; and he talked of obscene writings in illustration of his opinion. Was there really any comparison between such writings and those upon speculative points of religion, which were the only topics to which this motion applied? (Hear, hear.) They were all agreed that obscene writings ought to be punished; and why?—because they were obviously pernicious to the moral interests of society, and constituted a general and disgusting species of offence. (Hear, hear.) But not so abstract religious subjects, upon which it was quite impossible to obtain universal assent. No man had a right to say to another, “My



pon religion is right, and yours y wrong when you differ from I am entitled to punish you for rence." Such an arrogant as- of will was intolerable, and was e upon the benignant influence i. (Hear, hear.) They might ihaldry and levity, but there ing more intolerable than the n which he had just stated, h was nothing less than the attended for by the advocates of ecutions for mere opinions upon faith. (Hear, hear.) Then, d said on a former occasion, bsurd and immoral mode did rovide for estimating the credit a's faith before his testimony yadmissible! When the ques- put to a witness, "Do you a future state?" If he were a ous man, entertaining seriously opinion, his answer must be in ive, and the law said he should ard; but if he were an immoral i disregarded truth, and said, believe in a future state," al- a his conscience he disbelieved n his evidence was admissible, hypocrisy and falsehood secured ibility. Now there would be se in the law if it declined the hypocrisy of the individual, ar of the world's hostility or , and let in other evidence to from previous knowledge of dual, whether or not he ought admitted as a witness; but as it was absurd and ridiculous; he (Mr. Ricardo) was charged s ground with a desire to do h the sanctity of an oath, his , "I do not desire to diminish dness of the obligation; but I to get rid of the hypocrisy by at oath might be evaded." (Hear, but then, again, was it possible not to believe in a future state, e strictly moral, and impressed necessity of upholding credibi- e common obligations of society? part he firmly believed in the y of a man's being very honest he social purposes and essential ns of the community in which and still not assenting to the f a future state. He fully ad- hat religion was a powerful obli- but he denied it to be the only n—it was, in fact, one which radded to the general force of spressions—it were a libel upon ature to say otherwise. (Hear.) i was of that opinion in the fol- notation from his works:—"As of those restraints which Chris- ys upon us, they are so much

both for our private and public advan- tage, that, setting aside all considera- tions of religion, and of the rewards and punishments of another life, they are really good for us; and if God had not laid them upon us, we ought in reason, in order to our temporal benefit and advantage, to have laid them upon our- selves. If there were no religion, I know men would not have such strong and forcible obligations to these duties; but yet, I say, though there were no religion, it were good for men, in order to temporal ends, to their health, and quiet, and reputation, and safety, and, in a word, to the private and public prosperity of mankind, that men should be temperate, and chaste, and just, and peaceable and charitable, and kind and obliging to one another, rather than the contrary. So that religion does not create those restraints arbitrarily, but requires those things of us, which our reason, and a regard to our advantage, which the necessity and conveniency of the things themselves, without any con- sideration of religion, would in most cases urge us to." He read this passage for the purpose of shewing, and from great authorities in the church, that the obligation of religion was not alone con- sidered as the influential test of moral truth, and that a man might be very sceptical upon doctrinal points, and yet very positive in the controul of moral impressions distinct from religious faith: for instance, there was Mr. Owen, a great benefactor to society, and yet a man not believing (judging from some opinions of his) in a future state. Would any man, with the demonstrating ex- perience of the contrary before his eyes, say that Mr. Owen was less susceptible of moral feeling because he was incred- ulous upon matters of religion? Would any man, pretending to honour or can- dour, say that Mr. Owen, after a life spent in improving the condition of others, had a mind less pure, a heart less sincere, or a less conviction of the restraint and controul of moral rectitude, than if he were more imbued with the precepts of religious obligation? (Hear.) Why, then, was such a man (for so by the law he was) to be excluded from the pale of legal credibility? Why was he, if he promulgated his opinions, to be liable to spend his days immured in a prison? With respect to the excep- tion provided according to his honourable friend (Mr. Wilberforce), for treating such subjects with levity and ribaldry, he (Mr. Ricardo) must confess, that he thought it a very singular reservation: for what was it, but to say—"You may discuss, if you please, in the most so- lemn, most serious, and therefore most



influential manner, any topic of religion you please; but the moment you discuss it with levity or ribaldry, that is, in such a manner as to be sure to offend the common sense of mankind, and therefore deprive you of really acquiring any serious proselytes, then the law takes cognizance of your conduct, and makes your imbecility penal." (Hear.) Was not this a glaring inconsistency? The law allowed the greater evil, the serious and substantial principle of discussion; and it denounced the lesser, which, after admitting the first, it ought to have tolerated; and yet his honourable friend (Mr. Wilberforce) had by his argument justified and supported so singular a course. There was one passage of this petition which was very forcible, and to which he called the attention of his honourable friend, it was this:—"The reviler of Christianity appears to your petitioners to be the least formidable of its enemies; because his scoffs can rarely fail of arousing against him public opinion, than which nothing more is wanted to defeat his end. Between freedom of discussion and absolute persecution there is no assignable medium." When this subject was last before the House, unless his memory deceived him, he had heard singular opinions propounded by gentlemen who took a different view of this subject from himself: he thought that he had heard it avowed, that the religion which ought to be established in a state, was not that which the majority said they believed, but that whose doctrines were true. He had heard an observation like that fall from a very respectable quarter. It was very difficult to argue with any body entertaining such an opinion, for where was the test by which such an argument could be tried? (Hear.) There was not in polemics, as in astronomy, one unerring criterion to which the common credence of mankind bowed—it was not like the rising sun, or any of the other phenomena of nature, which were bound by indissoluble and indisputable laws; but, on the contrary, a subject open to conflicting opinions. Who, then, was to decide upon the truth—who was authorized to say, "My opinion is right, yours is wrong?" If this were impossible, how was the test to be decided? (Hear.) How, for instance, in such a country as Ireland (and to that he alluded in his observation) try the question of the truth of what ought to be the religion of the state, against the opinions of the majority of the people? (Hear.) How would, upon that test, the stability of the Protestant religion in Ireland be secured? Or if it was secured there, *merely* because the minority thought it

the true religion, the same reason, and the same duty, would authorize the extension of the principle to India; and why not supplant Mahometanism to establish the doctrines of the Reformation? Into this wide field did the gentlemen enter who embarked in such fanciful notions. He begged to be understood as having argued this question from beginning to end as the friend of free discussion; he knew the delicacy of the subject, and was anxious to guard himself against being supposed to entertain opinions obnoxious to the bulk of mankind: he repeated that he only contended for the general right of self-opinion, and for the unfettered liberty of discussion, and hoped that while doing so, he should not have, as his honourable friend (Mr. Hume) had last night, certain opinions fixed upon him which he did not entertain, and which it was quite unnecessary for him to countenance, in supporting the line of argument which the subject suggested to him, and which his reason approved. (Hear.)

Mr. HORACE TWISS contended that the Honourable Members who supported this petition were erroneous, when they supposed that that law was severe and arbitrary against which they protested; on the contrary, he was prepared to shew that the law originated in the best time of the constitution, and was that which the great Lord Somers had suggested to that constitutional Sovereign, King William. The honourable and learned gentleman then quoted the address of the House of Commons to that Monarch, in the year 1697, and his Majesty's answer, which, in obedience to the desire of the House, recommended the adoption of additional measures for the suppression of profane and immoral writings, and for putting down publications which had a tendency to subvert or disparage the Christian religion. He then proceeded to argue, that it was a mistake to say that the law was levelled at mere opinions, while on the contrary it was directed against overt acts, which attacked the public peace and security by striking at the roots of the existence of civil society. (Hear, hear.) There was a wide distinction between matters of belief in politics and in religion: in the latter the belief was the substance, and could not safely be dispensed with. He begged to be understood as agreeing with those who thought that hasty prosecutions on such topics were impolitic, and tended to aggravate the evil; but did it follow that he was prepared to abolish the exercise of a prudent discretion in selecting objects for such prosecutions, and that he was at once to exonerate from all legal responsibility, every sort

of assailant upon the Christian religion? for to that intent did the Honourable Member's motion apply. (Hear.) It was singular that the Honourable Gentlemen who supported the present motion for affording such a latitude of opinion and action to the disbelievers of all religion, should be the very men who, on a late occasion, when the rights and opinions of six millions of fellow-Christians, not unbelievers, were under consideration, felt themselves justified in withdrawing from the House, and thereby exposing to a defeat, which their presence might have averted, that principle of the exercise of conscientious opinion without controul, for which they had this night evinced so uncompromising an attachment. (Hear.) He was not surprised to hear from the Honourable Member (Mr. Ricardo) who was the advocate of free trade, such free opinions upon topics of religion (a laugh)—he was properly enough an advocate for free trade, because it was a bounty on production, and for the same reason he (Mr. Twiss) was not an advocate for such sentiments as this petition asserted. (Hear.)

Mr. W. SMITH was afraid that this was not a topic well calculated to secure that grave attention in a debate which it so essentially required. He could assure the House, that no man felt more disgust than he did at the publications for which Carlile had been prosecuted; but at the same time he thought that liberty of conscience without the liberty of divulging one's opinions, was a poor and imperfect privilege. The only question raised this night, was simply this—whether all manner of treating religious subjects should be allowed in controversy. He had long thought upon this subject, and the result of his reflections was the painful conviction, that it were better to leave such matters to the general opinion of society. He then argued the impossibility of establishing a safe test of opinion for the penal guidance of society. What in England they thought moral and just, might not be equally so considered in India. The Brahmin who, from motives of religion, sanctioned the burning of Hindoo widows, might, if left to his decision, consign to the same flames the Englishman who complained against so cruel and irreligious a practice.

Mr. THOMAS WILSON trusted that the House would shew by its vote of that night that its opinion was not in unison with those which had been expressed by the Honourable Member who spoke last. He thought that the minds of the lower orders were poisoned by the blasphemous publications which had been spread abroad. The lower orders would eagerly

imbibe the poison, but would not seek the antidote.

Mr. MONEY opposed the motion. Since Parliament and other societies had done all in its power to disseminate the blessings of education, care ought to be taken that it was not abused. His principal object in rising was to do justice to an individual who had been alluded to during the debate—he meant Mr. Owen. The Honourable Member for Portarlington had said that Mr. Owen disbelieved in a future state. Since that assertion had been made, he (Mr. Money) had communicated with Mr. Owen, and he had great reason to believe that the Honourable Member for Portarlington had mistaken the opinions of Mr. Owen. He begged the Honourable Member to state in what part of Mr. Owen's works he found that opinion promulgated which he had attributed to Mr. Owen.

Mr. RICARDO said the last act he would commit would be to misrepresent the opinions of any individuals. He had gathered Mr. Owen's opinions from the works which he had published. After reading the speeches which Mr. Owen had delivered in Ireland, and other places, he had come to the conclusion, that he (Mr. Owen) did not believe in a future state of rewards and punishments. It was one of the doctrines of Mr. Owen, that a man could not form his own character, but that it was formed by the circumstances which surrounded him—that when a man committed an act which the world called vice, it ought to be considered his misfortune merely, and should not be visited with punishment. He (Mr. Ricardo) certainly had imagined that Mr. Owen would extend the same principle to a future state. It would, however, give him great concern to find, that he had inadvertently misrepresented Mr. Owen's opinions.

Mr. PEEL complained, that an Honourable Member on the other side had assumed that the House was prepared to go a very considerable way in accordance with the views of the Honourable Member for Aberdeen. He, for one, was not prepared to advance one step along with the Honourable Member. (Hear, hear.) He objected to his motion altogether. He disliked the form in which the Honourable Member had brought the question before the House. The practice of proposing resolutions declaratory of the opinion of the House had, he was sorry to see, become very prevalent of late. If the Honourable Member considered the law which subjected individuals to punishment, improper or unnecessary, why did he not move for its repeal? (Hear, hear.) In the resolution which the Honourable Member had

proposed, he first declared that free discussion had been attended with more benefit than injury, and then said that it was inexpedient to subject individuals to punishment on account of the expression of their opinions on religious matters. If the first part of the resolution was true, the second was quite unnecessary. If there had been, as the Honourable Member assumed in his resolution, free discussion, what more did he desire? To be consistent with himself, the Honourable Member should have framed the resolution in a prospective sense, and said, that more benefit would arise, &c. With respect to the petition, he must say that he had never read any thing more absurd or sophisticated. It commenced by stating, that the petitioners had a strong sense of the benefits which resulted from a belief in the Christian religion, and afterwards expressed a wish that the laws might be repealed which prevented individuals from attacking and endeavouring to destroy that religion. He (Mr. Peel) was satisfied with the law as it stood, and would not consent to change it. He could conceive that cases might occur in which it would be impolitic to put the law in force. That was a matter of discretion. But if it could be shewn that in a dozen cases the discretion had been abused, it would not determine him to put aside the law altogether. He would not consent to allow men, who, from sordid motives,

endeavoured to undermine the religion of the country, to go unpunished.

Mr. HUME said he would not press the House to a division on the resolutions, because if they should be affirmed, there would not be time to pass a Bill founded upon them during the present session.

The SPEAKER then put the question on the resolutions, which were negatived without a division.

## HOUSE OF LORDS.

JULY 4.

The Marquis of LANSDOWN presented a petition, signed by upwards of 2,000 persons, amongst whom were 200 ministers of various religious persuasions, against prosecuting persons for writings supposed to be hostile to the Christian religion. His Lordship, on presenting the petition, said, that although he could not go the length to which the petitioners went, that there ought to be no statute against such publications, and no punishment under that statute, yet he was free to declare that there was no subject on which legislation could be exercised, in which it was more likely for harm to be done by misdirected zeal, whose efforts frequently tended to produce the very effects which it was the object of the law to check.

The petition was then read, and ordered to lie on the table.

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## CORRESPONDENCE.

Communications have been received from Messrs. Manning, W. Evans, and John Johnston, and from M., and Aliquis.

We admire *Grapho's* zeal, but he seems to overlook the virtues of candour and prudence. There is "a time for all things," and surely nothing would be more injurious to the cause of Unitarianism than to take advantage of a public meeting convened on the principle of agreeing to differ, to obtrude that system upon the unwilling ears of Trinitarians. Not a little appears to us to be gained on behalf of truth, when the discourses of Unitarian ministers on the common salvation, are heard by a mixed audience with approbation.

## ERRATUM.

P. 382, col. 2, note †, for *Ed. 6th*, &c. read "Ed. Sixti V. P. M. &c."



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*Mr. S. Freeman on the Prophecies of Isaiah, ch. vii.*

*Enfield,  
June, 1823.*

SIR,  
**I**N the year 1788, at which time I was settled with a congregation of Protestant Dissenters at Honiton, in Devonshire, as their minister, a discourse by the late Dr. Blayney, the learned translator of Jeremiah, on the sign given to Ahaz, Isaiah vii. 14—16, fell into my hands. I was just about that time, or had just before been, engaged in drawing up for my own use a chronology of the Old Testament history, so far as that alone would carry me. In the prosecution of this design I had been minutely comparing many passages of the prophets with others in the direct historical books. My mind being then full of the subject, I was dissatisfied with several things which were advanced in the Doctor's discourse, and penned for my own satisfaction the following piece, containing observations on those parts of the Doctor's sermon to which I felt objections. I was, as will be seen, not pleased with the double sense of prophecy, and in relation to that had prefixed to my essay a quotation from Cicero, "*Veritatis cultores, fraudis inimici*;" thinking that the double sense savoured too much of the ambiguity of the old heathen oracles, and tended but too plainly to sink the dignity of the former to a level with the baseness and duplicity of the latter. If a performance that has lain by me unnoticed for 35 years is worthy of your attention, and suitable to the purposes of your instructive miscellany, it is at your service.

STEPHEN FREEMAN.

*On the Prophecies of Isaiah, ch. vii.*

Previous to the immediate consideration of the prophecy itself, and as introductory to it, it may not be useless to take notice of the state of public affairs at this time, and to give a brief historical detail of the events then taking place in Judah and Israel.

These had now subsisted as separate kingdoms above two hundred years.

Of the latter, Pekah, son of Remaliah, was now king; and, in the 17th year of his reign, Ahaz, son of Jotham, succeeded his father as king of Judah. This latter had for some time past been governed by kings who, in the main, did that which was right in the sight of the Lord; but who, nevertheless, did not exert themselves to destroy the high places on which the people used, contrary to their law, (as being nearer in their apprehension to heaven, the habitation of their divinities,) to offer sacrifice and burn incense to the hosts of heaven. It may be reasonably supposed that, on this account, towards the close of the reign of Jotham, (see 2 Kings xv. 37,) the Lord began to send against Judah, Rezin, the king of Syria, and Pekah, Remaliah's son, king of Israel. Such was the situation of affairs when Ahaz came to the throne of Judah.

Not alarmed at this appearance of things, nor incited by it to turn unto the Lord and serve him wholly, he did worse than his fathers; he walked in the ways of the kings of Israel, and made molten images for Baalim (2 Chron. xxviii. 2—4). Then Rezin and Pekah having made all necessary preparations, came up to Jerusalem to make war against it. They besieged it, and routed the army of Ahaz more than once; but they could not overcome him so as to bring him into subjection, or render him tributary to them (2 Kings xvi. 5, 6, &c. 2 Chron. xxviii. 5—15, and Isaiah vii. 1). That Judah might be brought very low, because of Ahaz the king, who transgressed sore against the Lord, other enemies were brought up against this people; the Edomites and Philistines invaded the country, and carried away captives (2 Chron. xxviii. 16—19). In the midst of his distress, instead of turning to the God of his fathers and seeking succour from him, Ahaz sent unto the king of Assyria to help him. And to induce Tiglath-pileser to come to his assistance, he humbly calls himself his servant and son, and sends

him a magnificent present of the silver and gold which he found in the house of the Lord, and in the treasures of the king's house (2 Kings xvi. 7, 8). God is always gracious, patient and long-suffering. He is willing, before Ahaz absolutely and entirely casts him off, by trusting in princes instead of Jehovah, in an arm of flesh instead of the Most High, to try him, by clearly manifesting mercy and love in the midst of deserved judgment. Hence, when Ahaz is alarmed at the tidings that Syria and Israel are confederate against him, God sends the prophet Isaiah to give him comfort, and console him with the assurance, that though Syria and Israel had taken counsel against him, yet it should not stand, neither should it come to pass (Isa. vii. 2, 3, 5, 7—9). "The head of Syria is Damascus, and the head of Damascus is Rezin; the head of Ephraim (or Israel) is Samaria, and the head of Samaria is Remaliah's son (Pekah). Within threescore and five years shall Ephraim be broken, that it be not a people." Such are the tidings of comfort which Isaiah the prophet brought from the Lord to Ahaz the king—tidings which, had he believed in God, would have allayed his fears and filled his heart with confidence and joy.

To this it is added, "If ye will not believe, surely ye shall not be established"—an intimation this to Ahaz, that though such as is mentioned in the 16th verse would be the fate of Samaria and Pekah and Rezin, yet he must not thence indulge a confidence, and rejoice in the expectation that he and his posterity would therefore be secure in possession of the crown and kingdom of Judah. For though he would be saved from the hands of his present enemies, yet unless he believed in the Lord, and turned his heart towards him, neither should he be established: his security and confidence would be then of only short duration. In a little time the Lord would bring against him other enemies who should woefully harass him, and who shall finally bring him into subjection, reduce his kingdom under their dominion, efface all its glory, and carry away the whole strength of the nation captives into a far country.

Thus far Jews and Christians are all generally agreed in their interpre-

tation of the prophecy, and as to the meaning of what the prophet had declared. The variety of opinion and difference of interpretation arise from what follows from the 10th to the 16th verse inclusive. But the chief difficulty lies in the 14th, 15th and 16th verses. There is a general agreement with respect to the explanation of the others, except so far as that interpretation may be affected by the meaning given to the three verses just mentioned.

"Moreover the Lord spake again unto Ahaz," or as it is in the margin, and literally translated from the Hebrew, And the Lord added to speak unto Ahaz; he, at that time, after having mentioned what occurs in the preceding verses, continued to speak unto Ahaz, saying, as it there follows; or, if it was at another time, it was nevertheless relating to the same things on which he had already spoken to him, or to such as were in some way immediately connected with them—"Ask thee a sign of the Lord thy God," which it was then usual for men to ask and for God to grant, in confirmation of what had been declared by the mouth of the prophet; "ask it either in the depth or in the height above," you are at liberty to choose the sign from any thing on earth, or any thing in heaven, according to what you may deem most convincing and satisfactory to your own mind.

"But Ahaz said, I will not ask for a sign, neither will I tempt the Lord." Not that he hearkened and readily believed, without any such sign, what God had declared, and, therefore, did not need one for the confirmation of his faith, did he refuse to choose a sign; but because he was an idolater, walking in the ways of the kings of Israel, and his heart being alienated from Jehovah he hardened himself in his iniquity, and refused to turn to the Lord, and give ear to his words by the mouth of the prophet.

"And he," the Lord, or rather the prophet by the command of the Lord, (for it is said, "my God,") said, "Hear ye now, O house of David," of which family was Ahaz, hearken thou descendant of David unto my words. "Is it a small thing for you to weary men," by despising what they say, and ill treating them for speaking the truth; "but will you

ay God also," who has now unto you by my mouth, and words you will not hear, but ? "Therefore the Lord himself give you a sign:" though so perverse and obstinate in rebellion against God that you believe what he says, nor design, when he calls on you to for the confirmation of your yet so gracious and patient is words you, that he will himself less give you a sign, perad- when you see the fulfilment eclaration, you may be induced ve the other also, and thus u save yourself and all your "Behold, a virgin shall con- and bear a son, and shall call e Immanuel. Butter and shall he eat, when he shall o refuse the evil, and shall he good. For before this child ow to refuse the evil, and to the good, the land that thou at shall be forsaken of both gs. But the Lord shall bring ee, and upon thy people," &c. hat have not come," &c.

e I proceed to state what ap- me the natural and most con- interpretation of this prophecy, not be amiss to notice some ethods which the learned have in explaining it, and to men- objections which appear to lie them.

a commonly received opinion s prophecy relates to the birthaviour, and this opinion seems been much favoured, if it did n originate in the application ' this prophecy to the birth of iour, in the beginning of the ist Matthew. Hence it has th many and strenuous sup- who in various ways have de- their cause.

is supposed by Dr. Kennicott : 14th and 15th verses contain ecy concerning our Saviour, t the child spoken of in the se is Shear-jashub, the son of het, who went with his father ommand of the Lord to meet ee ver. 3. On what Dr. Ken- ounded this opinion I know having had an opportunity of his sermon on this passage. Dr. Blayney observes, it seems atural to conclude from the

connexion of the discourse, particu- larly from the striking expression of knowing "to refuse the evil and choose the good," that the same child is here spoken of that was before introduced to our notice. See his Sermon, p. 5, note.

1. If it be asked, in defence of Dr. K.'s supposition, for what reason should Isaiah's son go with him, since without that supposition his presence seems to have been quite unnecessary, it may be replied, that for aught that appears to the contrary, the prophet's son knew already to refuse the evil and to choose the good; and then the sign could not apply to him or he be the sign referred to in the prophecy. And that he was already sufficiently old for this, there is at least as much reason to suppose as the contrary. It is not said that the prophet should take or carry this child with him. But he and his son are commanded to go forth to meet Ahaz. And then, if we suppose him of such an age as to accompany his father, he might go with him, because he was training up to speak in the name of the Lord.

2. According to Dr. K.'s suppo- sition again, the sign promised to Ahaz could not refer to the birth of the child, spoken of in verses 14, 15; but to the event mentioned in the 16th verse, that before Shear-jashub should know to refuse the evil and choose the good, the land of Syria and of Israel which Ahaz abhorred, should be left desolate of both their kings. The question will then return respecting the 14th and 15th verses, What was the design of introducing the prediction of such an event at this time? The only plausible reason which occurs is this: the Deity would hereby intend to place the certainty of the event predicted to Ahaz, on the same evidence or ground of belief with all the predictions and promises given to the children of Israel as a peculiar and favoured people, and especially with those which referred to the Messiah repeatedly promised throughout the history of this people. Thus he would direct the attention of Ahaz to those various prophecies and promises which he had given in favour of that people, and in relation to those events leading on to that most important one of all, the coming of the Messiah, which

had been then already fulfilled or were then coming to pass. From the fulfilment of past promises and prophecies, that of those not yet accomplished, and then being given, might be justly expected; and with abundant reason might Ahaz therefore confide in what God had now declared to him in the 7th, 8th and 9th verses.

But to this it may be replied, that we may very justly question, even if we are not fully assured, that Ahaz would not understand this prophecy as referring to the Messiah; and what impression could a reference to such an event predicted, be expected to make on a mind so estranged from God as was that of Ahaz? The birth of the Messiah had never before been spoken of in such a manner, nor is there any thing in the connexion of the prophecy which should direct the attention to that event. And if the design of the Deity in delivering this prophecy had been such as was just mentioned, it is very reasonable to suppose that he would have spoken of that event in such a manner, as should infallibly direct the attention of Ahaz to it, and prevent his mistaking that reference, when we consider that this is supposed to be a testimonial that the prophecy of an event in which he was concerned, should certainly come to pass.

But farther, it seems not very consistent with the wisdom of the Deity, to suppose him making use of such means to gain the attention and faith of such a character as Ahaz was, in what he might say. Ahaz totally contemned the God of his fathers, and paid no regard to what had been actually done and promised to be done by the God of Abraham, Isaac and Jacob. He had no faith, he gave no credit to any of these things. To what purpose then, would it be to call his attention, especially in so obscure and ambiguous a manner as it must have been in this instance, to the recollection and consideration of such things, in order to confirm his faith in what the Lord now declared? It should seem altogether inconceivable and in vain. It would be unsuitable and consequently ineffectual to the intended purpose.

It was said that the sign promised to Ahaz could not on Dr. K.'s supposition be the birth of the child spoken

of in the 14th and 15th verses. For this would involve in it the absurdity so often objected on this passage, that the event whose prediction was to be confirmed, would precede that which was predicted in confirmation of it by several hundred years. The absurdity of which is too palpable to need any illustration with a thinking mind, and to others it would be of no effect to illustrate it. Such as wish to see this clearly set forth, may consult Postlethwaite's Discourse on this passage, Part 1st, as referred to by Dr. Blayney. It may not, however, be irrelevant to make a few general observations here on this subject.

The purpose to be answered by a sign in such cases was, to confirm the faith of the person to whom such a sign was given, and to establish the credit of the prophet by whom the promise was given or the prediction was foretold. The sign ought therefore, in the nature of it, to be adapted more immediately to strike the attention, more clearly to enlighten the mind and convince the judgment. The sign given will accordingly be always found to have been something which exhibited full proof and afforded clear evidence to the person addressed, that he who could do, or foresee what constituted the sign, must also be capable of doing or foreseeing *that* for the confirmation of the promise or prediction of which the sign had been given; and that therefore the prophet was deserving of full credit. But how this could be accomplished by constituting as a sign of the certainty of a future event, the prediction of another future, more distant and more astonishing event, it will be difficult to shew, and it is impossible to conceive. It is more distant in futurity, therefore less likely to be foreknown: it is more remarkable in its nature, therefore less likely to gain credit. Nor is there any higher authority or superior ability manifested in the one case than in the other. If Ahaz did not believe in the former prediction of events regarding himself and his family, it is not possible that such a sign should convince him or so impress his mind as to assure his faith. The same principles which influenced him to discredit the first prediction, would induce him to

reject the second given as the sign, there being not any more, yea rather much less reason why he should admit the latter than confide in the former. But when, in confirmation of any thing predicted, another event which at the time appears very improbable, is foretold and is seen actually to take place according to all the circumstances of the prophecy, proof is given of the ability of the person predicting to foresee; the attention of the person to whom the prediction is addressed is arrested, and strong, irresistible evidence is set before him that the other event foretold will assuredly come to pass.

II. In order to escape the charge of absurdity arising out of the former supposition of Dr. Kennicott's, Dr. Blayney proposes, while he still refers this prophecy to Christ, a new mode of interpreting the sign given to Ahaz. The prediction contained in the 14th and 15th verses according to Dr. B. is not the *sign* of the event foretold in the 17th to the 25th verses, but is the *event* of the accomplishment of which his latter prophecy, and that contained in the 16th verse, are the sign. The sign therefore, cannot be given to confirm Ahaz in the belief of what is said in the 7th, 8th and 9th verses, but to confirm the Judaites of that time, and the Jews of all succeeding ages, in the belief and expectation of the Messias.

In vindication of this interpretation Dr. B. says, (Sermon, p. 6,) "It can hardly be supposed that God who was justly offended at the impious distrust of Ahaz, would make any fresh effort to conquer his fears, or soothe him with further hopes of deliverance." But is not the whole history of the Jewish nation, and of the divine dispensations to mankind, a proof that God does act towards sinners with such patience, long-suffering and mercy? Then, why can it be hardly supposed that he should act thus in the present instance towards a king of the royal race of David, especially if, in addressing the king, we suppose him to address the people at large?

Dr. B. proceeds: "The reproof that followed upon his refusal of the sign offered him, instead of comfort, breathes only a design to punish." True, here is a reproof and remonstrance with him for his contempt of

the Lord. And if it breathes a design to punish, it is in perfect harmony with what is said in the 9th verse, "If ye will not believe, surely ye shall not be established." So in the 13th verse, if he continued perverse, and would not hearken nor believe the Lord, he would weary out the patience not only of men but of God also, and would then meet with that punishment which is predicted in the close of the chapter. There seems no reason to suppose that it breathed only a design to punish, except conditionally, on the ground of Ahaz persisting in his unbelief and sin. This is the usual mode of the divine dispensations.

1. But it seems that forcible objections may be made against this whole method of interpreting these prophecies. The connexion and scope of the context seem to oppose it. The Lord continuing still to speak unto Ahaz, calls on him to ask for a sign. Now a sign of what can we suppose that Ahaz would imagine was meant, and would the connexion lead us to expect? If one had not read or heard of this prophecy being applied to Christ, would one from what is here said by the prophet, have ever been persuaded that the sign here spoken of, referred to an event in which Ahaz was intimately concerned, and which was foretold in order to confirm him in the belief of another event to which he as a wicked man and an idolater would pay no regard, and in which, as it would not happen till several hundred years after his death, he could feel no interest? Do not these things appear so clearly manifest, "that it would require no small degree of artifice and perverseness to give them any other application"? Blayney's Sermon, page 9. Every one, from attentively perusing this chapter, and unaffected by any hypothesis, would immediately say, that the sign must be a sign of the event which had been foretold, and of the truth of the prediction of which it was evidently the design of the Lord, by the mouth of the prophet, to convince the king.

2. This method of understanding it, is abundantly confirmed by all parallel passages in which signs of any thing predicted are asked for, or are granted; while the method fol-



lowed by Dr. B. in his interpretation, is directly the reverse of all similar facts. He may perhaps, be confidently challenged to produce an instance in which any thing is said about a sign till after the prophecy has been delivered, of which the sign promised is a confirmation. For brevity's sake let the reader refer to Genesis ix. 8—17, xii. 2, 3, xiii. 14—17, compared with xv. throughout. Exodus iii. 12; Judges vi. 17, 21, 22, 36—40; 1 Samuel ii. 34; 1 Kings xiii. 3, 5, 6; Isaiah xxxviii. 7, 8, 22, compared with 2 Kings xx. 8, 9; Jer. xlv. 29, 30. To these may be added the prophecy given by our Saviour in Matthew xxiv. 3—24; Luke xxi. 7—31, to which Dr. B. indeed, refers and calls our attention. Again, in Isaiah xxxvii., after the prediction of an event, we have a sign given in the circumstances of time, very similar with the one in question. The event had been foretold in the preceding verses. Verse 30, "And this shall be a sign unto thee," &c. In about three or four years after the prediction, the sign by which it is confirmed, as in the present instance, is accomplished. Thus "though attempts have been made to dispossess us of such authority by representing things otherwise, the blaze of truth has shone superior to any fallacious misrepresentations. Here, therefore, I shall leave things as they stand, since from an attempt to explain further what is sufficiently clear already, seldom any thing arises but perplexity, darkness and error." Sermon, pp. 2, 9.

From what has been said it appears clear, and may be justly concluded, that the sign spoken of in the 11th verse, must be in confirmation of the prediction delivered in verses 7—9; that the child whose birth is foretold in the 14th verse, and that spoken of in the 16th verse, must be the same child, and therefore cannot be Shear-jashub, but must be some child that would be shortly conceived, and in due time afterwards born. It is also plain that three prophecies of different events are delivered in this chapter. The first, in verses 7—9; the second, in verses 14—16; the third, in verses 17 to the end of the chapter, of a long train of events. Of these, that mentioned second would shortly

take place first, and would be a confirmation that that mentioned first would next take place in due time; and after these, in the course of events, would follow that mentioned last; though it might be at some distance of time, yet it would come to pass as assuredly as the others.

The meaning of the first and last of these three prophecies is sufficiently clear, and their fulfilment obvious. The difference of opinion and supposed difficulty of interpretation, lie in the second in the order of predictions, but first in that of fulfilment. This we shall now proceed particularly to explain, obviate objections which may be raised against it, and shew the prophecy accomplished in the event. With this latter article will be connected the fulfilment of the first prediction but second accomplished event. After this we may refer briefly to the history and fulfilment of the third prediction.

I. We are to explain this prophecy according to what appears to be the most consistent and just method of interpretation. As far as the beginning of the 14th verse has been already explained. The prophet then proceeds, "Behold a virgin shall conceive, and shall bear a son, and shall call his name Immanuel." It is asked, who is this person here called a virgin? The reply is, it is the prophetess spoken of in the 3rd verse of the following chapter; and the child spoken of in this prophecy is that which in chapter viii. is called Maher-shalal-hash-baz. The reason of applying the prophecy to these is the coincidence between vii. 16 and viii. 4. Before the child, mentioned vii. 16, shall know to refuse the evil and choose the good, the land which Abaz abhorred (that is Syria, of which Damascus was the head, and Ephraim, of which Samaria was the head) shall be left desolate of both her kings, Rezin and Pekah. Before the child, mentioned viii. 4, shall have knowledge to cry my father and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

And still farther does this appear confirmed by the close connexion there is between what is related in the last chapter and at the beginning of this. Isaiah was commanded to

to Ahaz, and deliver him a message from the Lord. Again the prophet delivers another message from the Lord to the king. After he had thus spoken by the prophet to the king, he now, viii. 1, speaks to the prophet himself. "Moreover the Lord said unto me." As though he had said, after having spoken to the king as just related, the Lord spoke to me also, "Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz." But what he was to write concerning him, Isaiah has not informed us. From what follows it may be presumed that he was then going to do what God had commanded him. He took unto him faithful witnesses to record, Urijah the priest, and Zechariah the son of Jeberechiah. And, after taking these to witness, he went in unto the prophetess, and he conceived, and bare a son.

By this it seems to be intimated that Isaiah was the father of the child to be born, this being in Hebrew the modest expression for the conjugal act. The same word is used with a similar signification in Genesis x. 4, in speaking of Abimelech taking Sarah the wife of Abraham. When it is said that Abimelech had not come near her, it is not to be supposed that it was meant that he had not been in her company, nor conversed with her, for this undoubtedly he had done. Yet, fortunately, he had not come near her to lie with her. A word of similar import is sometimes made use of to express modestly the same idea. What is afterwards added seems to confirm the supposition that Isaiah was the father of the child. For on the birth of the child the Lord said unto Isaiah, call his name Maher-shalal-hash-baz. But why should he be commanded thus to call the child, if it had not been his? Would he not rather in that case have been commanded to go to the father or mother of the child, and in the name of the Lord have bid them to call it by that name? or it would have been expressed passively, his name shall be called, as is done in other instances.

When this interpretation is considered minutely, it gives us the reason of his taking, as witnesses, the persons who are there specially named, and

manifests the propriety of his so doing. To what particularly he took them as witnesses, whether of the truth of what the Lord had said unto him, or of his going in unto the prophetess, or of both, is not declared. In the general we may naturally and justly suppose it to have been that they should be witnesses of the prediction, by having it regularly written on a roll, and attested by them; and then afterwards of the truth of its fulfilment, when the prophecy should be accomplished, which was to be a sign unto Ahaz. On this supposition that they were to be witnesses to Ahaz of the message from the Lord, and of the conception and birth of Maher-shalal-hash-baz, who was appointed to be the promised sign to the king, there appears a great propriety in the prophet's taking *them*. For Urijah was the priest to Ahaz, see 2 Kings xvi. 10—16; and Zechariah, we may conclude, was some eminent person in his day, even the father-in-law of king Ahaz himself. He is mentioned 2 Kings xviii. 2, where his daughter is said to be the mother of Hezekiah, who was Ahaz's son. Zechariah was, therefore, the father of Abi, the wife of Ahaz. These, then, as it was observed, were very suitable persons to be witnesses to Ahaz of the accomplishment of the prediction which was to be the sign promised him.

Upon the supposition that Maher-shalal-hash-baz was Isaiah's son, and the child appointed as a sign unto Ahaz, we see the force and reason of the saying of the prophet, ch. viii. 18: "Behold, I and the children, whom thou has given me, are for signs in Israel." And does not what the prophet says, in ver. 8, confirm this supposition? After having spoken of the birth of this his son, how natural for him, when speaking of the land of Judah, to call it the land of this remarkable child, "thy land, O Immanuel!" because it was born and would dwell in that land. How natural, I say, such an apostrophe! And what could have been better adapted to shew us that the different names, Immanuel, Maher-shalal-hash-baz, pointed out one and the same child?

It also appears from the interpretation now given, that the essence or principal point of the sign did not consist in the *birth* of the child. The

circumstances relating to that are mentioned merely to designate the child intended; the son of the prophet Isaiah and of the prophetess, who might still be a young woman, if the predicted child were even not her first child. Nor is there any thing to oppose this latter supposition, for Shear-jashub might be his son by another wife, who was now dead, and the prophet might then be about to marry, if he had not just then betrothed, this other wife; and he might even have possibly taken Urijah the priest, and Zechariah the son of Jeherechiah to be witnesses of this his marriage with the prophetess. The particular circumstance which constitutes the sign to Ahaz, is that mentioned ch. vii. ver. 16, and ch. viii. ver. 4, the death of the two kings and the desolation of their countries taking place before this particular child should know to cry my father and my mother, or to refuse the evil and to choose the good.

II. The objections which may be urged against this interpretation are next to be considered.

1. The difference of the names of this child may be objected by some. In ch. vii. ver. 14, he is called Immanuel; in ch. viii. ver. 4, Maher-shalal-hash-baz. The same difficulty will occur in applying ch. vii. ver. 14, to Jesus Christ, for the name Immanuel occurs only thrice in the Old and New Testament—Isa. vii. 14, viii. 8, and in Matt. i. 23, which is a quotation of the former text. In the second passage, it seems to refer, as shewn above, to the child who should be the sign to Ahaz, and of whose birth mention was made in ch. viii. ver. 3, and whom the prophet seems to apostrophize in the 8th verse, as hath been already stated.

Besides, it was not uncommon among the Jews for the same person to have two different names; especially when the sacred name of God occurred in one of them. The child, in such a case, was generally called by the other name, that they might avoid mentioning lightly and frequently the name of the Most High. This was the case in the present instance. But again, in ch. vii. ver. 14, it is not said that the child should be called Immanuel, nor was any direction given to name him so; but only that his mother would call him so. And by

this name the prophetess may have called him at first, till the Lord, after his birth, speaking again to Isaiah, called him by the name which was then specified, a name signifying, as in the margin of the Bible, making speed to the spoil, he hasteneth to the prey; implying in how short a time the king of Assyria would come and carry away the riches of Damascus and the spoil of Samaria.

2. Another objection may be urged from the mother being called a virgin. But this does by no means imply that she had not known man till after the birth of this child. It may justly be said of a female conceiving her first child, that a virgin shall conceive. But the Hebrew term here used, *אִלְמָנָה*, does not necessarily signify one who still retains her virginity. It may signify merely a young woman. Agreeably to this observation, the Septuagint translate this word sometimes by *παρθενος*, and more frequently by *νεανις*. *Παρθενος*, it is acknowledged, is the Greek word which properly signifies a pure, undefiled virgin. But *νεανις* cannot be made to signify more than a young woman, corresponding with *νεανίας*, a young man, and *νεανισκος*, the diminutive of the other and the proper term for a youth.

But it may be objected that the Septuagint, in the present passage under discussion, translate by *παρθενος*, a virgin, and, therefore, we should understand the term in the strict sense. It may, however, be replied, the old fable of Aristeas is now too well exploded by Hody and others for it to obtain credit in the present day. We no longer consider those translators as inspired men, and, therefore, are not bound to look on every letter of their version as infallibly just; notwithstanding in some cases it may elucidate, and in others its authority may determine the extent of meaning which particular words will bear. For this latter purpose its authority is now produced, while we reject its guidance in the specific instance in question, for the reasons alleged above, why the context requires an explanation that does not admit or need such a version.

3. But this leads us to another objection. Though the authors of the Septuagint Version were not inspired, the Evangelist Matthew was, accord-

e notions generally received, points I mean not now to discuss. He quotes this prophecy as to Christ, and by the virgin that the Virgin Mary, the 'our Lord, is intended. Still not any sufficient evidence ad- set aside the interpretation atthrew, even if inspired, and genuine, might quote it not as prophecy of the birth of out allusively, as a saying ight be applied to him with though the prophecy did refer to him. He was the of his mother, and he was, for in him it was mani- he was a sign, that God us mankind, and would by r us. Agreeably to this the St. Matthew might be ren- all this was done; in which plished what the Lord had the mouth of the prophet," is, these are events similaroken of from the Lord, by of the prophet, &c. The ticle, 'Iva, when taken ad- ignifies *ubi*, where, in which,

In a similar way we might and interpret several other ges, in this Evangelist par- Thus, ch. ii. ver. 15, is m Hosea xi. 1; where the he prophet evidently refer ng of the children of Israel pt, in the time and by the loses. And again, ch. ii. 3, is quoted from Jeremiah where the words evidently desolation of Judah at the captivity to Babylon.

ay be asked, Would it not onsistent with the words of list, and the general scope y, to understand these pre- referring to more than one definite event, as pointing nilar events happening at d distant times? By no would introduce such con- uncertainty into the pro- very nearly resembles the ning answers of the ancient cles. This opens a wide e cavils and objections of gainst which all true Chris- l particularly guard them- their sacred writings. If on and uncertainty be ad- 11.

3 T

mitted, why should we not give credit to, and acknowledge the authority of, ancient heathen oracles, which, in some ambiguous, similar manner, could and actually did foretell future events? Than thus to expose our holy religion to contempt, and weaken one of the very strong proofs of its divinity and truth in the fulfilment of prophecy, it would be better even to suppose a sacred historian mistaken in his application of prophecies; for inspiration to guard him from the misapplication of these is by no means necessary to enable him to write authentic history. This, however, is not supposed in the interpretation we have just now given.

III. The fulfilment of the prophecy in the event, is what was next proposed to be considered and pointed out.

1. The accomplishment of the former part of the prophecy, delivered as a sign unto Ahaz, has been already shewn in the birth of Maher-shalal-hash-haz. Of the other part, the land of Syria and Ephraim being left desolate of both her kings before this child knew to refuse the evil and choose the good, a more particular consideration is required.

It is necessary to refer to notes of time given in the history of these transactions. Before Ahaz came to the throne, even in the time of Jotham his father, Pekah and Rezin were making preparations for war against Judah and Jerusalem. Ahaz came to the throne at twenty years of age. Two or three verses after mentioning this, without giving any intermediate note of time, in 2 Kings xvi. 5, it is said, "*Then* Rezin and Pekah came up to war against Jerusalem." It may hence be justly inferred, that this was very soon after Ahaz was seated on the throne; most probably in the first year of his reign. In Isa. vii. 2, we are informed, when Ahaz *heard* of the confederacy of Syria and Ephraim, his heart was moved. Upon this the prophet is commanded to go to him, as related in the following verses. Probably, then, Isaiah might speak to Ahaz, before Rezin and Pekah were actually come up against him, even while they were on the march, if not even previously to their setting out on it. If this be supposed then can there be no appearance of wishing to favour the prophecy, as the event must, in

that case, immediately succeed. Hence it is concluded, that Isaiah delivered to Ahaz the prophecies contained in this chapter soon, very soon, after he had succeeded his father as king of Judah, even in the first year of his reign. And this first year of Ahaz, according to 2 Kings xvi. 1, was the seventeenth of Pekah's reign over Israel.

In 2 Kings xv. 30, it is said that Pekah was slain by Hoshea, in the twentieth year of Jotham, son of Uzziah; that is, in the twentieth year from Jotham being made king, for Jotham himself reigned only sixteen years; see ver. 33. Now Pekah began to reign in the fifty-second year, that is, in the last year of Uzziah's reign; and he reigned twenty years. Compare ver. 2 with ver. 27. Jotham began to reign in the second year of Pekah, verse 32; and by comparing this with the last-quoted verse, it is plain that his reign would commence just after Pekah entered his second year. As Jotham reigned sixteen years, and Ahaz succeeded his father in the seventeenth of Pekah, it is hence inferred, that Ahaz began to reign just about, rather after than before, the time that Pekah completed his seventeenth year. Consequently the twentieth of Jotham will be some where in the third year of Ahaz, but before that year was completed. For add to rather more than one, (Pekah having just entered his second year,) the sixteen years of Jotham's reign, this will give rather more than the seventeenth of Pekah. As then there would not be three years wanting to complete the twentieth of Jotham, that would fall about the second, or at farthest before the third of Ahaz was completed. Ahaz then had not reigned three full years when Pekah was slain by Hoshea, and the land of Ephraim left desolate of her king.

Of Rezin there is not so particular an account given, nor have we such notes of time as will enable us so exactly to determine the time of his death. But from the narration given of it in 2 Kings xvi. 6—10, it may be inferred, that his death must have happened nearly about the same time. In the space of two years there seems a sufficient length of time for the accomplishment of all the intermediate

events; the success of the Syrians against the Jews, and the embassy from Ahaz to Tiglath-pileser, might take up one year; his descent upon Damascus, the capture of that city and people, with the slaughter of Rezin, might be accomplished in another. If so, this would be rather before the destruction of Pekah. Here again, then, it may be concluded that Ahaz had not reigned three years when the event took place. That is, it was about two years after the prophet had spoken unto the king, as recorded in Isaiah, ch. vii.

Now, as it is most probable that Isaiah went in unto the prophetess, and that she conceived shortly after the predictions had been delivered to Ahaz, and as nine months must be allowed for the time of gestation, the birth of the child Maher-shal-hub-baz, must have been some time in the second year of Ahaz. Then reckoning forward till the time of the death of Rezin and Pekah, in the third year of Ahaz, as has just now been shewn, the age of the child could not have been two years; very likely not much more than one. At that age, it is by no means probable that he should be able to cry my father and my mother. Consequently, according to Isa. viii. 4, the riches of Damascus, and the spoil of Samaria, were taken away before that time. In like manner may be added, that at that age the child could not know to refuse the evil and choose the good. And, therefore, before that period, agreeably to Isa. vii. 16, the land which Ahaz shunned was left desolate of both her kings. Thus the prediction and accomplishment of the sign have been verified.

2. It is also said, that "within threescore and five years" from the time of the prophecy being delivered, "Ephraim shall be broken that it be not a people." This also we shall verify by shewing its accomplishment. In doing which the notes of time must be collected from the account of the reigns of the kings of Judah and Israel, and from a comparison of the two together. That there may not appear to be any favouring of the prophecy, it will be proper to compute rather above than under what may be exactly indicated.



*time of the Prophecy being delivered by Isaiah,*

igned sixteen years, 2 Kings

reigned twenty-nine years, iii. 2.

aria was taken, and Ephraim at it was not a people in the of Hezekiah, ch. xviii. vers. 9 these six years then being added ten of Ahaz's reign, this event about twenty-two years after ion, that is, it was much with- ited time of sixty-five years, im was broken, that it was e.

*time of the Prophecy being delivered by Isaiah,*

igned three years, 2 Kings xv.

i. 1. He was cut off in the az, by Hoshea, who began to : twelfth year of Ahaz's reign. ly there was an interreign of —Hoshea reigned nine years, er. 1; Pekah reigned three, gether twenty-one or twenty- agreeably to the result of the the kings of Judah. Thus, is prediction of the prophet d.

again added, that if Ahaz elieve, surely he should not shed. The Lord would bring , his people and his father's e king of Assyria and the . By them the country laid desolate, the people led tive, and every thing de- For the accomplishment of 2 Chron. xxviii. 20; xxxii. iii. 11; xxxv. 20—24; and roughout. These passages, corresponding ones in 2 d their parallels in several of ets, abundantly verify this fiction delivered in the name ord, by Isaiah to Ahaz him-

now come to a conclusion I had to offer on this very phecy; which appears, me- with so much consistency, and unity, from the begin- oughout, that I flatter myself t be far from seeing it in its proper light. I am not con- the least force put upon the onstruction or meaning of . Unbelievers can no longer for admitting a fact for a ch, both on account of the

time of its exhibition, and the very nature of it, could not possibly answer any such purpose. For how, said they, not without some show of reason, could a person be persuaded of a future event, which he was disposed to question, merely from being told, at the same time, and upon the same authority only, that a second event, not less improbable than the first, should succeed it in after ages? The answer has been already given, and the sign shewn to result from a precurrence of facts, well attested by credible witnesses, and, therefore, impossible to be overlooked or mistaken; not posterior to, but preceding, what was meant to be established by them." See Blayney's Sermon, pp. 14, 15.

*Exeter,*

*August 17, 1823.*

SIR,

**I**N your monthly list of New Publications you have omitted to notice a very extraordinary work by Dr. Fletcher, a Catholic Priest, entitled, "Thoughts on the Rights and Prerogatives of Church and State."

I caught a glimpse of the book as it passed through Exeter, and in that cursory view of it met with assertions which astonished me and will surprise those readers of the Repository who have not met with the publication.

At page 86, he says, "It is not true that the constitution of this country is Protestant. It is on the contrary much rather Catholic. When it is said that the constitution is Protestant, is the meaning of the assertion this, that therefore the king and his ministers, the members of the legislature and of the government are or ought to be, the believers of the thirty-nine articles, or the professors of the doctrines of the Church of England? Is such the import of the term? No, it is not, because we may remark the state for ever admits into its councils and its cabinet, into its parliament and various offices, men of very different and even opposite religions, Calvinists, Presbyterians, Methodists, &c., nay even sometimes, men of *no* religion, (for we have seen even this,) Socinians, Unitarians, Deists and unbelievers. Therefore the consequence is, that the constitution is not Protestant in this sense, that men are bound in order to enjoy the

privileges of the state to profess the religion of the state."

There is so much confusion in the style of this writer, that it is not always easy to find out his meaning. In the above passage he discovers a total ignorance of Protestantism, and the principles on which it is founded. I had always understood that a Protestant was one who rejected the corruptions of the church of Rome, and who appealed to the Scriptures as the sole rule of faith and practice. This I found asserted in innumerable writers, and the truth of it is evident from the whole history of the reformation. In these principles, "Calvinists, Presbyterians, Methodists, Socinians and Unitarians," are united with the Church of England, without a single exception.

This writer is not the first who has associated the Unitarians with Deists. And if to distinguish Christianity from its corruptions, to preach and live under the warrant of Scripture, and to inculcate sound morals on the prospect of that immortality which was brought to light by the gospel, be a sign of Deism, Unitarians will have no objection to the name of Deists. The frequent use of these invidious aspersions, by intolerant bigots, will take out their sting. The world is not so ready as it has been, to follow the cry of designing men. To affirm the globe we inhabit to be round, was deemed heresy a few ages back, and for asserting its motion the immortal Galileo was confined in the dungeons of the Inquisition. But the term heretic has, in these more enlightened times lost its dreadful sound. The worst heresies that ever infested religion are found to be spiritual pride, priestly ambition, the love of dominion, and the spirit of persecution.

But to place us on a footing with "Deists and Unbelievers," does not satisfy this Dr. Fletcher. He will not allow us to have any religion. He has falsely, malevolently, and without the smallest provocation, insulted those who merited far other treatment from a Catholic. In whatever light I view his conduct, it appears to me weak, indiscreet and ungrateful. While the claims of the Catholics to an enlargement of their toleration was opposed by the mem-

bers of the Established Church, the Unitarian Dissenters, knowing what it is to be excluded from the common rights of citizens, advocated their cause. But to plead with such a person on principles of liberality and gratitude, is to address him in a language he does not or will not understand. From Dr. Fletcher we can appeal with pleasure to other Catholics of more enlarged and liberal minds. To use the words of another Catholic clergyman, "I have conversed, indeed, only with men of liberal minds, and as long as I am permitted to choose my own company, I will associate with no others. When they cease to be found, it will be time to retire to the woods."\* I have the pleasure of being well acquainted with another clergyman of that communion in this city, who is one of its brightest ornaments, and would be an honour to any communion, who is animated with the same liberal spirit and has expressed his unqualified disapprobation of this publication.

JAMES MANNING.

P. S. While the author represents the different sects of Protestants as being of different and even opposite religions, is he aware that Protestants might, on the same grounds, assert that the Augustines, Benedictines, Carmelites, Dominicans, Franciscans, and a variety of other sects, such as the Jesuits, the Jansenists, and Molinists, are of different religions?

SIR, July 24, 1823.  
I CANNOT discern any degree of similarity between the mystery of *eternity* and the supposed mystery in the *Athanasian Creed*; for so I choose to designate the popular doctrine, rather than by the term *Trinity*, which being an equivocal word, may be, and often is adopted by persons of different sentiments, in *their own sense*. It is therefore high time that this term should be discarded. Controversialists make sad work of it, by not using explicit terms. Hence, "everlasting discussion, and no conclusion." But—to the point. I think that your correspondent (p.

\* Rev. Joseph Berington.

as not sufficiently attended to the important distinction between a *my* or *difficulty*, i. e. something beyond the reach of our present faculties, and a manifest absurdity or fiction. The Scriptures allude to all sorts of mysteries; first, of the kind first mentioned; secondly, something formerly doubtful or concealed, but now made manifest; and lastly, the mysteries of *Antichrist*, or of "Babylon the great, mother of harlots, and of the nations of the earth." In this sense, it has been well said, "there are no mysteries in the Bible."

In the quotation from Dr. Priestley, after views the sublime subject in the same light in which it is represented by the greatest poets and philosophers. "In our view," says the Doctor, we consider eternity past," and an "eternity to come," the former as diminishing, and the latter as increasing; being the *isthmus* or stage between them: but this is only "in our view," for eternity in the *abstract*, in its philosophical sense, hath no beginning nor ending; it is not finite, or infinite duration; as it is successive, or limited duration.

This appears to me to be a misapprehension of the passage, and by repeating the phrase "in our view," the Doctor evidently intended to point out the *modes* of the Divine existence as utterly incomprehensible by us; his statement is so far from implying a contradiction, that on the contrary it is a *self-evident proposition*—since nothing can be plainer than the axiom of Dr. Clarke, expressed in his peculiar, concise and forcible language, than that, "as things now are, it is evident that things always were;" and this is a thing that always was," must be admitted, and not matter—which is a strong argument against Atheism. The correspondent intimates that the Doctor has supposed "the Deity have exerted his creative power all eternity;" but he has not misapprehended the passage. This however, is to be a topic far beyond the reach of our present faculties. If to suppose the Almighty passing an eternity (so to speak) solely in the contemplation of his own perfections,

might seem to imply a defect in his benevolence; and on the other hand, to consider *creation* as an eternal effect of an eternal cause, must ever appear to us almost to involve a contradiction; we can only conclude that these things are among the Divine incomprehensibles, and cry out with the great apostle upon another occasion, "O the depth!" It is of great importance to know *where to stop*, as well as when to proceed. "The meek will he guide in judgment, and the meek will he teach his way."

As to the other supposed mysterious doctrine of Dr. Southwood Smith and other Necessarians, the subject being, by common consent as it were, proscribed your pages, I shall only skim the surface. We are under great obligations to the Doctor for his book on "the Divine Government." If he has embraced any sentiments which are *contradictory* as well as mysterious, and which in the opinion of many thinking persons, are dishonourable to the Divine character and government, no doubt they have not so appeared to him. If any one could explain a knotty point in divinity or philosophy, to the level of plain understandings, it would be *Dr. Hartley*, but many have thought his arguments upon this point weak and inconclusive. To say that the Almighty cannot carry on his plans here below, without the arm of the assassin, the depredations of the robber, the blasphemies of the impious, and the machinations of wicked statesmen and politicians, which render the earth a scene of carnage and of blood; in a word, to represent the divine regiment or œconomy, with regard to his creature *man*, as "*divided against itself*," is to adopt a scheme of moral philosophy, which should certainly not be hastily taken up, and which many (otherwise) orthodox writers and divines have thought it necessary to discard.

"Plac'd for his trial, on this bustling stage,  
From thoughtless youth to ruminating age;  
Free in his will, to choose or to refuse,  
Man may improve the crisis or abuse.  
Else, on the Fatalist's unrighteous plan,  
Say to what bar amenable were man?"

With nought in charge, he could betray  
no trust ;  
And if he fell, would fall because he  
must.  
If love reward him, or if vengeance  
strike,  
His recompence in both, *unjust alike.*"  
I. L.

SIR,  
IF you think the following essay,  
which remains among the papers of  
the Rev. John Holland, of Mobberley,  
(of whom see Vol. V. p. 327,) may be  
read with some advantage by those  
engaged in the present discussion on  
Providence, it is at your service.

V. F.

That all events, both great and small, are appointed by the providence of God, is indisputably the doctrine of the Holy Scriptures. The history which they give us of the Jews and other nations, the incidents relating either to societies or to particular persons, are constantly mentioned as proceeding from God, who is frequently mentioned by our Lord himself, and by all the sacred writers, as directly concerned in whatever happens. We are apt, indeed, to regard the affairs of our own race, as of peculiar importance; and therefore as worthy, in an especial manner, of the Divine care and superintendence. But the Scriptures assure us, that not only the concerns of mankind, but those also of the most inconsiderable orders of existence, are managed by the Father of all. "These all wait upon him, and he giveth them their meat in due season; he openeth his hand, they are satisfied with good." "Behold the fowls of the air; for they sow not, neither do they reap, yet our heavenly Father feedeth them." Nor is his goodness confined to living creatures; he forms and cherishes the very grass and flowers of the field, and clothes them with inimitable excellence and beauty.

But this doctrine of an universal providence is, perhaps, most strongly asserted in our Saviour's instructions to his disciples, when he was sending them out to preach the gospel. After warning them of the persecution and cruel treatment they should meet with, he proceeds to suggest several

arguments which should enable them bravely to face and cheerfully to bear the sufferings and hardships to which they would be exposed. Among other things, he reminds them of the providence of God, than which no consideration is better suited to fortify the minds of good men against the evils and calamities of life. "Are not the sparrows sold for a farthing? and one of them shall not fall to the ground without your Father; but the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." As if he had said, "Be not discouraged by the prospect of those sufferings of which I have forewarned you; for nothing shall happen to you but under the cognizance and by the appointment of God. His care extends to all affairs, however minute and inconsiderable. Things, much inferior in dignity, and things which seem of the most trifling nature, fall under his inspection, and are ordered and conducted by his providence. Be assured, therefore, that you, and what concerns you, will not be overlooked. He knows every thing that concerns you; and how should he but know it, since he was the original cause of it? As he is acquainted with your sufferings, you cannot doubt but he will reward you for them; as they proceed from his wise and just appointment, you ought to bear them with cheerfulness and patience."

In illustration of these words I endeavour to shew, that the providence of God extends to all things, however minute, and seemingly of a trifling nature. And this appears to me more necessary, as I am afraid a truth not much believed, and attended to by the generality of mankind. For it is now become somewhat unfashionable, and regarded as the work of a vulgar and superstitious mind, to search for providence in the daily occurrences of life, and to ascribe common and ordinary events to Divine Power. There is, indeed, an occasion that we should be perpetually talking of God and providence; it might look like hypocrisy and pretension, and might give reason to think that we are desirous to seem devout, whether we really are or not. But though it may not appear that God should be in the discourse, yet we ought to

all our thoughts, and to bear upon our minds an habitual and constant regard to him; if it be actually true, I shall now attempt to prove, that all the common events of life are referred to him, and that nothing can happen to us, or to any other being, but by his appointment.

That there is a God who created the world and presides in it, is plain from the harmony, order and beauty of nature; that this Supreme Being is powerful, wise and good, appears from the amazing grandeur and exquisite contrivance of the several parts of the universe, and from the conspiring tendency of all particular beings to the welfare and perfection of the whole. At present I shall not enlarge upon the proofs of this principle; but, taking for granted the existence and perfections of God, and his direction of the greater parts and revolutions of the world, I would endeavour to shew that, as certainly as these principles are true, so certainly the Divine care reaches to the most minute affairs, and to those events which seem to be of less consequence.

This will appear to be highly probable, if it be considered, that the world is not a collection of loose and separate beings, but one connected plan and regular system, all whose parts, both great and small, are joined in the strictest union to the whole and to one another. The vegetable creation sustains the animal, and both depend upon the earth and other elements. This globe, with whatever belongs to it, is connected with the sun, and with its fellow-wanderers the planets. Now, in a system whose parts have so extensive an influence, and such infinite mutual ties and relations, is it possible that the general concern should be tolerably conducted and provided for, if no regard be had to the least things in it? For these being neglected, and suffered to run at random, may bring disorder and confusion upon the greatest. If this earth of ours be worthy of the Divine notice and concern, is it not chiefly for the sake of its living inhabitants, which would inevitably perish, were not the plants and trees produced to support them? And if the Divine care extends to the formation of plants and trees, must it not also be employed in the revolution of the seasons, and the

influence of the heavenly bodies; the state of the air, the surface of the earth, and the due provision of the necessary juices? Thus the care of one thing includes in it the care of a thousand. An attention to what is of greater importance, supposes also an attention to what is of less; nor could the whole, or the more considerable parts, of nature, be governed and preserved, while particular beings, and what concerns them, were overlooked and neglected. If but one of the movements in the vast machine were suffered to stand still, if one small spring did but cease to act, or acted in an undue or irregular manner, the whole would presently be thrown into disorder, and might justly be said to want guidance and direction. We must either, then, deny a Providence altogether, or acknowledge that this Providence is universal.

In like manner, the changes which happen in the world are not a number of independent events, of which one, or a few, might be neglected without prejudice to the rest; but are connected together, so as to form one immense and beautiful scheme, which, if the least part were undirected, the whole would be disturbed and broken. Every thing springs from a mixture of various causes, of different importance and efficacy; and every particular being, however inconsiderable, contributes its share to a multitude of effects, and often to such as are readily acknowledged to be of great importance. What is now present is the offspring of the past in a long ascending series, and will be the parent of what is future, in an indefinite descending succession; and that which is present in one place may affect and be affected by a vast number of other things in different places. Now, in this complicated scene of causes and effects, what bounds can we assign to the Divine Providence? Or where is the precise point, concerning which we may with any reason pronounce, that just hitherto it goes, and no farther? Those who are assured that it has its limits, must certainly know where they are. Let such describe these limits exactly, and we then shall yield up the point. Does God concern himself about mankind? If not, it is not worth our while to dispute whether there be any Providence at all or



not, interesting itself about other beings, for what is that to us? But if mankind be the object of the Divine care, so are the particular nations of the earth, and so, too, are the individuals that compose them: for the human race is nothing but a number of individuals; and, therefore, to say that *every one* is neglected, is the same as to say that the whole are so. Taking it for granted, therefore, that the Supreme mind vouchsafes to direct the affairs of you and me, what circumstances of our being are disposed by him? What shall we say as to our place, our duration, our company, and the part we are to act? Are all, or some only, of these appointed by God? If only some, which are they? and why they more than the rest? Nay rather, since all the events of life are so strangely interwoven with each other, how is it possible that one part of them should be ordered, and all the rest be undetermined? Each of us, therefore, and all his affairs, is comprehended in that compass which Providence takes in. But this could not be, unless the affairs of other beings, to whom we are related, were also contained in the divine order. It were easy to carry this point farther, and to trace down Providence from the stars of heaven to the most inconsiderable affairs of this lower world. But what has been said may suffice to shew, that if we be once fairly brought to acknowledge a Providence at all, we can never find where to stop, till we have allowed that this Providence extends to all beings, the lowest as well as the highest.

Perhaps it may be said, there may be limits to the Divine Providence, though on account of the weakness of our faculties we may not discern and cannot distinctly apprehend them: and therefore these arguments are calculated rather to perplex than satisfy the mind. I grant it; and for that very end this reasoning was here applied, that if any were prejudiced in favour of the contrary opinion, they might see that it also has its difficulties. For when he who has been positive in an opposite belief, can once be made to doubt and hesitate, he is come half way to conviction, and placed in the best situation for discerning the force of more di-

rect and conclusive reasoning. Such as, in the present case, the following appears to be.

The same reasons which we have to believe that Providence is concerned in the great affairs and revolutions of the universe, evince with equal certainty that the Divine influence extends also to the most minute things. For why do we imagine that God governs the sun, moon and stars, but because of their beauty, order, regular motion and beneficial effects? And are use, beauty, order, seen only in the heavenly bodies? Are they not as clearly discerned in all the parts of nature, in every being with which we are acquainted? The sea is beautiful, the streams and rivers are also beautiful. Beauty is diffused over the face of the whole earth. It is found in the barren deserts and wilds of nature, as well as in the cultivated plains. It appears on the rugged rocks and bleak mountains, in the stately forest and shady grove. It lives through all life, both animal and vegetable. It appears in a high degree in those beings which are endowed with sense and mind: and in the highest in such as are blest with reason and moral sentiments. But in some measure it is communicated to the least and meanest of nature's works. Every tree, plant and flower, every beast, bird, fish and insect, partake of it. Symmetry, order, a nice adjustment of parts to each other, and of the whole inward and outward structure to its circumstances and mode of life, obtain in every creature.

And as grace and beauty are every where shed abroad, so every being is of some use and service, and contributes in its place to the general good. The elements furnish the materials, and are made to assist in the formation and growth of vegetables and animals, which no sooner die than their bodies tend to dissolution, and hasten to prepare for other services. Plants and trees at once adorn the earth, and support the various tribes of living creatures, which enjoy life themselves, and administer to the welfare and preservation of each other. The very lowest class of them is not useless, and could not be wanted without some harm to the general system. Now since order and

aimed at and effected, as in the magnificent, so also in the most inconsiderable parts of nature. Have we not as good reason to acknowledge the hand of God in the one as in the other? Wherever order appears, and the general well-being is consulted, there God is present as he acts. But these ends are everywhere pursued, in all the parts of nature, in all kinds and degrees of life, in earth and air and in the make and disposal of every particular being.

And at the same time that he manages the universe in general, yet takes no care of minute particulars, it must be because he cannot, or he will not. That he cannot, we scarcely affirm: for which is it easier to create worlds, and keep them in rapid and regular motion, or to manage and dispose of a single animal? You acknowledge him able to effect the former; therefore he is equal to the latter, which requires no greater exertion of power.

Should we be concerned lest the human mind be perplexed by attending to such a vast multiplicity of objects and events, or lest he neglect some of them, because he cannot, or not without difficulty, to attend to them all. This would be to make the standard of God, and to judge an infinite mind by our limited and imperfect powers. And our minds, narrow as they are, can with ease comprehend many things at the same time. We, who are limited to so small a part of the universe, view at once a large prospect, take in all its varieties of plains, woods and rivers, to a considerable distance. And can we think that the Divine mind, which is here present, is not able to manage things every where and at every time, in an instant, to attend to the affairs of different persons, and nations: and is it likely that from whom these minds are derived, and who infinitely exceeds his creatures in every kind of power, cannot with ease comprehend the affairs of the whole universe, and attend at once to all beings, and worlds? It is plain,

then, that the power and wisdom of God are equal to the direction of the most minute affairs, however numerous.

If, therefore, he do not dispose and govern them, it must be because he will not. But that he will direct all, even the minute and inconsiderable affairs, may easily be shewn, if we will only admit this principle, that he will always do what is best. And what can induce him to act otherwise? Not sloth or cowardice: for sloth proceeds from some uneasiness in acting; and cowardice from a sense of weakness and a fear of danger. But the Divine nature acts without difficulty, and is not obnoxious to any fear; every object yields to its will, and immediately assumes that very nature, place and form, which he would have it. "He speaks, and it is done; he commands, and it is established." Neither can he, like man, be drawn aside from doing what is best, by selfish views of any kind: for what interest can the universal mind possibly have, inconsistent with, or even different from, the interest and good of the whole? But here it is needless to enlarge; since we are now reasoning with those who acknowledge that God is perfectly good; and a Being perfectly good will continually do what is best.

And now to complete the argument. If God will do what is best, he will concern himself in those affairs which may seem to us of the least consequence. For can it be best, that, while great things and events are directed, smaller affairs should be left at random? Were it not better that all things, small as well as great, should be appointed and ordered by the Supreme Wisdom? Let us consider what is the case in matters directed by human art or prudence. Ask the mechanist, whether his clock or watch will be more perfect, if all the parts of it are made and adjusted in the exactest manner, or if none but the principal movements are accurately wrought, and justly disposed. So it is in the government of the Universe, which being as closely united into one system, and composed of parts as intimately connected as the most curious and complicated machine, the whole of it cannot be

not, interesting itself about other beings, for what is that to us? But if mankind be the object of the Divine care, so are the particular nations of the earth, and so, too, are the individuals that compose them: for the human race is nothing but a number of individuals; and, therefore, to say that *every one* is neglected, is the same as to say that the whole are so. Taking it for granted, therefore, that the Supreme mind vouchsafes to direct the affairs of you and me, what circumstances of our being are disposed by him? What shall we say as to our place, our duration, our company, and the part we are to act? Are all, or some only, of these appointed by God? If only some, which are they? and why they more than the rest? Nay rather, since all the events of life are so strangely interwoven with each other, how is it possible that one part of them should be ordered, and all the rest be undetermined? Each of us, therefore, and all his affairs, is comprehended in that compass which Providence takes in. But this could not be, unless the affairs of other beings, to whom we are related, were also contained in the divine order. It were easy to carry this point farther, and to trace down Providence from the stars of heaven to the most inconsiderable affairs of this lower world. But what has been said may suffice to shew, that if we be once fairly brought to acknowledge a Providence at all, we can never find where to stop, till we have allowed that this Providence extends to all beings, the lowest as well as the highest.

Perhaps it may be said, there may be limits to the Divine Providence, though on account of the weakness of our faculties we may not discern and cannot distinctly apprehend them: and therefore these arguments are calculated rather to perplex than satisfy the mind. I grant it; and for that very end this reasoning was here applied, that if any were prejudiced in favour of the contrary opinion, they might see that it also has its difficulties. For when he who has been positive in an opposite belief, can once be made to doubt and hesitate, he is come half way to conviction, and placed in the best situation for discerning the force of more di-

rect and conclusive reasoning. Such as, in the present case, the following appears to be.

The same reasons which we have to believe that Providence is concerned in the great affairs and revolutions of the universe, evince with equal certainty that the Divine influence extends also to the most minute things. For why do we imagine that God governs the sun, moon and stars, but because of their beauty, order, regular motion and beneficial effects? And are use, beauty, order, seen only in the heavenly bodies? Are they not as clearly discerned in all the parts of nature, in every being with which we are acquainted? The sea is beautiful, the streams and rivers are also beautiful. Beauty is diffused over the face of the whole earth. It is found in the barren deserts and wilds of nature, as well as in the cultivated plains. It appears on the rugged rocks and bleak mountains, in the stately forest and shady grove. It lives through all life, both animal and vegetable. It appears in a high degree in those beings which are endowed with sense and mind: and in the highest in such as are blest with reason and moral sentiments. But in some measure it is communicated to the least and meanest of nature's works. Every tree, plant and flower, every beast, bird, fish and insect, partake of it. Symmetry, order, a nice adjustment of parts to each other, and of the whole inward and outward structure to its circumstances and mode of life, obtain in every creature.

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are aimed at and effected, as in more magnificent, so also in the most inconsiderable parts of it, have we not as good reason to acknowledge the hand of God in one as in the other? Wherever his power appears, and the general welfare is consulted, there God is present, there he acts. But these ends are every where pursued, in all the operations of nature, in all kinds and degrees of life, in earth and air and sea, and in the make and disposal of every particular being.

God, at the same time that he directs and manages the universe in general, yet takes no care of minute particulars and particular beings, it must either be because he cannot, or because he will not. That he cannot, I shall scarcely affirm: for which is it easier, to create worlds, and keep them in rapid and regular motion, or to form and dispose of a single insect or animal? You acknowledge that he is able to effect the former; must therefore be equal to the latter, which requires no greater exertion of power.

Do we need we be concerned lest they should be perplexed by attending to such a vast multiplicity of causes and events, or lest he should neglect some of them, because he cannot, or not without difficulty, see them all. This would be to make man the standard of God, and to measure an infinite mind by our limited and imperfect powers. And even our minds, narrow as they are, can with ease comprehend many things at the same time. We, who are confined to so small a part of the universe,

can view at once a large prospect, and take in all its varieties of mountains and plains, woods and rivers, to a considerable distance. And can we suppose that the Divine mind, which is every where present, is not able to direct things every where and at all times?

We can, in an instant, observe the affairs of different persons, families and nations: and is it likely that he, from whom these minds of men are derived, and who infinitely exceeds all his creatures in every kind of perfection, cannot with ease command the affairs of the whole universe, and attend at once to all beings, in all parts of the world? It is plain, L. XVIII.

then, that the power and wisdom of God are equal to the direction of the most minute affairs, however numerous.

If, therefore, he do not dispose and govern them, it must be because he will not. But that he will direct all, even the minute and inconsiderable affairs, may easily be shewn, if we will only admit this principle, that he will always do what is best. And what can induce him to act otherwise? Not sloth or cowardice: for sloth proceeds from some uneasiness in acting; and cowardice from a sense of weakness and a fear of danger. But the Divine nature acts without difficulty, and is not obnoxious to any fear; every object yields to its will, and immediately assumes that very nature, place and form, which he would have it. "He speaks, and it is done; he commands, and it is established." Neither can he, like man, be drawn aside from doing what is best, by selfish views of any kind: for what interest can the universal mind possibly have, inconsistent with, or even different from, the interest and good of the whole? But here it is needless to enlarge; since we are now reasoning with those who acknowledge that God is perfectly good; and a Being perfectly good will continually do what is best.

And now to complete the argument. If God will do what is best, he will concern himself in those affairs which may seem to us of the least consequence. For can it be best, that, while great things and events are directed, smaller affairs should be left at random? Were it not better that all things, small as well as great, should be appointed and ordered by the Supreme Wisdom? Let us consider what is the case in matters directed by human art or prudence. Ask the mechanist, whether his clock or watch will be more perfect, if all the parts of it are made and adjusted in the exactest manner, or if none but the principal movements are accurately wrought, and justly disposed. So it is in the government of the Universe, which being as closely united into one system, and composed of parts as intimately connected as the most curious and complicated machine, the whole of it cannot be

administered in the best manner, unless the Divine Providence extend to all beings and events, however trivial and inconsiderable they may some of them appear to us.

Our reasoning, on the whole, stands thus. The Divine Being *can* direct the most minute affairs and events: he *will* do what is best: but it is best, that all affairs, as well the less as the more important, should be directed; and therefore he both can and will, that is, he actually *does*, appoint and determine the smallest things and most inconsiderable events.

Upon the whole, then, we conclude, that from God all things proceed, and by him all things are governed. Nothing is left out of the scheme of his providence. Whatever we meet with in the world, whatever company or accommodations we find, whatever we do or suffer, makes a part of the divine order. God grant that, as all things proceed from him, we may refer all things to him; and receive both the blessings and afflictions of life with becoming piety and veneration; remembering whence they come, and for what end they were designed.

CESTRIENSIS POSTHUMUS.

*Bristol,*  
*June, 1823.*

SIR,  
**I** AGREE with the views of your correspondent Mr. Luckcock, in his remarks on a Particular Providence, (pp. 286—292,) so far as they respect the tendency of that doctrine to confine our ideas of the moral government of the Deity, and the pernicious consequences it is calculated to produce on the dispositions and conduct of those who entertain it. But I cannot accord in his observations relating to the universality of the Divine administration; and it is in the hope of placing this subject in a juster light, that I am induced to intrude the following remarks upon your notice. In so doing let me not be thought to undervalue the spirit of practical utility and benevolent intention which distinguish Mr. L.'s communication.

I am not more desirous than your correspondent, of "entering the boundless and thorny field of controversy, respecting fate, predestination,

free will and philosophical necessity;" but I may be allowed to state that the views which I wish to lay before you are in my own case derived from a full and I trust practical belief of the latter doctrine. I do not, however, conceive that such a belief is by any means necessary to their reception. "He who advocates the plainest and most intelligible hypothesis, is best co-operating with the Deity in teaching mankind their various duties and their future expectations." Such I believe to be the tendency of the opinions which I entertain. They appear to me calculated beyond any others; to illustrate the condition and circumstances of man, and the moral government of God.

That the Supreme Being, the Creator of the universe, is infinite in power and in knowledge, will be generally admitted; and it follows that he must, from the beginning, have known and consequently willed, every event which should take place in his creation throughout eternity. Respecting the system on which he regulates its concerns, there are various opinions. It is maintained by some that he did at the first impress upon the universe certain laws, by which all its motions and changes, natural and moral, are continually regulated, and then left it to pursue its course, independently of his own immediate controul. Others suppose that the more important concerns of the world are under the Divine direction, but that the general current of events is left to form its own channel, receiving at times such impulses as suit the views of Almighty Wisdom. There are those again who believe that every part of the creation is under the constant direction of the Deity, by whom the whole is maintained and regulated, and whose influence is felt alike throughout every instant of time, and every corner of the universe. What Mr. L.'s view is, I cannot exactly discover, but the last he decidedly opposes. Yet it is this which alone appears to me consistent with what we know of the Almighty, and with what we observe around us.

Mankind too generally found their conceptions of the Divine nature, upon what knowledge they possess



respecting their own, forgetting that it is impossible to establish any analogy between that which is frail and finite, and that which is perfect and infinite. In pursuing subjects of this kind, it is necessary, as a first step, to divest the mind of every idea of that limitation and uncertainty which must attend all human operations. Infinity admits of no limitations and of no degrees,

I would here remark that the illustration of the two watches, which your correspondent employs, is not fairly applicable to the subject. We consider the one a more perfect piece of mechanism than the other, because the attention of the artist is not directed from any other pursuit to attend to it. But this does not apply to the operations of the Almighty. Could we conceive that infinite space, with all the creatures it contains, were infinitely multiplied, still an infinite Being would be equally adequate to its support and guidance.

In the formation of the universe, the Deity must have had a certain design; and to accomplish this, he must necessarily have employed those means and those alone, which would best produce it. It is absurd to suppose that Infinite Wisdom would create beings without any object, or that Infinite Power would form such as did not in every respect answer their intended end. It follows, therefore, that every creature, and in like manner every event, contributes in its requisite share to the purposes of the Supreme Mind.

To a Being of unlimited knowledge and power, all events, whether past or future, must be equally present—equally easy to effect—the grandest and the most trivial to human comprehension alike requiring the exertion only of the Almighty will. Every portion of his creation, animate and inanimate, must be known to him, and occupy an equal share of his attention.

So far from shrinking from “the unavoidable conclusions which must be admitted, before we can conceive that the whole human race is under such minute superintendence,” I readily close in with them, requiring only that the same principles should be extended to every creature, to

every event within the range of time and space. Your correspondent asks, “what adequate idea can possibly be formed of such minute and incessant attention being necessary to uphold the harmony and good order of the whole? The human mind is bewildered on the very threshold of the conjecture.” And well it may be. But here he falls into the error which I have pointed out, conceiving of the Divine nature by the limited standard of his own. Is it not presumptuous to pronounce that such are not the design and operations of Omniscience? Surely it is most honourable to the Deity to extend and not to narrow the sphere of his energy.

Mr. L. justly observes, “What is the difference in the estimation of perfect wisdom, between the highest state of human refinement, and its most humiliating imbecility? They can be no other than equal in his parental regard.” And where then are we to draw the line between the lowest of our own species, and all the successive gradations of created beings? Why should not the life of every sparrow be the object of the care and solicitude of its Maker? Why should not every worm of our gardens, and every gnat of the interminable desert, enjoy the regard of infinite benevolence?

According to the foregoing views, the doctrine of a particular Providence falls naturally to the ground. For as every event must have its proper end in the purposes of the Deity, none can possibly occur, without being requisite as a link in the great chain. However extraordinary therefore to human comprehension certain ordinations of Providence may appear, it is evident that they could not in reality have been otherwise. Such events, nevertheless, though certain and necessary in themselves, are to us perfectly contingent; and to a well-disposed mind, this view will excite as much gratitude for unexpected mercies, as that which represents them as peculiar interpositions of divine favour.

I know not, Sir, whether I shall have made my ideas as intelligible as I could desire. If what I have written should contribute to produce in any one a clearer and more uniform

sense of the Divine power and presence, a stronger confidence in the rectitude and kindness of his proceedings, and more expanded conceptions of his nature, my object will be fully attained.

Φ.

*On Mr. Luckcock's Remarks on Providence.*

"Deorum providentia, mundus administratur; iidemq. consulunt rebus humanis; neq. solum universis, verum etiam singulis." CIC.

SIR,

June 26, 1823.

**I**N adverting to the commonly received doctrine of a Providence, general and particular, (for generals are made up of particulars,) it may be observed first, that it is impossible in this case to prove a negative. The omnipresence and omniscience of the Deity being universally acknowledged, his superintending providence appears to be a necessary consequence; otherwise, you must suppose universal presence conjoined with infinite inactivity, which notion seems a species of refined epicureanism. It is true that we know nothing of the manner of the Divine Omnipresence, but we prove the fact by the same arguments from which we prove his being. When philosophers represent the Deity as the soul of the world, as filling universal space, or as comprehending all things within himself, it is evident that these are very imperfect illustrations of a subject, to which no human language is adequate, because they are ideas borrowed from the qualities or properties of matter, which are not applicable to the Supreme Being, and whose peculiar and distinguishing characteristic it is, that he is an infinite Spirit. Perhaps the symbol of the ancient Egyptians in their hieroglyphics is, in this view, the best adapted to our present apprehensions. They represented the figure of an eye with a sceptre, as in a conspicuous part of the heavens, to denote the universal dominion and providence of the Almighty. As the eye of a man upon an extensive plain, and much more upon an eminence, can clearly discern a prodigious space, to every point of which he may be said to be in some

measure present; as the eye or ken of an angel may be easily conceived to extend much farther in its operation, and to take in a more prodigious scope, so the eye of the Almighty (speaking after the manner of men) pervades universal nature. It is immediately and intimately present in every point of space, and throughout every moment of duration. This sublime principle is inimitably set forth by the royal poet in Ps. cxxxix., and in another place he observes, "The eyes of the Lord are in every place, beholding the evil and the good." How then can he be supposed as inattentive to the works of his hands, to the laws of nature (so called) which he hath ordained, or to the moral conduct of his rational offspring!

But it is asked, Which manifests the greatest skill, a watch occasionally to be wound up, or one endowed with a perpetual motion? When the latter curiosity shall have been produced, we may possibly answer this question. In the mean time we shall observe, that though the material universe is governed in general by fixed laws, we cannot deny to its great Author the power of departing from or suspending those laws upon particular occasions. It is upon this principle that we believe in the miracles of the Jewish and Christian dispensations. And with respect to what are called the laws of nature, or the general economy of the Almighty in the government of the universe, it may perhaps be questioned without irreverence, whether Omnipotence itself can so impress inert matter, (which, however modified and organized, is matter still,) as to proceed in one uniform course for thousands of years without any material deviations or irregularities. Dr. S. Clarke ranks this idea only among the possibilities, for it is allowed by all divines, rational and irrational, (the casuists of the Romish church excepted,) that the Divine power is not to be considered as extending to palpable absurdities and contradictions, or to natural impossibilities, or rather that such things are not proper objects of power, and therefore not to be predicated of the Divine. Now, the mundane system, though calculated for a much longer duration than any

man art, is still a man-ly dependent upon a-uses, and incapable as it of going on continually on the supposition of the it (so to speak) of the iver. When a man makes f a good workman, he n certain principles which o, and his work remains dents) as long as its na-struction will admit; but w the great machine of we can only judge of it ts, and know very little of those effects. Abbé has clearly shewn that phers talk of attraction i, gravity and continuity, rds without ideas, and eason only as to matters experience. What is co-e can give no account mense masses of granite Waterloo Bridge, which e eye as an infinite num-ecules glued together, ain stationary and be remain for ages, rather ry moment in danger of nd crumbling into dust, that the Almighty will And the planets might ily be kept in their orbits umentality of invisible by the centrifugal and orces. And why does not on at the centre of the a they say extends to the all the hills and moun-ender it as simply round s on which its surface is Nature, it is to be feared, e but a clumsy manager ft to her own discretion: e parts of the world which ted in a great measure to agement and controul. In is but dismal and neglect-of the torrid zone, we e increase of vegetation, lation of ages, is so im-so impenetrable as to defy rt to render them habita-they are the resort only easts and deadly serpents, is rendered baleful and and the sandy desart of ated in his tent, surround-tribe and accompanied by

his faithful camel, becomes a far more desirable residence.

“Nature does rough-hew and design,  
Leaves art to polish and refine.”

Now, if from these considerations we ascend to the upper regions, and reflect that any material deviation of the planets from their orbits, as they revolve through the unfathomable depths of æther, would involve the wreck of the whole system, men of plain understandings will draw a rational conclusion.

Mr. Luckcock relates a story from Mrs. Cappe, and also gives us one of his own, both of which he represents in a ludicrous light. But there is in reality nothing ludicrous in such events; and every good man that has experienced eminent and seasonable deliverances, (and who has not experienced them?) will generally ascribe them to the superintendency, and in some remarkable cases, to the interposition of Providence in his behalf; nor in such cases, can the most ardent expressions of gratitude to the Deity ever be justly deemed “a purpose little required;” but, on the contrary, a debt of interminable obligation, and, like the principle from which it flows, “still paying, still to owe!” Doubtless, a man should be grateful for his crosses as well as for his comforts, when they have been instrumental in promoting his moral and religious improvement.

Some years ago, a merchant was about to engage in a foreign concern, and with this view had embarked the greater part of his property; when the ship was under sailing orders, as he was going on board he fell down and broke his leg, and of course remained on shore: in a short time the vessel was cast away, the cargo and all the crew lost. He soon, however, recovered his health and was gradually restored to prosperity. What are we to make of this? Mr. Luckcock no doubt will say, it was a singular coincidence of circumstances.

Then, as to the general doctrine of Divine influence or suggestion: objections seem to have arisen from mistakes or misrepresentations, confounding it with the miraculous gifts of the Spirit in the apostolic age, and which ceased soon after. But both

reason and revelation seem to point out a general assistance of the Deity in particular cases. "Deo juvante; Divina afflatu; Nil sine Jove; Jovis, omnia plena," were heathen maxims, which appear almost to be discarded by some modern Christians. But these influences are suasive and not compulsory, and therefore neither miraculous nor supernatural, for the mind of man may be regarded as a curious machine, consisting of various springs and movements, which in a certain degree act of themselves, though under the will and judgment of the individual; for we cannot while awake avoid thinking of something, but then we may generally direct our thoughts according to our choice, and the mind is excited to action by moral motives, and not by physical efficient. God is the great master of this machine; he originally furnished it with all its powers and capacities, and can easily diminish their exercise or stimulate and increase them. He can when he pleases (so to speak) press upon particular springs to promote his own wise purposes, in perfect consistence, nevertheless, with the original frame of the human mind, and with the accountability and proper character of a rational being.

A person sets out for a walk, but with no particular view, and at length feels a slight inclination to go into a certain district: when there, he saves a child from being run over; or, perhaps, sees a fire breaking out, is the first to give the alarm, and happily succeeds in preventing farther mischief. A pious man, under circumstances of unavoidable distress, applies to a friend, though with great doubts and hesitation, to lend him a certain sum of money. He supplicates the Deity, that if it be consistent with the plans of his providence, (for a Christian is not to pray for any temporal blessing absolutely, except for his daily bread,) his suit may succeed. At length he receives an answer fully equal to his wishes. Who shall decide here, whether in the former case, the determination was formed by a mere act of the will, without any particular motive, or by a secret suggestion, acting, not by chains and ropes, but by an unperceived inducement: and

particularly in the latter case, the desirable event was effected by the heart of this generous friend, under the natural influence of the power of benevolence originally implanted in it by the broad seal of the Creator, cultivated and improved, and rendered ready for action upon suggestions; or, by a divine influence pressing more strongly upon this particular spring, and producing a morally irresistible impulse, resolution of the benefactor. In either view, as best the beneficiary can scarcely be ascribing all to Providence, for a possible interference in his behalf is a favourable answer to his prayer.

Prayer itself is founded in the belief of a Providence; for to whom we pray to an unseen power we believe he is able and willing to help us? And not to enter into the historical parts of the Bill would carry us too far, we must assert, that both its historical precepts inculcate the doctrine only of an ever-present, though language is inadequate to express the exalted idea, of an ever-acting Deity. He is "a God near and not a God afar off." And he encourages to the most strenuous exertions in the path of duty, by the animating motive, that it is "that worketh in us, both to will and to do." Thus, divine power and agency are represented as consistent, and by these means without any miracle, or unequal favouritism. "Many things were prevented, that otherwise would have happened, and many brought about that otherwise would not."\*

Your correspondent quotes *mon*, "All things come alike to all," and thinks to put us off with a literal sense. Writers of "*Light*" should be the last persons in the world in capping texts, and posing a literal sense, when the sense is absurd, and contrary to the plain sense, especially when they are combating the Calvinists' score. We all know that this elliptical mode of speech very

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\* Woollaston, Addison, Clatter, Watts, Foster, &c. &c.

the sacred writers, and that we apply the sense thus:—"All frequently "come alike to "There is" sometimes "one to the righteous and to the "So again, "The race is not" "to the swift, nor the battle strong;" but, in general, the y is the fact. Thus the necessarians quote a passage in by a strange coincidence, in ne sense with the Calvinists: ere any evil in the city, and the ith not done it? I form peace, ate evil;" but this the context to relate to natural evil; and bt the sentiment is just in that because nothing can happen to or individuals, which is beyond ine controul, and which he overrule or restrain. Or if they itend that it relates to moral ), St. James shall answer them: o man say when he is tempted, mpted of God, for God cannot oted with evil, neither tempteth man."

conclude: let the advocates of quiry defend the doctrine of ple Unity of the Deity, and of e and proper humanity of our , and also enforce all the mo-scriptural arguments, (guardn against abuse,) for the final n of all mankind. Here, they pon a rock, from which the 'infidelity, and (as we conceive) ken orthodoxy, will ultimately

But the offices of Christ, in at work of redemption, are f private interpretation;" every ould endeavour to form the eas upon these points that he ; but no one has a right to his own sense upon his neigh- And this rule is applicable to erious Christians who think n discover the pre-existence of d in the sacred volume. But, all things, let the persons we aking of be cautious, though : best intentions, of attempting ermine principles which have he test of ages, and which ppeared to the wisest and best perfectly consistent with the : reason and judgment, with the of things, and "the analogy ith," till they shall have some- etter to give us in their room.

I. L.

*Birmingham,*

*September 2, 1823.*

SIR,

I HAVE given all the attention in my power to the statement in the Repository by Mr. Turner, (pp. 399—405,) in reply to my observations on a Particular Providence, as connected with the Memoirs of Mrs. Cappe, (pp. 163—167), without being able to perceive that I have "singularly misconceived" the doctrine, "as it is maintained by the excellent person who is the subject of these remarks;" and, of course, I cannot admit that my "reasoning is founded on a false and gratuitous assumption." I do not mean to assert that the opinions entertained by Mrs. C. may not have been similar to those of Mr. T., but I request my readers will bestow a glance upon my quotation from the Memoirs, and form their own opinion as to which of the two disputants assumes the most. I take the passage as I find it, without any reference to what I suppose may have been her more extended opinions: and it certainly appears to my apprehension, that if there be any meaning in language, any ideas that words can express with something like the perspicuity of correct and definite precision, she has accomplished what she intended in communicating her sentiments. I am well aware of the extreme difficulty in finding words and expressions that shall not be liable to objections. No language can supply an exact picture of the mind and feelings; and we must make a suitable allowance for imperfections, to which no person could be insensible who ever took up his pen to reason on any abstract subject; and more especially on this which is so entirely ideal, and out of the reach of demonstration. Mrs. C., for instance, uses the words *happened* and *accidentally*, not because she considered them as philosophically correct; but because there will inevitably subsist a discrepancy between the nice distinctions the mind perceives, and those of which oral or written speech is incapable. When we have made the nearest approaches we can, so as to render ourselves intelligible to each other, we should be satisfied, and not look for perfection where we shall never attain it. I, therefore, shall lay no stress upon these or similar expressions in her statement, nor at-



tempt to take any advantage of what may appear to me to be incorrect in her mode of expression. I willingly yield to Mr. T. the palm for logical acumen and definition; I only wish to argue for truth and not for victory. I am no polemic, and perhaps may by some be considered as a busy intruder in the literary republic: be that as it may, I claim the right of rambling in the field of inquiry, and the same liberty I most ardently consent that others should enjoy. I have early in life read Hartley, Hume, Stewart, Helvetius, Price, and other writers on the human mind, and the conclusions I drew from this mass of inquiry were, that I must judge for myself; and that if I pinned my faith upon the sleeve of any individual indiscriminately, I was as likely to be wrong as if I had no such literary authority whatever. I revere their powers of mind, and I give them credit for sincerity; but, after all, I believe common sense to be the best touchstone of opinions and practical merit.

Mrs. C. says, "It was the *intention* of a gracious Providence by these means, at that time, to preserve my life." Now, what are we to understand by the word "*intention*"? To my conception, it implies the result of choice or deliberation. Thus, if this event is permitted to take place, "all the salutary convictions will be felt, which similar dangers and similar deliverances are intended to produce;" if it is not permitted, then those consequences will be lost—*therefore*, it shall proceed. If this be not a *special* or *miraculous interference* for the particular purpose, there must surely be an end to all attempt at argument: or, at any rate, is it possible, after mature consideration, to deny that such was her view of the subject? That the effect was produced by what we agree to understand by a combination of natural causes, I admit; but I cannot separate the idea from the conclusion, that she believed that these natural causes or agents were purposely and specially appointed by Providence for the case in point. And am I not right in believing that her opinion was, that though these events were apparently trivial and unconnected, taken distinctly, and in their regular series; yet that the arrangement and combination of them was produced

in her favour by the special "*intention*" of Providence? It was well for the community that so valuable a life should be protracted to a ripe old age; but what had this event, taking it throughout, to do with prolonging it? Her death did not then take place; and to say that her life was prolonged by these agencies "that are often employed to take away life or to restore it, at the very moment when it is about to expire," appears to me a strange and incomprehensible confusion of ideas. In short, I think myself fully warranted in the conclusion, that the passage I quoted at full length gives me no authority to extend her conceptions of an overruling Providence beyond those of kind and beneficent protection.

I very readily acknowledge that I did not know from whence my quotation was taken, "one event," &c. I borrowed it solely from recollection. Mr. T. indirectly, and somewhat exultingly, asks, whether I am competent to undertake a commentary on the book which contains the passage? Most assuredly I am not; but this I can tell him, that when he shall be prepared to explain all the gradations which the sacred volume contains between plenary inspiration and acknowledged interpolations, I will take care to be ready, so that we may both enter the arena together.

I come now to Mr. T.'s explanation of the plans and proceedings of Providence; and if I understand him right, it is his opinion, that all possible events, moral as well as physical, were distinctly and separately appointed by Omniscience from the creation of the world, or from the profound and inconceivable depths of eternity. He nevertheless appears somewhat unwilling to admit an unlimited investigation into the subject, and afraid of the consequences of pursuing the argument to its extremes, lest we should be misled by "minute particularities," and lose sight of general principles. It must, however, in my estimation, be a weak cause that will not bear an examination in all its points; and if some of them should be more vulnerable than others, a disputant is fairly authorized to make his attack wherever it suits him best. By tracing objections to their utmost extent we frequently may arrive at indisputable

ions; or, at least, may prove arguments of our opponents them in what they may confound fundamental data. Such, for example, as the doctrine of future punishment for moral depravity;—it is consistent with all our pre-establiſhed principles of justice, that the wicked should be made to suffer for its guilt; but when we attempt to connect eternal resentment and infliction as the retribution for finite crimes, the reflecting mind recoils with horror at the idea, and is at once that no argument can justify such a monstrous proposition. Again, from dubious and apparently contradictory passages in the New Testament, we may conclude doomsday about the person of Christ; but when the doctrine is made that the God of eternal nature died on the cross—it is vain to urge another word with an opponent—there is no compromise of principle of mind or language is not thereby violated beyond the power of argument to restore. To apply this reasoning to the doctrine of what is understood by the doctrine of a Particular Providence, as stated by Dr. Price and Mr. T.—it seems to me it appears capable of proving that it is inconsistent even with its own statement and explanation. Mr. T. contends, “Every thing that has happened, or is to happen in the universe, was immediately connected by the Divine mind, and from the beginning an essential part of the general plan; that no individual entered separately or distinctly into the views of his Creator; that not merely our existence, but not merely our welfare in general, but every moment’s existence, and the minutest circumstance which is relative to our welfare, was foreseen and provided for before time commenced his course: it also follows, that the execution, as well as the design, is in the hands of the great and wise Being, and that every event that happens we behold as the immediate exertion of divine power. Admitting this to correspond to the sentiments held by Dr. Price, the Doctor is quoted as saying, “suppose otherwise, “then the world is a chaos; the character of the government of it is imperfect; all trust

in him, and all supplications to him are absurd, and no part of practical religion has any good foundation.” I venerate the talents, the virtues and the memory of the Doctor, and respect the character of Mr. T., but I must not implicitly bow to their or any other authority; and with this feeling, the conclusions I draw from their own premises are diametrically opposite.

If every possible case in the natural world is under the “*immediate exertion*” of the Deity—then every atom of the universe has been operated upon from its first existence, by absolute and temporary volition; and in all its future combinations and chemical affinities and changes, it must wait the Almighty fiat before it can fulfil its decrees. What, then, is the human frame but part of the great and sublime mystery of universal organization, composed of primeval atoms, and acted upon by the same universal agencies? Not to enter into the metaphysical contentions about Materialism, as it relates to a future state of existence, it will not be denied, on Mr. T.’s hypothesis, that the present state of the human mind derives its hopes, its passions, its powers and capabilities from the organization of the tenement with which it is connected; that external causes influence every emotion of the heart, and regulate, if not absolutely controul, every opinion of the intellect; that certain relations will produce the same corresponding results, as well in the moral as in the physical world. But is there no difference between general, immutable and eternal laws, and *immediate* agency? If every thought and action of an intelligent being is the consequence of the *immediate exertion* of some power independent of his own choice or will, what can remain that should dignify him in any degree with the character of a free agent? And how can this be called a state of trial and probation—subjecting him to future reward or punishment according to his deserts; when every atom of his frame, every combination of external circumstances, and every impulse of his mind, was imposed upon him by an eternal decree, and altogether irresistible? Is this the “good foundation for practical religion”? What I understand by

religion, is the devotion of every faculty of body and mind to the performance of those duties we consider essential to the approbation of heaven—with the hope that future happiness will be the reward. But if all free agency is a mere delusion; if we are invariably the passive and helpless agents of appointed purposes, what then becomes of accountability? Are not the terms merit and demerit absolutely merged and confounded—and is it not upon this footing alone “that all supplications to the Deity are absurd”? If petitions are meant to influence the Divine mind either to perpetuate or to change his eternal purposes; how more than useless, how presumptuous must they appear! and for what other purpose can they be presented?

In the eternal and immutable designs of Providence, as connected with the human race, it is utterly in vain for us to attempt to fathom his counsels, so as to explain the origin of evil, or why its continuance should be permitted. I like the reasoning upon that subject of your correspondent Mr. Hinton, in your Number for July. All inferiority implies imperfection; and as all creation, material and intellectual, must necessarily be inferior to its great and original Creator; it must, consequently, partake of some qualities, both physical and moral, which our limited views lead us to express by the term evil. That convulsions in the natural world produce many beneficial consequences, the most casual observation cannot overlook. What we can trace is sufficient to prove unity of design, and general benevolence of purpose; and we have no possible reason to doubt that the intellectual government of all sentient beings is under the same wise and immutable appointment. The natural impulse of the human heart appears to be gratitude for the blessings with which we are surrounded, and confidence in the protection of the benevolence which has brought us into being, with the capacity to enjoy its bounties, and to anticipate and trust in its future provision. The light of nature teaches us that the best expression of gratitude is obedience, and that we are accountable for our conduct to the power which gave us our existence. This feeling, if indulged, will influence

every action of our lives and every principle of our minds, and is equally intelligible to the understanding of all mankind. What then is gained, or rather what an immense power, over the conduct of the human race is not surrendered, by the belief that we are all mere machines in the dark round of fixed and irretrievable fate; and that we are forced by external impulses to blunder through the bewildering perplexities of life, with no more responsibility than the unconscious and unreflecting brutes! Are not these the only rational conclusions that can be drawn from the opinions I am attempting to controvert; and if so, do they not fatally undermine all belief in revelation? For, to what purpose can revelation be applied, but to teach mankind their duties and obligations? And what is duty detached from honourable and voluntary service; or what merit is there in the mechanical performance of an automaton? As well may we talk of the duties of a steam-engine or of a mousetrap. I do not wish to speak irreverently or with derision on the subject; but if it will not bear even this severe and extreme test, it must surely be defective. Who then is chargeable as “a fallible mortal in presuming to explain away the express words of our Lord, and set limits to the Divine Omniscience”? For is there a page in the whole of the New Testament but what contains a forcible appeal to the understanding and feelings of the reader; that he has the liberty of making his own choice between good and evil; and that he will be rewarded or punished for the proper or improper use of the privilege?

The popular acceptance of the word providential, is in exact accordance with what I have understood to be Mrs. C.'s opinion, that is, a *merciful interposition*; but how partial and unsuitable is the term, and even how upbraiding is its application, if we are to presume to make these invidious distinctions! We thank Providence for those events that gratify our self-love, and withhold our general ascriptions of praise for his universal beneficence. “Wha at sic a time can praise the Lord?” is an exclamation which a favourite modern author has put into the mouth of a half idiot, in the midst of a tremendous storm; and

eling is correct upon half-made and imperfect principles. Where- a more enlarged and just view of the subject, our best emotions are raised to higher strains of thanksgiving for every tie which binds us to a social nature, whatever to us indirectly may be its temporary and pressing hardships and imperfections. The usual expressions of the benevolent partial interference of Providence in the concerns of individuals, most exclusively limited to benevolence, is obvious. Upon the basis of Mr. T. we ought not to make these distinctions, but either remove such expressions altogether, or apply every possible case to the wise and merciful appointment. That a horrid sense of profanation and impiety would be excited, should we say, that providentially Eve ate the forbidden fruit; or Cain killed his brother Abel; or the Israelites worshiped their golden calf! To come nearer to our own country, would not the indignation of civil powers, as well as the ecclesiastical authorities, be let loose upon the man who should say, that providentially Copenhagen was bombarded by the Danes; or the Manchester riots took place; or the slaughter of 500 Arabs at Acre by the bayonets of English troops? That providentially, A turned highwayman, B lost his estate by fire, and C destroyed himself? Can such expressions be endured? Are they not unavoidable inferences, however unguarded and irreverent they may appear? And do they not show the extreme hazard of speaking in these opinions beyond the limits of penetration allotted to us by our Maker? Should I be accused of impiety in the rashness of these questions, why should such a case as this pass uncensured? If we have any just conceptions of inconsistency or presumptuous folly, it was here displayed. The publishers informed us of a fire having taken place in London, and destroyed the plates of a copper-plate printer, who is known to have had in his possession the large engraving representing the coronation of George IV., though most of the other plates committed to his care were lost, "yet providentially this one escaped."

As one of the inconsistencies attached to Mrs. C.'s opinions, I cannot refrain from mentioning another passage in her Memoirs, which struck me as sadly encroaching upon the commonest feelings of humanity, and highly derogatory to the justice and goodness of the Universal Parent. She says, "When we read in the Mosaic dispensations of the severe denunciations against the Canaanites, and other neighbouring nations, for worshiping the false deities of human device, we are apt to think that the punishment was more than commensurate to the offence; but when we contemplate, even in our own times, a period of so much greater light and knowledge, the miseries still inflicted and endured by superstition and idolatry, on the wretched inhabitants of those countries which know not God; when we cast our eyes on the temple of Jugernaut, and see the fires kindled to consume the frantic widow of Indostan; when we try to enumerate the dreadful list of horrid enormities which owe their origin to these debasing superstitions; surely we must confess, that even the command of *complete extermination*, harsh as it may appear, was issued in *mercy* by Him 'who seeth the end from the beginning,' not merely to the unhappy idolaters themselves, to save them from plunging deeper and still deeper into sin and misery, but as a solemn warning to neighbouring nations, to thousands and tens of thousands, who would have been corrupted by their pernicious example, and have perpetuated the dreadful evil from generation to generation." Gracious heaven! extermination for what? For ignorance; and by whom? By those who, having had superior information, were perpetually plunging into the same idolatry themselves!! It is recorded of Pizarro, (I think,) that having requested a friendly interview with an Indian cacique, and the most distinguished persons of his empire, a recommendation of the doctrines of Christianity was submitted to them, with the assertion that the Bible, which was put into the hands of the chief, gave the information of the whole. The cacique examined it seriously, and put it to his ear as if expecting it would speak; but being disappointed, and fearful, perhaps, that it possessed

some secret charm which would injure him, he let it fall with the timidity of alarm. Spaniards ! Christians ! exclaimed the fanatic Pizarro, will you see your holy religion thus insulted, the word of God trampled on by a Pagan ? Revenge ! Revenge ! and prove yourselves worthy of the protection of heaven ! A general massacre ensued : and is there in the black catalogue of human crimes, a fact which holds a stronger claim upon our bitterest execration ?

The infamous tribunal of the Inquisition is said to have caused between the years 1481 and 1759, 34,658 persons to be burnt alive, and between 1481 and 1808, to have sentenced 288,214 to the galleys or to be imprisoned.\* If to these we add the ruthless persecutions over a great part of the world, which had no connexion with the Inquisition ; and the bloody, infuriated and numerous national wars undertaken and continued under the prostituted name of religion or Christianity ; we must be compelled to admit, that, detestable as were many of the Heathen institutions, and sanguinary as were many of their practices ; yet that Christians (nominal Christians) have infinitely exceeded them all in atrocity, and sacrificed more victims in one century, than the Canaanites or Hindoos would have done in twenty. It appears to have been the general opinion of the ancient Pagan world, that every kingdom or community had its proper and stationary gods, so that when any conquest took place, the invaders adopted the mythology of the conquered as a matter of course ; it was reserved for enlightened times, and for the followers of the " Prince of Peace," to make war upon each other for mere opinions, and to preach *extermination* in the name of the " God of mercy."

Whatever may be the errors of the Mahometans respecting their partial acknowledgment of Christ and the person of their own prophet, they certainly have more correct notions of the unity of the Godhead, than the great majority of the Christian world. They plead for his simple and undivided essence ; whereas as long as we

use the word *Trinity*, we must by them be considered as involving the subject in perplexity and doubt, however we may varnish over our own interpretations. If, then, the Israelites were selected by the Almighty as his chosen people to perpetuate the knowledge of his Unity ; at least the Mahometans are entitled to share this praise ; and, coupling this merit with the atrocities and abominations committed in the name of Christianity, we should, to preserve our consistency on the theory of Mrs. Cappe, petition heaven to issue its " commands" to the followers of Mahomet to extirpate the believers in Christ from the face of the globe.

But in the case of the Canaanites it is said, that it was the command of Him " who seeth the end from the beginning."—~~I know but of the rule~~ of justice, and I dare not ~~change~~ Omnipotence with its violation, viz., that retribution should be in exact proportion to the desert. We may swerve from this precept through inattention, prejudice, or misapprehension ; but do not let us attempt to vindicate in the Almighty what the noblest and best feelings of our nature proclaim it would be wrong in us to commit. " Where there is no law there can be no crime ;" and to punish as an " offence" what could not possibly be avoided, and to call it " mercy," too ! Venerable shade of departed excellence ! however thy virtuous mind might heretofore be shaded with imperfection, bear witness now to the correctness of the views for which I am an humble advocate ; that man is endowed with faculties which he can voluntarily either debase or improve ; that he has the option either " to bury his talent in the earth," or to extend it a hundred fold ; that more will not be required of him than has been bestowed ; and that if perfectibility be denied to his limited powers, it is his bounden duty never to lose sight of the splendid and animating goal, as it is his high privilege that he shall succeed in proportion to his endeavours.

Such are a part of the anomalies which present themselves to my imagination, either with the limited views which I have supposed to be entertained by Mrs. C., or the more extended ones of Mr. T., and such

\* *Histoire Abrégée de l'Inquisition.*



must they ever remain with many additions, while, not satisfied with general principles, we must seek for a solution of difficulties of our own creating, and be prying into those inscrutable dispensations of Providence, which, being totally beyond the reach of our intelligence, it is folly to attempt to scrutinize. I do not presume to say that no such difficulties exist on the hypothesis of a general Providence, but I believe them to be neither so numerous nor so insuperable as the other side of the argument affords. In either case the subject is much too abstruse to authorize such short-sighted mortals as we are to arrogate to ourselves the delusive pretensions to infallibility. As Mr. T. has passed unnoticed what I consider as the most important bearing on the question, I wish here to be allowed most strenuously to repeat it, viz. the doctrine of individual and universal responsibility for every being endued with the powers of reflection, and the fears or hopes connected with futurity. It is the safest side of the question; it appears to have the common consent of all mankind; it is the invariable language of revelation; it cannot exist with the tenets advocated by my opponents; and if Pope was not the soundest philosopher, he was the most practical moralist when he describes Providence by its operations:

“Who binding nature fast in fate,  
Left free the human will.”

Mr. T. may accuse me of presumption; but to which of the two will the epithet most closely apply—I, who seek not to dive into the inscrutable dispensations of Omniscience, who adore its attributes, and acknowledge my unbounded and happy confidence in its universal regulations and appointments; or he, who, not satisfied with this, must undertake to explain what must to finite beings be incomprehensible? He may taunt me by saying, that in Mrs. C.’s statement of her particular case, I find “*only* a fit subject for ridicule.” This charge I repel with a conscious feeling of not deserving it. Here he is unguarded, and if he should think well to continue the controversy through the same channel, I think myself entitled to the acknowledg-

ment of indiscretion. I have no objection to a little pungent seasoning in a controversy, but it should be kept strictly within the line of civility and truth. To trifle with such a subject, is, I can truly assure him, as far from my intention as it can be from his; and the utmost I meant to express, was, that I thought she had ventured to expose herself to the charge from other quarters.

Here then I take my leave of the subject and of Mr. T. A volunteer in the cause of truth and virtue, a favourable opportunity seemed to challenge my pen to oppose what I considered an error calculated to produce more mischief than good; and at the same time it served to divert the current of my thoughts from another channel. Having thus stated my reasons, I must leave the dispute to the examination of those who may have the inclination to attend to the arguments advanced on either side. I regret that I never knew the worthy Mrs. Cappe: having nearly forty years ago had some intercourse with the family, it ended with placing them high in my estimation. And as to Mr. T., though personally unknown to each other, I freely extend my right hand in imagination half way to York, persuaded that he would not refuse me the ideal grasp of good fellowship.

JAMES LUCKCOCK.

P. S. I have hastily glanced over the remarks on Mr. Owen’s plan by your correspondent Philadelphus, (pp. 450—457,) and though they contain many ideas I cannot approve, yet the general philanthropy and good sense they display deserve in my opinion more of the public attention than the imperfect sanction of an anonymous signature is likely to impart. No real name can be so insignificant as a fictitious one.

Tenterden,  
August 28, 1823.

SIR,  
AT the united request of the Unitarian Baptist congregation at Cranbrook, I here take the liberty of bringing their situation again under the notice of the Unitarian body in general. They have assuredly been for some time labouring under great difficulties and discouragements, but

they by no means consider them as insurmountable. They admit that applications of this nature are numerous and urgent, but still hope for the assistance of that enlightened and most liberal body of Christians with whom they are connected.

Allow me then to give the following statement of their present circumstances. The debt upon the Chapel is still 700*l.*, but by their own exertions and engaged assistance on the part of some friends, a list of whom with their subscriptions is now before me, they have it in their power to reduce it below 400*l.*, as the sum of 311*l.* 19*s.* 6*d.* is already at their command. This is in proof that they are in earnest, and most anxious to support the sacred cause in which we are all embarked, and still to enjoy the advantages and blessings of a pure and conscientious worship in the place in which they have for many years been accustomed to meet. I am requested to state that the above sum of 311*l.* 19*s.* 6*d.* is engaged for, on condition that the society succeed in their appeal to the liberality of the Unitarian public in carrying it up to 700*l.*, and thus setting them free from the above pressure. Nor will any subscriptions be called for till the whole shall be subscribed. It is also an act of justice to the mortgagee to state here that his subscription is 100*l.*

Could the above be happily accomplished, the society will then find themselves at liberty for the necessary future exertions, and a regular or stated ministry might in no distant period be established among them. But if they unhappily fail, the property must of course be disposed of, and the society be possibly dispersed—a society once flourishing, and who were then ever ready to extend to others, in circumstances of pressure, their friendly aid.

LAWRENCE HOLDEN.

SIR, August 25, 1823.

THE following reflections were suggested by the perusal of a paper in the Monthly Repository for July, (pp. 378—380,) on “the Introduction of Evil,” and are chiefly applicable to the proposition which the author evidently considers as incontrovertible, that “it is not in

the possible power of Infinity itself to create a being not subject to moral and natural ill,” or, as he afterwards explains it, to pain and misery.

How far your correspondent Mr. Hinton’s claim to *novelty* in his speculations is well founded, I will not stop to inquire; but I should imagine that those who are acquainted with the pages of Archbishop King, Soame Jenyns, and Dr. Southwood Smith, on this difficult question, will not feel disposed to make so ample a concession as he may consider either himself or *Rusticus* (p. 85) entitled to receive.

If the origin of evil is to be ascribed solely to the inability of the Deity to create an equal; if liability to error and misery must necessarily attach to every being not *absolutely perfect*; then it follows that intelligences of the highest order, “angels and archangels, and all the company of heaven,” must be subject to the danger of erroneous conduct, and all its fatal consequences; and what is still more material, that the state of the righteous hereafter will be a state of uncertainty and peril. The unalloyed felicity which they are taught to expect after the present life, cannot, on this supposition, be permanently ensured to them, because it is utterly impossible that their Almighty Benefactor can make them his equals; and they who have been exalted to a condition of bliss, of which we can now form no adequate conception, may possibly in after ages forfeit that elevation, and sink as low in the abyss of wretchedness and horror. With such sentiments let it be observed, the popular creed rejected by the Unitarians respecting the fate of the *fallen angels*, is perfectly in unison. Should it be said, however, that the Deity having promised an eternity of happiness to those who have rendered themselves worthy of it, will assuredly adhere to his promise, I answer that, according to the doctrine advocated by Mr. H., since the Supreme Ruler cannot work impossibilities, all the energies of Omnipotence will not enable him to give unlimited duration to that happiness which, however exalted, must, from the imperfection of his creatures, be ever liable to interruption and failure.

If, again, it is alleged that he may

less prolong this state of feverish repeated renewals, and fresh demonstrations of his power, I reply, that even his will he might by the exertion of the same power perpetuated such a state *from running*, and might if consistent with his wisdom have rendered it consistent by the same means, such recurrence of moral circumstances would *in the first instance* have prevented the wrong volitions of his creatures. In short, if it were possible for the Divine Being to prevent the intrusion of evil into the world at any one period, it will be equally impossible at all times; and no improvements in the human race, or no future expedients adopted by the counsels of the Most High, can ever diminish the absurdity of supposing him capable of communicating to his creatures his own infinitely adorable attributes.

In this cause, therefore, I confess, it does not appear to me to afford a satisfactory solution of the difficulty in question. Where a gradation of intelligence in creatures is the system adopted, this we have reason to suppose is only one consistent with order, and the evils arising from imperfection must unavoidably exist; but the evils proceeding solely from moral source, if, indeed, they deserve the name, may easily be imagined to be remedied, without the necessity of removing the dreadful ills to which human nature is at present subject. The mere communication of higher privileges and blessings may well consist both with the justice and the happiness of the Creator, and with the happiness of his creatures; and, indeed, I am at a loss to conceive why limited attributes are necessary to subsisting with no other than those of imperfection, which are comparatively insignificant, and they should be altogether incompatible with an exemption from moral and physical evils, in the comprehension of those terms. The supposition, that the misery of the human race, in all the multifarious forms which it daily assumes, could possibly be prevented in the origination of the world, must necessarily impress the mind with derogatory ideas of the attributes of the Divine Being, and present the most

gloomy view of his superintending providence. According to this comfortable theory, the man who is called to endure the exacerbations of some incurable disease, or who is sinking under the destructive oppression of mental anguish, has no other consolation than the reflection that infinite benevolence, though aided by infinite power, could not have prevented the infliction of those ills, and, what is more, can afford no security against their recurrence.

Admitting, however, the impossibility of excluding the tortures of body and distraction of mind incident to the species, created as they were with so much inherent imperfection, we may still venture to ask why creative power should proceed so low in the scale of existence, and why it should not have been confined to those parts in the series, of which the unavoidable imperfection does not imply any excess of misery. If the lower ranks in the descending gradation could not be created without subjecting them to the tremendous liability here supposed, may we not inquire, without impiety, in what consisted the necessity of creating them at all? Non-existence must be infinitely preferable to a continued preponderance of pain; and there can be no imaginable cause, therefore, for the creation of so inferior a being as man, except the communication of happiness. If, then, on the one hand, it be affirmed that the overwhelming evils to which some part of the human race are subject could not be prevented, and cannot be remedied, is not the original purpose of the Creator defeated, and the most glorious of his attributes rendered abortive? On the other hand, if it be alleged that the miseries of which we are speaking *can* be remedied, then I should contend, that allowing the author of them to be possessed of infinite power, they might with equal ease have been altogether avoided.

It seems to be an opinion authorized by the creed of almost every denomination of Christians, that the imperfections of the human race are so numerous and so predominant, that by far the greater part of the species will fail in securing the ultimate felicity promised to the obedient; and hence, if the first supposition be true, that

liability to misconduct, and the evils resulting from it were inevitable, the inference will be, that the majority of mankind were created, (as every Supralapsarian Calvinist really believes,) with the full purpose of their becoming interminably wretched; for no other motive could operate to call them into existence.

There are, however, persons of more enlightened understandings, and less gloomy temperaments, who consider the natural and moral evils by which we are now surrounded, to be all capable of effectual remedy, and who believe that every order of rational intelligences will be ultimately and completely happy. They admit, indeed, that the evils of imperfection are the necessary results of creation itself, and particularly in a system which consists of a subordination of ranks; but since they perceive that in the human species, though all created with the same liability, many individuals are exempt from those dreadful maladies of body and mind to which others are subject, they naturally conclude that these calamities might have been originally avoided, and that, consequently, they are ordained for some wise and benevolent purpose, and which, in truth, can be no other than because they will contribute to render the aggregate sum of felicity greater than it would have been on any other conceivable plan. Why pain should be made essentially instrumental in the production of enjoyment, is a mysterious question, which it is not within the circumscribed powers of man to solve; but that moral and physical evils are, in fact, subservient to great and useful purposes, cannot be doubted by those who have paid any attention to the subject of these remarks.

Among the various hypotheses which have been framed to account for the admission of moral evil into the world, there are four only that in the eye of the modern philosopher can be deemed worthy of regard. While some speculatists are of opinion, as we have just seen, that its admission could not have been prevented, even by Omnipotence, as long as imperfect beings are brought into existence, others maintain, (and this is the most prevalent belief,) that it must be attributed to the abuse of

that freedom of the will with which man is endowed as an accountable creature. A third scheme has been proposed by an acute but a fanciful writer, who is better known to the world by his remarks on the internal evidences of Christianity. He contends, that since natural evil was unavoidable, it was necessary, in order to prevent its being inflicted on the innocent, that some persons should be brought into existence, who, by their misconduct, would contract moral depravity, and who would, on that account, merit the misery which it was impossible to exclude altogether from the creation. The last, and, in my opinion, the most satisfactory explanation of the difficulty before us, represents both *moral* as well as *natural* evil, as *appointed* by the Supreme Being, with the sole view of producing a greater sum of good than could otherwise take place, and teaches us to believe, that by the ultimate restoration of the whole human race to virtue and happiness, evil, in all its numberless and terrific forms, will finally and eternally vanish.

A most formidable objection to the three first of these hypotheses is, that since the ultimate prevalence of unmixed happiness cannot be deduced from them, it follows that with regard to a large proportion of mankind, it would have been better for them that they should not have been born. But if the last can be established, there is no human being to whom the communication of existence will not in the end have been an inestimable blessing, and the divine attributes will be at once vindicated from those degrading conceptions which it is impossible on any other scheme not to entertain.

It is not improbable that your correspondent Mr. H. may hold the doctrine of universal restoration, but it is difficult to say how he can reconcile it with the belief that it is beyond the efficacy of Omnipotence itself to exempt inferior beings not only from *liability* to miscalculation, fallibility and error, but from the *moral certainty* of feeling their effects.

CLERICUS CANTABRIGIENSIS.

Stapleton, near Bristol,

Sept. 4, 1823.

Sir,

**I**N reply to the remarks of your correspondent Mr. Eaton, in your last Number, (p. 465,) upon the subject of my communication, on "the Introduction of Evil," in your Number for July last, (pp. 378—380,) I beg leave to state, that he is mistaken in supposing that in proposing my hypothesis, which asserts that evil is the necessary inheritance of all created intelligences, and that every being not infinite must be liable to error and evil, I had not "foreseen or provided for a consequence of the greatest magnitude," which results from it (i. e.) the existence of evil in heaven itself. The fact is, that I had in the original composition comprising this hypothesis both foreseen and asserted this inference, and in the conclusion of my letter to you on this subject I gave an intimation, that "there were some other inferences drawn from the foregoing hypothesis which I did not think necessary to set forth," and the necessary existence of evil in a future state formed one of these suppressed inferences: my reason for suppressing which, was the fear that it might shock minds unused to metaphysical inquiries, and thus with many other novel truths do injury upon its first promulgation, although I am fully persuaded that every truth, however shocking to existing prejudices, must eventually produce good. I did not, however, wish to risk the production even of temporary injury, if it could be avoided; but our worthy friend having now forced this inference to come unwillingly from its concealment, I will give it in the words in which it stands in the original composition, and shall fearlessly enter on its justification, as I am not in the habit of shrinking from any conclusion whatever to which truth appears to lead (i. e.):

"4thly.\* The foregoing hypothesis

\* Another of these suppressed inferences proves, that the universe must necessarily have bounds, because it is a creature, and every creature can possess only limited attributes; and corrects some philosophical expressions and modes of speech, by shewing that though many things surpass our calculation and conception, nothing can possibly be infinite

shows that though the perfection of the righteous in a future state may be far more exalted than perhaps even the highest created intelligence can now possibly conceive, yet must it fall short of infinite perfection, which belongs alone to God; since the attributes of created intelligences can never become infinite by future glorification, though thereby they will doubtless be matured and improved far beyond all present calculation or conception. Some small degree of alloy must be admitted, since it is contrary to the hypothesis upon which these inferences are drawn, that any created intelligence can exist without some portion of evil; although the portion of evil which may then be necessary by its counteraction to produce pleasure, may be so almost infinitely refined, as not at present to be capable of conception, as distinct from purity and bliss: and thus constitute the highest happiness of which created beings can possibly be susceptible."

Mr. Eaton's feelings are alarmed, as I confess mine were, when this last inference first arose in my mind, at the thought of casting "a doubt upon the ~~unmixed~~ happiness promised to the righteous;" but if that gentleman will keep strictly in view the principle on which my hypothesis founds the existence of happiness, and "justifies the ways of God to man," in the unavoidable existence of evil, he will find that his objection will cease; since it will appear that not only all creation, but that all happiness, is necessarily inseparable from evil; that evil is alike essential to the production of both; that pleasure could not possibly exist without its contrast—pain and anxiety; that it is indeed their legitimate offspring; and that it is beyond the power of infinity itself to produce it without their agency, in minds constructed with limited attributes; since to produce happiness in such minds, change, fluctuation, counteraction and pursuit, causing the sensations of plen-

except God. And another of these inferences substantiates the mechanical nature of the human mind, and the doctrine of philosophical necessity; but your usually crowded columns forbid my transcribing them for insertion.



sure and pain, become indispensably necessary; and these effects can only arise from contending or opposite causes, one of which necessarily identifies itself with what we call *evil*. Mr. E. asks, "How can we be sure of enjoying (unalloyed) happiness or perfection in heaven itself? For when there, we shall still be created beings, and as finite then as we are now, consequently as liable to miscalculation, failure and error." Now, so far from being *sure* of unchangeable happiness in a future state, my hypothesis proves that it is only on the ground of our being *sure* that no such inactive stagnant happiness can exist, that we can expect any happiness there at all; since the happiness of all created beings necessarily supposes change, transition, fluctuation, pursuit, hope and fear, grounded of course upon contending or opposite causes, one of which must be evil, as two opposite and contending causes cannot both be of the same nature or principle.

Mr. E. overstrains the conclusion to be drawn from my hypothesis, in supposing that it implies, that we shall remain "*as finite then as now, and as liable to miscalculation, failure and error,*" as we are at present; for though in heaven we shall assuredly remain "created beings and finite," and still "liable to miscalculation, failure and error," since both our existence and our happiness will be then, as they are now, inseparably and necessarily connected with these facts and liabilities; but the hypothesis by no means implies, that we shall be so liable to these things as now, nor so finite then as now, but the very contrary, inasmuch as it shews, that our mental powers will be astonishingly enlarged beyond what "eye hath seen or ear heard, or hath entered into the heart of man to conceive;" and in the measure in which they are so enlarged, and in proportion as we are enabled to perceive the consequences of our own conduct, and to secure the intended effects of our own designs, in that very proportion our happiness must increase. We have, indeed, a full example and illustration of this fact in the present life, since the wise and calculating avoid much more evil than the ignorant and unthinking: and could we now ascertain the exact proportion in which

that increase of knowledge would take place, the same rule would, I doubt not, shew us the exact increase of our happiness; and which may therefore be so far beyond our present conceptions, as to *appear* absolutely infinite, inasmuch as it defies our utmost calculation; but *infinite* it never can be for the reasons before assigned.

With respect to "unmixed happiness being promised to the righteous in the gospel," I would only observe, that it is impossible that any word in any language can be of such extensive and unlimited meaning, as to comprise the promise of *infinite* happiness, either in degree or duration, (and unmixed happiness can be no less than infinite,) since as language cannot exceed idea, and seldom, indeed, comes up to it; and as we have no idea whatever of infinity, all expressions in allusion to future bliss, as well as to future punishment, must have a relative or limited meaning; and can really mean no more than this—a longer time or higher degree than we can calculate: and that this is the case in the original languages of the Scriptures, I have often noticed; and, hence, have frequently found an advantage in argument with the assertors of endless torment, when they have urged that the Greek *αιωνος* implies endless duration, because it is used in reference to future happiness; and particularly that, in Matt. xxv. 46, *αιωνιον* is used even in the same verse, in reference to happiness as well as to punishment; and, therefore, must have a like meaning in both cases, supposing, of course, that I should readily admit its endless meaning as to future happiness: but I have replied that this word in *neither* case signifies *endless* or *infinite*, either in duration, degree or nature, but only what its primitive signification imports, age-lasting or limited, or an indefinitely long period: and this is in perfect unison with the third as well as fourth inferences I have drawn from the hypothesis; the former of which denies the capacity of any creature to possess the attribute of immortality, and requires renewals of existence in a future state, to prolong it to an infinite period; and which faith in the goodness of the Almighty teaches us to rely upon. No

before can, I apprehend, from the Scriptures, at to the inferences I have

endeavoured to procure a Williams's Sermon, in which he says there is something like it, in the philosophy, which supposes there was some intractable, which God could not deal with, therefore, in creation is a dispensation with evil, but that he could of his intractables. This, however, imposed the Deity not to be the Creator of the material, which he fashioned the world, is, therefore, very different from that hypothesis, which would account for certain effects attendant upon every creature, each mark his inferiority to God, by exhibiting the likeness of his attributes.

I am most heartily sorry should any communication hurt the feelings, or wound the feelings of unchangeable happiness, who may be incapable of the genuine basis upon which, both here and hereafter, is to be founded: let it more than I shall; and as I am to justify my views, be assured no consequence will ever frighten me from the truth, or the legitimate truth.

G. P. HINTON.

I am obliged to your learned friend J. J. (pp. 465—466) in an indulgent manner in which he reverts my criticism on his work. When inquirers have no other ground, they will agree that there will be no ground of feeling but candour and honesty. I will revise this on a future occasion: at least I only say that the version which began to call them the name of Jehovah," is in the margin of a copy of an old Bible in my possession.

The paper on the Greek Accents (pp. 442—450) is evidently the production of an elegant scholar. The lovers of Greek literature must feel obliged to the author for bringing the subject before the readers of the Repository in so tangible a form. I will pay due attention to it; and T. F. B. may expect from me, through the same channel, a respectful reply to his positions.

I feel very grateful to the learned Gellius (pp. 457, 458) for the notice which he has taken of my Lexicon. His remarks are well calculated to draw to it the attention of the learned readers of the Repository, which was evidently his intention. I beg to make a few remarks on his notes. The article *δοξα*, in my Lexicon, is carelessly done. The general term "appearance," which implies "show" or "semblance," the sense it bears, as Gellius observes in *Orestes*, 235, ought to have been inserted. Lexicographers and critics have not sufficiently observed that a word, in a certain connexion, may have a meaning, which yet is foreign to the word itself. Thus *απαρχη*, as Gellius remarks, may mean the clippings of hair. But the appropriate sense of the term is first-fruits or offering; what the offering might be depends on the context; and it may denote wine or honey, as well as hair. Thus, also, *αφηνμι*, in general means to dismiss or put away; but its sense, in the context of *Orestes*, 115, coincides with the idea of "spilling or pouring out." But even there *αφεις* would more exactly be expressed by "drop," i. e. drop as an offering on the grave.—*Καταγω* is a nautical term, signifying, to bring to land or into harbour, which, to prevent injury, is done with caution and gentleness. The master of a steam-boat standing up and calling, while advancing among the shippings to the landing-place, "Gently, gently," i. e. approach gently, would, it appears to me, convey the exact idea implied in the verb *καταγει*, *καταγε*, addressed by Electra to the chorus, who was afraid of disturbing *Orestes*, now reposing from his madness. When Gellius says that *ανακαλλω* means *to soar*, as in *Orest.* 316, he, with other critics, confounds this verb with *ανταλλω*, (*ανα*, *επι*, *δλλω*,) which, in the active form, signifies *to cause to spring up, or to*

*pounce upon.* While in the passive its sense is *to spring up*. This verb, instead of *ανακαλλω*, (*ανα up*, and *καλλω to shake*,) *to brandish, to shake up*, should be restored to Bacch. 149, 1179, and Il. ψ, 692. This last verb, *αμπαλλειθ'*, (for *ανακαλλεσθαι*,) is the true reading in Orestes, 316, and means, in a transitive sense, *to shake, or put in agitation*. The address is made to the *furies*; and the poet paints their intense thirst of vengeance by the effect of their sweeping pinions, in agitating the whole expanse of the atmosphere. Porson's note shews that he mistook the meaning and construction of the passage; and the authority of that great critic seems to have misled Gellius. In column 112 of my Lexicon, *αμπαλλω* is set down in the sense of *shaking*, with a reference to the line in question; but the erroneous reading in Beck's edition, which I use, caused me inadvertently to put it in the passive voice.

I smiled, not without feelings of complacency and gratitude, at the adroit and delicate manner in which Gellius palliates my glaring omission of *βαινω*, and its several branches. The cause of this omission was curious enough, though it is not worth while to occupy a paragraph in the Repository to state it. I discovered it a few days after the book was finished; but not before some copies of the work were dispersed. And it seems that the one in Gellius's possession was of that number, which escaped before the omission was supplied in the *Addenda*. I am sure that Gellius would think it right in me here to insert the omitted article, in order to remedy the prejudice of the statement which through inadvertence he has made. In the Literary Gazette there lately appeared an article on my Lexicon, which must have proceeded from one who, if not a friend to me, is at least a friend to Greek literature, and I beg leave to state the words of that critic. "We will illustrate these observations by one example. This shall be the common verb, *βαινω*; which, however, the reader will not find in its proper place in Dr. Jones's Lexicon, but among the *Addenda* at the end.—*Βαινω*, I go, march, proceed, 1π. 1, 3—go up, climb, mount, ascend, Α. 2, 3.—Go after, follow, Il. κ. 149.—Go to an enemy, assail, attack, Il. ζ. 21.

—Go by, pass, go about a person to defend him, succour, Il. ρ. 510.—Go away, fly, depart, vanish, Il. δ. 229, μ. 16.—Go down, descend, β. 167.—Go through, cross, Il. δ. 343. *Imp. βαῖνον* for *βαινω*, they mounted, embarked, Il. β. 511; *part. βαιων*, going near, approaching, Isthm. 2, 16.

"*βακ*, *f. ησω*, I go, *aor. 1, εβη*, he caused to mount or embark; Herod. 1, 80; *βῆσε*, he caused to come down, brought down, Il. ε. 164. Hence it appears that the first aorist of this verb has a transitive sense. So has *aor. 1, m. βησάτο* for *εβησατο*, he mounted the chariot, Il. γ. 262; *fut. 1. βησω*, Ion. *βειω*, by inserting, *1, βειω*, *οφρα βειω*, while I shall go, Il. ζ. 113, *f. 1, m.*; *βησεται*, will go, will become of, Il. β. 339; *βασῖνται*, Dor. for *βησονται*, they will go, Theo. 4, 26; *βησεται*, a new verb, hence the imperfect *βησето*, for *εβησето*, he mounted, Il. ε. 745; *βειμαι*, the Ionic form, will go on in life, Il. χ. 431, will go by the will of another, obey, shall be ruled by, Il. ε. 194; *perf. βιβηκε*, has gone, is accustomed to go, Isthm. 471; *pluper. βιβηκει* for *εβιβηκει*, had gone, was gone, went, Il. ε. 856; *perf. m. βιβασσι*, *contr. βιβᾶσι*, have passed, are gone, Il. β. 134; *inf. βιβαιναι, βιβᾶναι, βιβαιμεν*, to go about, defend, protect him, Il. ρ. 510; *βημι*, *aor. 2, εβην*, *inf. βῆναι*, *part. βας*, existing generally in the compounds, as in *αναβας*, having ascended; *καταβας*, having descended; *βῆ, εβα*, for *εβη*, he went to, Il. ε. 152; *βῆμεν* for *εβημεν*, he went to go, hastened to go, ε. 167; *βῆ δ' ελασεν*, he hastened to drive, he hastily drove, Il. ν. 27; *οὐς μη κῆρες θανάτου εβαν φερουσιν*, Il. β. 302, for *θανάτου εβησαν*, whom the fates of death went taking away, whom the ministers of death, i. e. fate, took away.

"A few observations on the above article will close our critique on this Lexicon. Here we see that the author refers his readers to the original authorities for the meanings of the explained word, a laborious task, as he himself justly remarks, but fully compensated by its utility. From the example of *βαινω*, *imp. εβαινω—βαν*, *f. ησω—βημι*, *aor. 2, εβην*, it appears that Dr. Jones refers the several branches of the verb, each to its respective and appropriate stem. Damm has set him an example for

measure, though Sturze and Musner are chargeable with the defect of it. The practice affords speakable advantages to the learner; it enables him, by the most obvious and simple analogy, to retain in his mind which would otherwise be forgotten unless held by the grasp of a powerful memory. The above explanation of *βαινω*, and several branches, is in our opinion giving of attention, as being perhaps the fairest specimen of lexicography that can well be met with. The learner is put in complete possession of its several senses by the use of the context. The several shades of the verb are stated with anomalies caused by the dialects and poetic licence. Dr. Jones has, indeed, largely profited by the labours of Damm, but he has condensed his matter into one tenth of the space which is occupied by that most able and useful lexicographer. As he servilely copied his model, he tacitly shews him to have been mistaken in three or four points in every article. Damm makes *βεινω* to be the Ionic form of *βειβηνω*; whereas Dr. Jones represents it as a contraction of the perfect middle *βειβασαι*. Damm again states *βεινω* to be a poetic form of *βειβαινω*, but Dr. Jones takes it to be the perfect middle infinitive, *βειβασναι*, by the dative *βειβᾶναι*, *βειβᾶμεν*. The former writer seemingly, could not comprehend how *βειβαινω*, if the Ionic form *βειβαινω*, could mean, 'I will love thee,' as it does in Il. v. 194. He therefore classes it with *βειβαινω* as its

But Dr. Jones has happily hit the intermediate idea, for what is to love or obey a person, but to go *as he will*? And here it is obvious to mark, how similar the idioms of Greek and of the English are to each other on many occasions. This is one among many reasons, why a Greek Lexicon should be written in the native tongue. Damm renders *βειβαινω*, Il. β. 183, by *cæpit currit*; but this version does not seem well to express the sense of the original, as 'he hastened to go,' or 'he hastily went;' nor does *βειβαινω*, bear the precise sense of *agere*, but is more adequately rendered by 'he hastened to drive,' or 'he hastily drove.' And here it

is worthy of notice, that where Dr. Jones quotes a phrase differing in genius from one in our own tongue, he renders it literally first, and then expresses it in a free version, conformably to our own. This is not the usual practice of lexicographers, but it is as it should be, since it enables the learner to perceive in his own tongue the peculiar features of the Greek. Upon the whole, this Lexicon is a work of great labour and research. We have much pleasure in adding, that we deem it also a work of very great merit, which we conceive cannot fail to meet the approbation and patronage of those, who, where the English language is used, study to acquire a knowledge of the Greek."

J. JONES.

#### *Unitarianism in the United States of America.*

SOME very interesting letters have been lately received by Mr. Belsham from America, and put into our hands by the venerable friend to whom they were addressed. We lay before our readers a few extracts. The names of the writers are well known in this country, but we do not think it necessary to give them. The fact of Mr. Jefferson, the Ex-President, having avowed his belief in Unitarian Christianity, is of great importance, and will be hailed with delight by all that desire to see divine revelation adorned by the intellectual endowments and public virtue of its individual professors.

The following is from a letter dated Baltimore, June 20, 1823.

"In this country the interests of religious truth are as prosperous as could be expected. Important changes of opinions and habits must always be slow. Prejudices are stubborn things, and can be removed only by degrees; but in the United States I have reason to think, that they are yielding as rapidly as the nature of things will admit. The advocates of old systems are awake; the lovers of the dark things of the dark ages are numerous and vigilant; opposition to the progress of religious knowledge is perpetual and strong; the flood-gates of obloquy are hoisted; and the thunders of anathema and denunciation roar from one end of the Union to the other; yet there is a spirit

abroad, which winds its resistless way in defiance of the arm of flesh, the bigotry of ignorance, and the terrors of a gloomy, perverted theology. Truth has friends, and the number is increasing; it will increase; ten years have produced a great change, and ten more will witness a greater.

"You have once or twice inquired of me respecting Mr. Jefferson. I have lately seen a long and excellent letter from him, in which he gives his views of Christianity. This letter amounts to an unequivocal declaration of his belief in the Christian religion. In high party times, he was charged with being sceptical, and perhaps he was so, for he had studied Christianity only in the garb in which mistaken orthodoxy had laboured to clothe it. He has since examined the ground on rational principles, and the result has been conviction. In a letter to me, written more than two years ago, he touches on the subject in a manner, which gives some hints of his opinions, and you will doubtless be gratified with the following extract. 'I hold the precepts of Jesus,' says Mr. Jefferson, 'as delivered by himself, to be the most pure, benevolent and sublime, which have ever been preached to man. I adhere to the principles of the first age, and consider all subsequent innovations as corruptions of his religion, having no foundation in what came from him. The metaphysical insanities of Athanasius, of Loyola, and of Calvin, are to my understanding mere relapses into Polytheism, differing from Paganism only by being more unintelligible. The religion of Jesus is founded on the unity of God, and this principle chiefly gave it a triumph over the rabble of heathen gods then acknowledged. Thinking men of all nations rallied readily to the doctrine of one only God, and embraced it with the pure morals which Jesus inculcated. If the freedom of religion, guaranteed to us by law in theory, can ever rise in practice under the overbearing inquisition of public opinion, truth will prevail over fanaticism, and the genuine doctrines of Jesus, so long perverted by his pseudo priests, will again be restored to their original purity. This reformation will advance with the other improvements of the human mind, but

too late for me to witness it.' From this extract you can judge with some degree of accuracy concerning Mr. Jefferson's opinions. The letter mentioned above is much more full, and contains a comprehensive outline of the purposes of the Christian dispensation."

The same writer adds,

"What a wonderful man is that Rammohun Roy of Calcutta! Few have so much learning and talent. His books must produce an effect. They are written with power and judgment. I had a letter from him lately, in which he says he thinks of visiting this country, and consequently England shortly. The venerable Mr. Eastin, of Kentucky, has just written to me, that eight societies are forming in Missouri on Unitarian principles. In the south of Kentucky there are more than forty Unitarian preachers among the Separate Baptists. The Christians, a growing sect, call themselves Unitarians, but they are commonly ignorant and fanatical. Time and knowledge will correct them."

Another correspondent writes from Boston, May 3, 1823, as follows:

"I hope, my dear Sir, you will live many years, if so it seem good to the Supreme Arbiter, to witness the spread of those views of Christianity which you justly consider so consonant to the doctrines of the New Testament, and so favourable to the happiness of mankind. In this country, not only do they rapidly extend, but they seem also to approve themselves to men of intelligence and worth. Our ex-president Adams, now eighty-six, and in the full possession of his understanding, you know has been for many years a decided and zealous Unitarian. I saw lately a correspondence between our estimable fellow-citizen Colonel Pickering (now eighty) and Mr. Jefferson upon this subject, and I assure you read it with no small surprise. Pickering, of the genuine race of the New Evangelical Puritans, and of a family for several generations of the strictest of that sect; the most inflexible man since the days of Cato, the zealous supporter of Washington's administration, and after a distinguished career during the revolutionary war, appointed by W. Postmaster General, and then Secretary of State—bred up by temperament,



education and fierce political rivalry to abhor Jefferson, who no doubt returned it by perhaps a more guarded but a deeper animosity:—He writes to the man who seemed almost his natural enemy, in a style truly gentlemanly and truly Christian, to inquire into his sentiments respecting the Christian revelation. He states that many persons believe Mr. J. to be a sceptic or a disbeliever, hoping it is not so, but that his rejection is only that of the irrational, unscriptural, and absurd doctrines which have too often passed for Christianity; hoping too, that Mr. J. will not permit his celebrated name to descend to posterity, as that of a man who disbelieved the doctrines of the Christian revelation, and to be used as an argument against its credibility. Jefferson replies with great good sense and good feeling, and as it appeared to me (scanning his words, you may assure yourself, with suspicious keenness) in a manner open and explicit. He professes his belief in the divine mission of Christ, his regret that the corruptions of Christianity have so long obscured its glories and prevented its reception—and his joy, that these corruptions are now passing away, and that the doctrine of the Divine Unity and just views of the divine character are making a progress so rapid and extensive. When I speak of Mr. Pickering, I speak of a man of great intelligence and of a character which more resembles that of Cato than of any other man. His opinions were changed many years ago, by the reading of Dr. Price's Sermons, and he has since been a zealous Unitarian.

"These also are the opinions of General Brooks, Dr. Osgood's parishioner, whose steady liberality of sentiment had an effect the most beneficial upon the good Doctor's character and ministrations. He also has had a distinguished military career, and commanded a regiment at the capture of Burgoyne with great *glorie*. At the peace, he resumed the medical profession, and continued it with great reputation for thirty years, and indeed to the present time to his immediate friends and neighbours. He has been for seven or eight years Governor of this state with great esteem, and with so much moderation,

that even the democrats had almost given up their opposition to his annual re-election. This office he resigned two months ago, to the regret of all. We have just lost an admirable man, Mr. George Cabot, of this town, a direct descendant I believe of Sebastian Cabot. He told me that more than forty years ago, he met with one or two merchants in a little counting-room, which he pointed out, to devise the means of publishing some liberal tracts, especially Dr. Priestley's little 'Appeal' and History of Corruptions. When the Doctor was at Philadelphia, Mr. C. was a senator in Congress, and his constant hearer and great admirer. Dr. Kirkland preached his funeral sermon last Sunday, and I hope to bring you acquainted with the character of this pure, able, judicious, and most amiable man. He was a Unitarian, who laid great stress upon the value of these principles; and at one of the last conversations I had with him, he expressed, in terms similar to those in which you are wont to clothe the strength of your belief, that those principles of which we were speaking, would in no long time become those of the intelligent and virtuous throughout the United States.

"I mention these men, my dear Sir, not because they are governors and senators, &c. These are names, and emphatically in this country, *vox et præterea nihil*, conferred upon the ignorant, the worthless and the vulgar. But I mention them as men of sense and reflection, raised, all of them, by these qualities, united with an excellent moral character, from an humble station, to much distinction among their fellow-citizens. They were all educated in the times and principles of Orthodoxy; all eminent during their whole lives in active life and the business of the world. That such men should become the supporters and advocates of liberal sentiments, in opposition to early prejudices, and moreover at a period of life when zeal is apt to cool, should take a warm interest in the propagation of Unitarian sentiments, I must think affords no mean presumption, that these opinions approve themselves, when examined, to the grave and intelligent inquirer."

From Washington, another corre-

spondent writes, of the date of March 20, 1823 :

" I wrote you in November last from Philadelphia, acknowledging the receipt of your most valuable present of your excellent work on the Epistles, which the more I consult, the more highly I esteem, and think it beyond question the greatest of those great services you have rendered to the cause of Christian truth. Its effects will be widely and permanently felt in a future generation of men. I hope it will soon be reprinted in this country, and read not only on the shores of the Atlantic, but beyond the Alleghany chain on the banks of the Mississippi and Missouri. I have introduced it to the knowledge of several members of Congress, who appear to feel much interested in it. The suggestion in your esteemed favour of October 1st, respecting ' a public provision for the support of religion in every parish,' &c., is a thing concerning which I have no religious scruple. In the Eastern States it is adopted and maintained by some of the governments. But in the middle, southern and western States of this Union, nothing of the kind has been admitted. In this matter Congress have no power ; the constitution prohibits them making any law respecting religion. In England the Imperium in Imperio which is peculiar to this country is little understood. Each of the twenty-four States is a perfect, absolute and independent sovereignty, in all things pertaining to its own territory and inhabitants. And the general government is a government of specific and limited powers, sovereign and supreme, with regard to the *united* force and independence of the whole, and also in all the external relations of the country with other powers, and in the collection and use of revenue for the Union ; but entirely incapable of interfering with the internal legislation of each particular State. Owing to their not understanding this complicated system, we often smile to see in the English papers things said of the transactions of the American government, which are completely at variance with facts, and with its constitutional principles. I have visited New England, and am still disposed to think that their plan

of securing emoluments to the clergy, rather tends to retard the progress of truth than otherwise ; it also occasions sometimes disagreeable feuds in parishes when a new sect arises. But I am not very confident in my opinion. As for the camp meetings I believe they are declining every where, and chiefly prevail in the western country. Fanaticism, however, in various shapes, is a very prevailing evil. Unitarianism will cure it, and I believe a large number of people, chiefly among the Baptists in Ohio, Kentucky, and West Virginia, have cast off their belief in the Trinity. They have still much to learn. One of their preachers, a plain man without education, but good plain sense and a strong understanding, was lately on a visit among us and our Baltimore friends, to get information on some points. This man had travelled above 600 miles on horseback, and perhaps may return with some new ideas."

London,

SIR, September 2, 1823.

I OBSERVE that a report which crept into the newspapers relating to an attempt at the late Conference of the Wesleian ministers to impose the Liturgy of the Church of England upon the societies in that connexion, has been contradicted. Perhaps some of your readers can inform the public to what this contradiction amounts ; whether it applies to the fact *in toto*, or merely to the wording of the resolution proposed. I am informed that the question of a Liturgy was actually moved and supported by the leading ministers in the connexion, and negatived by a majority of seventy and upwards ; and also that the movers intended that the Liturgy should bring in with it, according to John Wesley's original plan, episcopal ordination, the readers being designed to be taken from amongst persons in holy orders. My information leads me to conclude that this attempt to approach towards the Church of England, though defeated, will be renewed. Should this conclusion be correct, it is easy to foresee that the Wesleians will divide into the two branches of Churchmen and Dissenters.

EPISCOPUS.

## REVIEW.

"Still pleased to praise, yet not afraid to blame."—*Pope*.

**T. I.—***Sermons, selected from the Papers of the late Rev. Henry Turner, &c.*

(Concluded from p. 473.)

THE tenth sermon in this volume, is "on True and False Shame, the Necessity of Universal Obedience." [Psalm cxix. 6.] Mr. H. T. correctly remarks, that, in the judgment of the author of the text, "the most probable method of repressing the predominance of shame, is faithfully to observe all the Divine commands." (140.)

Agreeably to the judicious arrangement made by the editor, a discourse needs, (XI., from Rom. i. 16,) which is entitled, "Reasons for not being ashamed of the Gospel." We find the happiness of knowing, that this was, at least, one of the earliest of the sermons composed by the deceased preacher: and it reflects great credit on it, in every view, upon his memory. He points out various ways in which a "most unworthy shame" reflecting Christianity finds a place among us, and then takes into consideration the motives assigned by Paul, in his open and courageous profession of the doctrine of a crucified Saviour. We transcribe a few sentences:

How many men have there been, exposed of so little fortitude, that, when exposed to the taunt of the unbelieved, they have been eager to make a timely escape, by a quick adoption of the opinions of him, whom they so worthily dread! Or, if not moved to act of desperation, how anxiously they decline the contest, as one in which they have no concern; and refer to professional men, whose business is to defend their religion! Professors! men! What, do we live in a distant country, and have we yet to say, that Christianity is every one's religion; that no man can be a Christian by proxy; and that none will be a Christian, in the great day of account, what he is, or his minister, believed, but what he himself believed! and still more, that his behaviour corresponded with his profession?—P. 102.

L. XVIII.

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"Attention to our Work in its proper Season," [John ix. 4,] is inculcated in the twelfth discourse. We have been impressed by the following observation, (177,)

"If our Saviour, with his extraordinary powers and incomparable means of usefulness, considered himself as under obligation to observe the strictest industry, and the most unwearied diligence, how little would it become any of us to imagine that *our* duties are not calculated to occupy a constant and habitual attention!"

The case of "the Syrophenician Woman," [Mark vii. 27,] furnishes the interesting topic of No. XIII. Our Lord's apparent unwillingness to relieve her, is clearly explained, and the virtuous features of her character are with equal distinctness pointed out. In this discourse the author has evidently kept his eye upon one of the late Bishop Horsley's,\* of which, however, no servile or indiscriminate, but a truly judicious, use is made.

Among the most valuable sermons in the volume, we rank No. XIV., which bears the title of "All live unto God." [Luke xx. 38.] It treats, as might be expected, of the Christian doctrine of a resurrection from the grave. The text is correctly paraphrased: "*All*, whether now breathing this vital air, or long since returned to that dust, from which they were taken, *live unto him*, who has decreed their future resurrection, and regards it as if it were present; 'who quickeneth the dead and calleth those things which are not, as though they were.'" (203.)

We lay before our readers another passage:

"Do men attempt to intimidate or allure you into disobedience? You have a life 'hidden with Christ in God,' with which they cannot interfere; a life far more enduring than the fleeting shadows which compose this earthly life. You

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\* Vol. III. Nos. 37 and 38. Mon. Repos. VIII. 334.

‘live unto God.’ What a pleasing, awful prospect is before us! That great end of all things, for which this world of men was constituted, for which they have lived, and in the expectation of which they have died, is still to come. The pious dead still wait for their redemption; they wait because *we* are not yet prepared for that awful trial which is to ensue; because the long-suffering of God still allows time for *our* repentance; and his wise providence is still multiplying and extending the means of grace, in behalf of a sinful and disobedient world. They have not yet received the promise: it is delayed, because the world is not yet ripe for the consummation of all things; they have received it not, that (as the apostle says) ‘they without us should not be made perfect;’ and I cannot but conceive of our pious fathers as waiting in peaceful and patient expectation, till children, and children’s children, be perfected.”—Pp. 208, 209.

Of the fifteenth discourse the title is “on Love to Christ” [1 Pet. i. 8]; the nature and foundation of which habit of mind are excellently stated. This sermon was “preached before the celebration of the Lord’s Supper:” and a powerful admonition to the observance of a rite so interesting and significant forms the conclusion. According to the preacher, we should love Jesus Christ, because he is the beloved Son of God, and the most perfect example of every human virtue, because the most tender compassion for mankind was a governing motive of his services and self-denial, because of the sufferings which he voluntarily underwent for our sakes, because he still lives, and ever intercedes for us, and, lastly, because, though now we see him not, yet, if we are faithful unto the end, we *shall* see him, and be received into the felicity of an everlasting fellowship with him.

The sixteenth discourse, is “on Uncharitable Judgment of others’ Faults.” [Jonah iv. 9.] A more pertinent text might, perhaps, have been selected. The sermon, however, consists principally of very good observations on Jonah’s character, and on part of his history, *one* of the remarks suggested by which is, (239,)

“How carefully should we guard against an unfeeling temper in forming our judgments of mankind, and con-

signing them over to receive the full severity of the divine sentence!”

From Matt. xx. 22, Mr. H. T. professes to discourse, in No. XVII., “on the proper Objects of a Christian’s pursuits.” Yet a considerable portion of the sermon is occupied in an illustration of that incident in the evangelic narrative, which furnishes the text. The reader will meet here with a clear and faithful illustration of the expression, “*worshiping him.*”

“Means of securing the Love of Christ,” [John xv. 9, 10,] are stated in the eighteenth sermon: these are mainly, obedience to his commands and the imitation of his example. This preacher well observes, “that it is the excellent effect of the Christian scheme to make religion familiar to our thoughts, and to bring home to our business and bosoms the justest and sublimest motives of conduct.” (267.)

The nineteenth discourse treats of a very attractive and interesting subject, and bears the title, “Religion suited to this World, as well as to the next” [John xvii. 15]: it is employed in an illustration of two propositions; “*first*, that the world is the appointed field for the exercise of Christian duty; *secondly*, that the Christian ought to unite his earnest endeavours with his prayers to God, that he may so live in the world, as to be kept from the evil of it.” Towards the conclusion, Mr. H. T. makes a very appropriate extract from Milton’s *Areopagitica*.

In No. XX. [Matt. xxiii. 7] the reader is presented with a sermon of great value, on “The Woe denounced against Causes of Offence.” The fact and its consequences are first represented: then it is viewed as arising out of the established order of Providence; and, finally, the writer shews, that “this must not be used as an argument for any kind of wickedness, or even of negligence, in regard to the best interests of mankind.” Another charming passage is introduced from that treatise of our sublime poet, which has just been mentioned: parents and children, governors and subjects, masters and servants, the aged and the young, in short, men of all classes, and those, in particular, who are nearly and mutually related, may

instruction from the reasoning notions of the admirable discourse to which it is transferred.

In the next, XXI., we are scarcely pressed and gratified: it is "on the Utility and Efficacy of Prayer." [vii. 7.] A most important observation, an essential as well as a salutary practice, is here urged with great force of reasoning. To the following observations we cordially subscribe and are reminded by them of the words of Price† (310, 311):

Now it has been said, that the natural practical tendency of the exercise of prayer will, of itself, operate as a powerful motive for engaging in it. Yet, it is said, for support under affliction, or of [for] virtue in temptation, though they do not induce God to more of his supporting grace, yet his inherent goodness he is ever ready to bestow, have a most beneficial effect upon our own temper, and impress upon us a sense of our dependence upon the Almighty, every thing which makes our lives happy.

In like manner, our intercession on behalf of our fellow-creatures, they cannot have any direct influence in promoting their welfare, but indirectly, the most important reason for engaging us, in a solemn and reverent manner, to the performance of our social and benevolent duties. But I may safely appeal to the good sense and experience of every religious man, whether these are the reasons which ever led, or ever would lead, to spontaneous and sincere devotion, which alone these good effects follow? Nay, whether they would consider it as justifiable to use the language of devotion, under such impressions?

Could the form of petition be used with propriety by those, who do not believe that the Divine Being regards the prayers of men? Might it not appear impious, to address the Almighty in language which we considered as essentially false and unfounded notions?

For surely no apparent advantage can justify us, in acting upon fictitious principles. And in religion especially, where every thing should breathe truth and godly sincerity, it cannot be tantamount to act conformably with principles which we believe to be erroneous; to neglect the venerable name of God

with a supposed falsehood, merely because we imagine good effects will be produced on our own minds, by such a practice. But it is altogether a fallacy; no such prayer was ever presented; and the valuable tendency of the exercise must entirely cease, as soon as the worshiper believes, that nature and religion hold out to him no hope of obtaining a favourable answer to his sincerest prayer, under his greatest afflictions."

The arguments which the Scriptures contain in behalf of prayer, are then excellently set forth.

"A sermon on New Year's Day," (No. XXII.) closes this part of the volume: the subject [Eccles. xi. 7] is, *the tenure on which we possess even the innocent and allowable pleasures of life*; and the discourse receives a melancholy interest from the circumstance of its being "the last composed by the author."

Three Addresses at the celebration of the Lord's Supper, one at a funeral, and an office for public worship, are annexed; with a view to the gratification and benefit of different classes of readers.

The sermons that we have now reviewed are short; without, however, being meagre and superficial. They are, at the same time, methodical: and the method is, for the most part, announced. This we consider as a capital excellence. *Hume*, whose literary taste and judgment are almost universally admitted, censures "our modern orators," for their rejection of that order, "which seems so requisite to argument, and without which it is scarcely possible to produce an entire conviction on the mind." \*

Mr. Henry Turner appears to have possessed the qualifications of a sound theologian—industry, candour, a sincere and pious mind, discernment, and a correct acquaintance with scriptural phraseology. He was evidently characterized by an enlightened zeal for the tenets which he embraced on inquiry and conviction: hence they are neither unseasonably introduced nor disingenuously kept back or coloured. His style is in general pure, glowing and agreeable; such as marks the scholar and the man of taste. The grand charm of these discourses

Sermons on Prayer and Interces-

sertations, No. II. Sect. 1.  
Perhaps, *the prayers of virtue*.

\* Essays, &c. (1793,) Vol. I. p. 111.



will be found, however, in the fine spirit which they breathe, in the devotion and benevolence, by which they are manifestly dictated. This author values the simple Christianity of the New Testament, for its moral genius and excellence; and his compositions prove, as did his life, that he saw nothing in the gospel, which should forbid it to enter into all our feelings, all our circumstances, all our objects of pursuit and care. We perceive him to be in earnest, ardent, yet gentle, the determined foe of vice, but the friendly monitor of the vicious. To the religious body, of which he was an ornament, his posthumous sermons must be eminently acceptable: and we are encouraged, by the demand for them,† to hope, that they will be most extensively useful. By those of the young, at whose immediate desire they have been published, may they be read in the temper with which they were written and delivered! “There is not a stronger bond of union between the youthful heart, and those to whom the formation of the mind is,” in any shape or degree, “intrusted, than that which is established by the communication and reception of knowledge.” In the present instance, may the *knowledge* which has been so impressively recorded, make numbers of the rising race “wise unto salvation!”

### Unitarian Controversy at Calcutta.

ART. II. III. IV.—Concluded from p. 479.

ON the subject of the principles and mental habits of the Hindoos, Rammohun Roy is the best of all witnesses. He says that 3-5ths of the inhabitants of Hindoostan consist of this people; the remaining 2-5ths being chiefly Moosulmans. The latter are, as all the world knows, firmly devoted to the belief of one God; “the former, (says our author,) are, with a few exceptions, immersed in gross idolatry, and in belief of the most extravagant description respecting futurity, antiquity, and the miracles of their deities and saints, as handed down to them and recorded in

their ancient books.” Precepts of Jesus, &c., London Edition, p. 122.

“The mysterious doctrine of three Gods in one Godhead,” is stated by this Christian Hindoo to be “the origin of Mohummudanism, and the stumbling-block to the conversion of the more enlightened amongst the Hindoos.”—Ibid. p. 121.

In reference to this topic, he pronounces a high eulogium upon Christianity:

“If Christianity inculcated a doctrine which represents God as consisting of three persons, and appearing sometimes in the human form, at other times in a bodily shape like a dove, no Hindoo, in my humble opinion, who searches after truth, can conscientiously profess it in preference to Hindooism; for that which renders the modern Hindoo system of religion absurd and detestable, is, that it represents the divine nature, though one, as consisting of many persons, capable of assuming different forms for the discharge of different offices. I am, however, most firmly convinced, that Christianity is entirely free from every trace of Polytheism, whether gross or refined.”—Ibid. pp. 317, 318.

Rammohun Roy's books are rendered the more interesting by his blending with his arguments and criticisms occasional appeals to his own experience. For instance, he says,

“For my conviction, and for the satisfaction of those who consider the Precepts of Jesus as a guide to peace and happiness, his word, ‘They may be one as we are,’ *John*, ch. xvii. ver. 11, in defining the nature of the unity between God and Jesus, fully suffices. Disgusted with the puerile and unsociable system of Hindoo idolatry, and dissatisfied at the cruelty allowed by Moosulmanism against Nonmoosulmans, I, on my searching after the truth of Christianity, felt for a length of time very much perplexed with the difference of sentiments found among the followers of Christ, (I mean Trinitarians and Unitarians, the grand divisions of them,) until I met with the explanation of the unity given by the divine Teacher himself as a guide to peace and happiness.”—Ibid. p. 167.

In answer to a question of the Missionary's “Did Mohummud, arrogant as he was, ever make such a declaration as Jesus did, namely that I am with you always, even to the end of the world?” our author says,

“I only entreat the attention of the

\* A second edition will soon appear.

Editor to the following assertions of Mohummud, known to almost all Moosulmans who have the least knowledge of their own religion: 'Truly the great and glorious God raised me as *mercy* and *guidance* to worlds.' 'I was the first of all Prophets in creation, and the last in appearance.' 'I was a Prophet when Adam was in earth and water.' 'I am the Lord of those that were sent by God. This is no boast to me.' 'My shadow is on the head only of my followers.' 'He who has seen me has seen God.' 'He who has obeyed me, has obeyed God: and he who has sinned against me, has sinned against God.'

"It is, however, fortunate for Moosulmans, that from want of familiarity and intimate connexion between the primitive Mohummuddans and their contemporary Heathens, the doctrines of Monotheism taught by Mohummud, and entertained by his followers, have not been corrupted by polytheistical notions of Pagans, nor have heathen modes of worship or festivals been introduced among Moosulmans of Arabia and Turkey as a part of their religion. Besides, metaphorical expressions having been very common among Oriental nations, Mohummuddans could not fail to understand them in their proper sense, although these expressions may throw great difficulty in the way of an European Commentator even of profound learning."—Ibid. pp. 199, 200.

The following observations on the success of Trinitarianism are sensible, and appear to us perfectly just:

"With respect to the final success of the Trinitarian party, it appears to me the event naturally to have been expected. For, to the people of those ages, doctrines that resembled the polytheistical belief that till then prevailed, must have been more acceptable than those which were diametrically opposed to such notions. The idea of a God in human form was easy and familiar: Emperors and Empresses had altars raised to them even during their lives, and after death were enrolled as divinities. Perhaps too, something may justly be attributed to a certain degree of pride and satisfaction in the idea, that the religion they had begun to profess was dictated immediately by the Deity himself, rather than by any subordinate agency. There had not been among the Heathens any class of mankind to whom they were accustomed to look up with that devotion familiarly entertained by the Jews towards Moses and their Prophets, and they were consequently ready to elevate

to a God any being who rose in their estimation above the level of mankind."—Ibid. p. 218.

Rammohun Roy finds a reason for the prevailing belief of the Deity of Christ in the application of the term "God," though figuratively, to Christ; but, he says, and the remark is worthy of the serious consideration of Trinitarians, whose whole system falls to the ground if each of the three persons in the Trinity cannot be proved to be truly and by himself perfect God, "with respect to the Holy Ghost, I must confess my inability to find a single passage in the whole Scriptures, in which the Spirit is addressed as God, or as a person of God, so as to afford to believers of the Trinity an excuse for their profession of the Godhead of the Holy Ghost."—Ibid. p. 239.

Of the Atonement, Rammohun Roy writes with peculiar clearness and force. He contends that the sacrifice of Christ was not literal but spiritual, and uses the following argument, *ad hominem*:

"Moreover in explaining such phrases as 'I am the living bread,'—'If any man eat of this bread he shall live for ever,'—'The bread that I will give is my flesh,' 'Except ye eat the flesh of the Son of man,' and 'Unless ye eat his flesh and drink his blood, ye have no life in you,'—'My flesh is meat indeed, and my blood is drink indeed,'—Protestant commentators take upon themselves to interpret that these phrases are in allusion to the manner of sacrifice, and that the eating of the flesh of Jesus and drinking his blood must be understood in a spiritual, not in a carnal sense. If these writers make so direct an encroachment upon the literal sense of those phrases in order to avoid the idea of cannibalism being a tenet of Christianity, why should I not be justified upon the same principles and on the authority of the apostle in understanding by sacrifice in the language of the apostle a virtual oblation; that Christianity may not be represented as a religion founded upon the horrible system of human victims?"—Final Appeal, (Calcutta Edition,) pp. 44, 45.

The obvious absurdity of pressing the case of the "scape-goat" into an argument for the common doctrine of atonement, is well exposed by the Hindoo Reformer:

"The Editor relates, (page 524,) that the priest used to lay his hands on

the head of a living goat, 'and confess over him all the iniquities of the children of Israel, putting them on the head of the goat, and by the hand of a fit person to send it away into the wilderness as an atonement for all their sins in every year.' He then infers from this circumstance that, 'commandments like these did more than merely foretell the atonement of Christ.' Were we to consider at all the annual scape-goat as an indication of some other atonement for sin, we must esteem it as a sign of Aaron's bearing the iniquities of Israel; both the scape-goat and Aaron having alike borne the sins of others without sacrificing their lives: but by no means can it be supposed a sign of the atonement of Christ, who, according to the author, bore the sins of men by the sacrifice of his own life, and had therefore no resemblance to the scape-goat or Aaron. Exodus xxviii. 38: 'And it shall be upon Aaron's forehead that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead that they may be accepted before the Lord.' I wonder that the Rev. Editor himself notices here that the iniquities of Israel were forgiven by confession over the scape-goat, without animal or human victims, and yet represents the circumstance of the scape-goat as a prediction of the sacrificial death of Christ, and insists upon the forgiveness of sins being founded upon the effusion of blood."—Ibid. pp. 50, 51.

The Indian convert shews continually that he has weighed orthodox epithets and exclamations, and that he will not accept them for arguments. The following is a case in point:

"The Rev. Editor expresses his indignation at the mode of reasoning adopted by me in the passages above quoted; saying, 'Should not a creature, a worm of the dust who cannot fully comprehend the mysteries of his own being, pause before he arraign his Maker of gross injustice, and charge him with having founded all religion on an act of palpable iniquity?' (P. 529.)

"There appears here a most strange mistake on the part of the Editor. It is he who seems to me to be labouring to prove the absurdity that God, the Almighty and all-merciful, is capable of a palpable iniquity—determined to have punishment, though he leave quite unpunished; inflicting the marks of his wrath on the innocent for the purpose of sparing those who justly deserve the weight of its terrors. If he mean to object to the rashness of applying the

limited capacity of the human understanding to judge the unsearchable things of the wisdom of God, and therefore denies my right, as a worm of the dust, to deduce any thing from human ideas inimical to his view of the Divine will, I can only say that I have for my example, that of a fellow-worm in his own argument to shew the necessity that the Almighty laboured under to have his justice satisfied."—Ibid. pp. 60, 61.

The accomplished Hindoo has been too long accustomed to look through sophistry in the writings of Heathens, to be imposed upon by it in those of Christians. By a single remark he levels the whole fabric of Missionary theology:

"To this assertion of the Editor, 'the blood of no mere creature could take away sin,' I add the assertion also maintained by the Editor, that 'the Creator is not composed of blood and flesh,' and leave to him to say, if the blood of Jesus was not that of a creature, whose blood it was. It is evident from the circumstance of the blood of a creature being unable to take away sin and the Creator having no blood, that the taking away of sin can have no connexion with blood or a bloody sacrifice."—Ibid. p. 85.

Rammohun Roy can retort smartly without ill-nature, e. g.

"In answer to one of the many insinuations made by the Editor in the course of his arguments, to wit, 'If this be Christ, what must become of the precepts of Jesus?' (Page 576.) I most reluctantly put the following query in reply. If a slain lamb be God Almighty or his true emblem, what must be his worship, and what must become of his worshipers?"—Ibid. p. 209.

The Indian Unitarian well exposes the inconsistency of the system of "Satisfaction" in imputing contrary attributes to the Father and the Son, whom it yet supposes to be one and the same being:

"The Editor in common with other Trinitarians conceives that God the Son equally with God the Father (according to their mode of expression) is possessed of the attributes of perfection, such as mercy, justice, righteousness, truth, &c., yet he represents them so differently as to ascribe to the Father strict justice or rather vengeance, and to the Son unlimited mercy and forgiveness, that is, the Father, the first person of the Godhead, having been in wrath at the sinful

conduct of his offending creatures, found his mercy so resisted by justice that he could not forgive them at all, through mercy, unless he satisfied his justice by inflicting punishment upon these guilty men; but the Son, the second person of the Godhead, though displeased at the sins of *his offending creatures*, suffered his mercy to overcome justice, and by offering his own blood as an atonement for their sins, he has obtained for them pardon without punishment; and by means of vicarious sacrifice, reconciled them to the Father and satisfied his justice and vengeance. If the justice of the Father did not permit his pardoning sinful creatures, and reconciling them to himself in compliance with his mercy, unless a vicarious sacrifice was made to him for their sins; how was the justice of the Son prevailed upon by his mercy to admit their pardon, and their reconciliation to himself, without any sacrifice, offered to him as an atonement for their sins? It is then evident, that according to the system of Trinitarians, the Son had a greater portion of mercy than the Father to oppose to his justice, in having his sinful creatures pardoned, without suffering them to experience individual punishment. Are these the doctrines on which genuine Christianity is founded? God forbid!

"If the first person be acknowledged to be possessed of mercy equally with the second, and that he, through his infinite mercy towards his creatures, sent the second to offer his blood as an atonement for their sins, we must then confess that the mode of the operation and manifestation of mercy by the first is strange and directly opposite to that adopted by the second, who manifested his mercy even by the sacrifice of life, while the first person displayed his mercy only at the death of the second, without subjecting himself to any humiliation or pain."—*Ibid.* pp. 240—242.

The fanciful hypothesis of two natures in Christ is laid bare in the following remarks of Rammohun Roy:

"The Editor says that the expression of Jesus to Mary, John xx. 17, 'Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God,' was merely in his human nature. I wish the Editor had furnished us with a list, enumerating those expressions that Jesus Christ made in his human capacity, and another shewing such declarations as he made in his divine nature, with authorities for the distinction. I might have in that case attentively examined them

as well as their authorities. From his general mode of reasoning I am induced to think, that he will sometimes be obliged, in explaining a single sentence in the Scriptures, to ascribe a part of it to Jesus as a man, and another part to him in his divine nature. As for example, John v. 22, 23, 'For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who sent me.' The first part of this sentence 'hath committed all judgment unto the Son,' must have been (according to the Editor) spoken in the human nature of Jesus Christ, since the Almighty in exercising his power does not stand in need of another's vesting him with that power. The second part of the same sentence, 'all men should honour the Son as they honour the Father,' must be ascribed by the Editor to Jesus as God, he having been worthy to be honoured as the Father is—and the last part 'who hath sent me,' relates again to Christ's human capacity, since it implies his subjection to the disposal of another. Is this the internal evidence of Christianity on which the orthodox divines lay stress? Surely not."—*Ibid.* pp. 289, 290.

We have room for only one further extract from these able defences of Christian Unitarianism: it relates to the identity of Christian and Heathen Polytheism:

"The Editor denies positively the charge of admitting three Gods, though he is in the practice of worshiping God the Father, God the Son, and God the Holy Ghost. I could wish to know what he would say when a Hindoo also would deny Polytheism on the same principle, that if three separate persons be admitted to make one God, and those that adore them be esteemed as worshipers of one God, what objection could be advanced justly to the oneness of three hundred and thirty-three million of persons in the Deity, and to their worship in different emblems? For, oneness of three or of thirty millions of separate persons is equally impossible, according to human experience, and equally supportable by mystery alone."—*Ibid.* pp. 301, 302.

In perusing these volumes we have experienced great pleasure at seeing this Hindoo scholar familiar with our best biblical critics. He frequently quotes by name, Cappe, Newcome, Macknight, Doddridge, Whitby and

others. Citing the "Improved Version," he says, (Final Appeal, p. 297,) "for which the Christian world is indebted to its eminently learned authors." And having occasion to refer to Locke, he characterizes him as "one of the greatest men that ever lived."—Ibid. p. 80.

Mr. Adam, the author of the Sermon which stands third on our list, is a native of North Britain, who was sent out to India by the Baptist Missionary Society. Having become an Unitarian through the instrumentality of Rammohun Roy, whom he had hoped to bring over to Trinitarianism, he has seceded from his former connexion, and become the minister of the first Unitarian congregation in Bengal. His abandonment of the system of his former patrons has exposed him to bitter reproach, but we are authorized to say that his old, no less than his new, religious associates hold his moral character and talents in high respect.

Some incidental expressions in Rammohun Roy's works lead us to conclude that he at first adopted, if he does not still hold, the Arian hypothesis: of this hypothesis the "Claims of Jesus" is an avowed defence. The argument of the sermon is summed up in the following observations on the nature of Christ, as the Son of God:

"Thus we find that whether the title is applied to Adam or to Jesus—to the former in reference to his creation, or to the latter in reference to his conception in the womb of Mary, and his resurrection from the dead, there is one idea common to all those uses, and on account of which it seems in every instance to have been applied—the idea of the communication of existence by the power of God immediately exerted, without the intervention, as far as we are told or are able to perceive, of any inferior agent. It is necessary to take only one step further—to apply this principle of interpretation in another single instance, and we shall then possess a consistent view of all its uses, together with a scriptural and definite notion of the original nature of the person of Christ. He is directly and immediately derived from God his Father, without the intervention of any other agent, whereas all other beings have been mediately and indirectly derived from God, i. e. through the instrumentality of Jesus Christ, as has been

already established from Scripture, in a preceding part of this discourse. From this we must at once perceive the inconsistency of maintaining his supreme, undivided and independent Deity, as well as the propriety of those numerous scriptural expressions which describe him as the only-begotten Son of God, the first-born of every creature, the beginning of the creation of God; and the just ground of that superiority to every other order of beings which is uniformly claimed for him in the New Testament. He is as far below the unoriginate Jehovah as the derivation of his nature can place him—and he is as far above every other existence as the immediateness of that derivation can raise him. Such, then, is Jesus:—the first and only being created originally by the immediate power of God—the first and only being begotten in the womb of a virgin by the immediate power of God—and the first and only being raised from death to life by the immediate power of God."—Pp. 22, 23.

The reader of this passage will judge of the propriety of Mr. Ivimey's denunciation of Mr. Adam in a newspaper as a *Socinian*, and his vindication of the term as applied to this gentleman on the ground of his declaring "that Jesus Christ was a mere man, and that he had no existence before he was born of the virgin."\*

We do not agree with Mr. Adam in his Arianism, but we revere his love of truth, admire his ingenuousness, respect his talents, and hope for much good to India from his enlightened zeal.

Since we began this article we have received the copy of a letter from Rammohun Roy to a friend at Liverpool, lately come to hand. The interesting writer expresses great satisfaction in the marks of regard which have been shewn him by the English Unitarians, whom he assures of his warmest esteem. He sends copies of the Final Appeal to several of the Unitarian ministers in this country. He acknowledges with gratitude the receipt of several of our publications, and especially of the "Improved Version;" the advantages that he has derived from these, he says, it is impossible for him fully to estimate; and he expresses the hope of being benefited by future favours of the

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\* See Mon. Repos. XVII. 685.



same kind. He informs his correspondent that the Unitarian brethren at Calcutta have not yet succeeded in getting an eligible piece of ground for the erection of a chapel, but look confidently forward to this object. And he concludes with saying, that he feels a strong wish to visit Europe and the other quarters of the globe in the ensuing year; with a view, amongst other satisfactions, to a personal acquaintance with the Unitarians of Europe.

**ART. IV.—Two Sermons: the First, on the Love of Truth, including a Summary of the Lectures delivered at Essex Street Chapel; the Second, on the Benefits arising from Theological Controversy: preached in Essex-Street Chapel, November, 1822. Introductory to the Course of Lectures for the Season. By the Rev. Thomas Belsham. 8vo. pp. 52. Hunter. 1823.**

**M**R. BELSHAM gives in the first of these Sermons a "Summary of his Lectures," of the subjects of which the following is a list: Evidences of the Jewish and Christian Revelation. Inquiry into Inspiration. State of the text of New Testament. Doctrines of Divine Revelation: Person of Christ: Holy Spirit: Atonement: Original Sin: Election: Grace: Perseverance. Constitution of a Christian Church, under which head is discussed the question of the support of the Christian Religion by the Civil Power. Positive Institutions. Nature and Foundation of Virtue and Moral Obligation. Phenomena of the Human Mind. Natural Arguments in favour of a Future Life. On all these interesting topics the preacher states the arguments in his usual perspicuous manner, and delivers his last thoughts. The summary is a syllabus of theology, and will be useful to the inquirer, and particularly to the lecturer. In conclusion, some reflections are made upon the subject of truth, which are both instructive and encouraging. We extract one passage:

"The sincere lover of truth will never cease to inquire, as long as the powers of intellect and investigation remain: for the little which he knows, inspires a thirst after further information; and he is conscious, that, however successful the result of his inquiries may have been, all

the knowledge which he has hitherto attained is as nothing in comparison with the vast unknown. It is said of one of the early reformers,\* that when he lay upon his death-bed, if any present were discoursing upon some of those important theological questions which then agitated the Christian world, he would raise himself up in his bed, and would call to them to speak out, for that he should die with more comfort if he could learn some new truth before his departure. And a late venerable and learned prelate, who was an inquirer after truth all his days, did not distinctly discern the complete evidence of the simple humanity of Jesus Christ till he had passed his seventieth year."—P. 20.

The second Sermon is an inquiry into the useful purposes answered by error and controversy, and into the duties which the present unsettled state of things imposes upon the sincere professors of the Christian doctrine. Under the former branch of the inquiry, Mr. Belsham shews that controversies have confirmed the evidence of Christianity, that they present a just criterion for the discovery of truth, that they give birth to many of the sublimest virtues, that they are some of the most powerful stimulants and guards to personal and social virtue, and that they will eventually terminate in the discovery of truth, and in the prevalence of general unanimity and universal peace. The duties of the Christian in these circumstances are pointed out, viz. Submission to the will and wisdom of God, acquiescence in the divided state of the church, steadiness at the post of duty, and triumph in the prospect of the ultimate reign of truth and goodness. With great discrimination the preacher indulges much fervour of spirit. The most marked feature of this discourse is confidence in divine truth. The glowing descriptions and animated appeals which abound in it, cannot fail of interesting the reader's best affections.

On the benefits resulting from Persecution Mr. Belsham says,

"The advocate for truth is sometimes required to endure persecution of various kinds, and in various shapes. And time

\* "Chytræns of Rostock, who died A. D. 1600, aged 70.—See *Fuller's Lives and Deaths of Modern Divines*."

has been, though happily those times are passed, in which the confessor of the Christian doctrine has sealed his testimony with his blood. And these are circumstances in which the most exalted virtues of the heart have been brought into exercise. To suffer martyrdom voluntarily and cheerfully, in a good cause and upon good principles, is the highest perfection of the human character. We venerate the hero who sacrifices his life in the field of honour, and the patriot who offers himself as a victim upon the altar of liberty and his country's rights;—to die in such a cause is sweet and glorious. What then is it to suffer and die in the cause of truth, of virtue, and mankind! What a constellation of virtues is here displayed!—zeal and courage in the defence of truth; resignation to the will of God; love to the human race; patience and fortitude under suffering; meekness, forbearance, and forgiveness of enemies; contempt of death in an honourable cause; and a glorious triumph over pain and ignominy and martyrdom, in the assured hope of sharing in the victory and in the throne of that glorious Leader, with whom and for whom they are now content to suffer.”—P. 39.

We are particularly pleased with the following statement of the good ends to be answered by religious differences:

“This harmony of spirit among those who differ in belief and in forms of worship, is a state of things which, however desirable in itself, the infirmity of human nature will seldom admit, and which the knowledge of mankind will not allow us to expect. Not penetrating each other's motives, not comprehending each other's views and prejudices, we do not make sufficient allowance for each other's errors; and are ready to wonder that what appears so clear to ourselves should not appear with equal strength of evidence to others. And it is well if we do not impute their conduct to improper motives and an unworthy bias. Be it so. In this imperfect world we are ourselves imperfect, and we live among imperfect beings. But even this defect of charity is not without its use. Christians of different sects and parties do not in general think well of each other. Trinitarians and Unitarians, Calvinists and Arminians, Churchmen and Dissenters, are apt to regard each other with dislike, and to speak of each other with contempt. But this mutual jealousy among different sects constitutes one of the most powerful motives to moral vigilance and to the practice of personal and social virtue. regard to the

credit of the sect will not only lead men to be more than ordinarily kind to their fellow-sectaries, but will stimulate them to vigilance over themselves and others, that they may not by irregular and disreputable conduct entail disgrace upon the party which they espouse. Different sects frequently vie with each other in zeal for laudable and useful undertakings, in order to shew that their peculiar principles are at least equal with those of their neighbours in prompting to good works. This sectarian emulation is not indeed the best and purest principle of action; but it is powerful and useful; it is a good substitute where better principles are wanting, and comes in aid of better motives where such motives exist. Human virtue in its best state is very imperfect; and it requires every stimulus to keep it in vigorous action, and to repel indolence and sloth. And experience proves that virtue and religion prosper least when there is a dead calm in the intellectual and moral world, where there is no discussion of argument, where there is no collision of interest, where there is no vigilant sectary to spy out, and to publish, and to exaggerate the errors and failings of the dominant party; and where the triumphant sect domineers over the minds and consciences of the people with proud and unresisted sway.”—Pp. 41—43.

ART. V.—*A Familiar Dialogue between a Calvinist, a Socinian, and an Infidel; intended as an Answer to Mr. Wright's Pamphlet, called "The Trinitarian and Unitarian," &c. designed chiefly to guard the Minds of Young Persons against the pernicious Influence of Socinian Principles.* By B. Kent. 12mo. pp. 32. Trowbridge, Clark.

ART. VI.—*Truth and Facts Stated, and Misrepresentation Detected; a Review of Mr. B. Kent's "Familiar Dialogue between a Calvinist, a Socinian, and an Infidel."* By R. Wright. 12mo. pp. 36. Liverpool, printed by F. B. Wright: sold by Eaton, and Fox and Co., London. 1823.

MR. WRIGHT is not allowed to remain inactive. He has been challenged to theological combat by Mr. B. Kent, a Dissenting Minister, at Trowbridge, and has readily taken up the glove. As far as argument and good temper can prevail, Mr. Wright is decidedly successful, but

we fear, are not the means by which Mr. Kent and his partizans will settle a controversy to be decided.

Kent is a polemic of that order which holds that every thing that is done against an adversary is scrupulously correct, however gross, and makes statements without any seeming care concerning truth. What must be thought of a Unitarian minister who says, "it is my firm opinion, that if it" (the Socinian scheme) "were generally prevalent in this town, in a few years' time half our tradesmen would be bankrupts; such loose principles naturally lead to loose conduct, and loose conduct will always undermine a man's character and credit in the community" (p. 16); and who can allow himself further to say, "A Socinian church is a house of call, where the Devil of this World directs his votaries to in and stay a while, till they obtain license to mix with the crew of scoffers and libertines, and are as Atheists in the world" (pp. 29, 30)! This outrageous man vows to improve the condition of barbarians would set any value upon the reputation of such a fire-brand.

There is still something ludicrous in Kent's wrath. Passion vents itself in metaphors, and this enraged man thus describes the Improvisation: "It came into the world with a horrid black skin and bloated feet, and with a viper's tongue under its tongue; and after all attempts to hide its deformity by the finest and most costly dramatic art and labour could furnish, the world have agreed to pronounce it an ugly monster, and are afraid to touch it" (p. 17). The meaning of this rant is simply that there is no version of the Scriptures, with which he has compiled from the labours of all parties, into which he is afraid to look.

Wright tells his townsman very much that the "Infidel" in his dialogue is of his own creation, and that he is answerable for all that goes into his mouth. Let us ask him, then, where he got the story which he makes his Infidel utter—the Unitarian minister who stands in the pulpit "that some of

Paul's Epistles ought not to have been in the New Testament"? (P. 10.) No wonder, that he prompts his "Infidel" to calumny, since he says, in propria persona, that a question relating to the body and spirit of man being put, a few months ago, "to a Socinian minister by another minister of the orthodox persuasion," the answer was, 'O, as to that, Sir, there is nothing immaterial in me; when I die (said the Rev. Divine) there will be an end of me.'" (P. 21, note.) The relator of the story puts three notes of admiration at the conclusion. Well he might. The tale is admirable; but we suspect it is of his own invention, and are sure that it is a gross falsehood. If it be not, let Mr. Kent produce his proofs, and we engage to publish them to the world.

We had marked some other passages of this choice "Dialogue" for animadversion, and particularly its pretended quotations from Socinus and others, which are taken at second-hand and in the most bungling manner both with respect to names and things, but we are disgusted with the writer, and turn to his answerer, who does not "answer a fool according to his folly," but with the meekness of wisdom exposes the evils of bigotry and pleads the cause of evangelical truth and charity.

The following passage from "Truth and Facts," will shew the Dialogue writer to the reader in another character, that of a biblical critic:

"After all Mr. K.'s outcry against those who deviate from the common version of the Scriptures, and his censure of new translations, he too can deviate, he too would have a new translation of, at least, some texts. (See p. 19.) The text, *The Lord our God is one Lord*, he would have read, *The Lord our Gods is one Jehovah*: and speaks with approbation of a Calvinist minister's having so read it in public. Mr. K. then has no objection to altering the translation of the

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\* E. g. Mr. B. Kent quotes, without understanding, a passage from Socinus's "Second Epistle to Balcerimicius:" the author, not named, from whom this learned theologian borrows, evidently meant the second epistle to Balcerovicius. [Socini Op. I. 424.] It is dangerous to quote works never read, and especially if they be written in an unknown tongue.

Scriptures, though he censured the Unitarians for altering it. As he would alter the English Bible, to make it express the polytheistical notion of *Gods*; can it be wrong to say that he believes in a plurality of Gods? He would have Jehovah to include *Gods*. To his substituting *Gods* for *God*, I must object as totally unauthorized, an unwarrantable alteration of the sense as well as the language of the Bible, and as subversive of what the Scriptures most clearly teach, that there is but one God, and that God is one, and because it would be directly calculated to lead the people into polytheism and idolatry."—Pp. 20, 21.

One more extract from Mr. Wright's judicious pamphlet will explain the result of this controversy, which, miserably as it has been conducted on the part of his antagonist, will not be without its benefits:

"I called upon the Trinitarian to express his doctrine in the words of Scripture, as I had done the Unitarian doctrine. This Mr. K. has not attempted: he admits that it cannot be done, and even ridicules me for requiring such a thing; but is it unreasonable, that those who identify their notions with the Scriptures, make them essential to salvation, and condemn as the enemies of Christ and the gospel, those who reject their dogmas, should be required to express them in the words of Scripture? Mr.

K. admits, that the terms *used* to express the Trinitarian doctrine, as be found in the Bible, that it never in the Bible, (see p. 26,) doctrine is to be made out by it (p. 20,) and in this way he attempts to support it. Trinitarians have a right to adopt what terms they please to their thoughts; but what right have they to make their thoughts, express their own language, and not in the language of Scripture, essential articles of Christian faith, and to censure and those who will not receive them. They have a right to make such inferences from the language of Scripture to them proper; but they have no right to treat as fools and knaves those who think their inferences unfounded. They cannot receive them as doctrine of the gospel; but who admit as essential articles of faith, and as Christian doctrine, what can be fully expressed in the words of Jesus Christ and his apostles. Mr. K. has come out in the present controversy to establish one important point. That the Unitarian doctrine is revealed in plain and positive terms in the Holy Scriptures, and can be fully expressed in the words of Scripture without either addition or comment. That the Trinitarian doctrine is not revealed in plain and positive terms in Scripture, and cannot be expressed in the words of Scripture, but is only inferred out and supported by inference."—Pp. 24, 25.

## POETRY.

A

### PARAPHRASE OF MICHEL ANGELO'S POEM

*On the Perfections of the Deity, as they appear in the beauty of his Offspring.*

τὸ γὰρ καὶ γένος ἴσμεν

La forza d'un bel volto al ciel m'inspira,  
Ch' altro in terra non è che m'inspira,  
E vivo ascendo tra gli spirti eletti;  
Grazia ch' ad uom mortal raro si dona.  
Si ben col suo fattor l'opra consuona,  
Ch' a lui m'inspira per divin concetti,  
E quivi m'informo i pensier tutti e i detti,  
Ardendo, amando per gentil persona.  
Or che, se mai da due begli occhi il guardo  
Torcer non so, conosco in lor la luce  
Che ne mostra la via ch' a Dio m'inspira.  
E, se nel lume loro acceso io ardo,  
Nel nobil foco mio dolce riluce  
La gioia, ch'è nel cielo eterna ride.

*"To the First Perfect, and First Fair."*

To Heaven the smile of beauty wins my soul,  
That finds on earth no lasting home of rest,  
But living, joins the spirits of the blest—  
A boon enjoyed by few beneath the pole.  
In harmony, the golden moments roll  
With him, to whom my ardent thoughts aspire,  
Of universal life and grace the Sire;  
Whose presence animates the perfect whole.  
Hence, when I dare not turn away mine eyes  
From gazing on the "human face divine,"  
I know the rays of its immortal light,  
On wings of love allure me to the skies,—  
My Father's temple; where his glories shine,  
With joy eternal and supreme delight!

*ark-Wood.*

W. E.

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LINES ON A DEW-DROP.

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Sparkler! they say that with thy draught  
'Titania's acorn bowl is fill'd—  
'The pearl-wine by the fairies quaff'd,  
Instead of grapes from gems distill'd.

What art thou like? A wandering drop  
Flung from some heavenly waterfall,  
Which pass'd its bounds, and did not stop  
Until it reach'd our earthly ball.

What art thou like? A precious tear  
Dropp'd from some pitying seraph's eye,  
Who wept, while hovering o'er our sphere,  
The sins he saw beneath the sky.

The Moralist and Bard agree  
That mortal glory, gain and power,  
Too well, alas, resemble thee,  
The dreamy brilliants of an hour.

Yet still, while Truth in vain condemns  
'The fond pursuit of things so frail,  
We chase the false and phantom gems  
That, ere we call them ours, exhale.

Such are the gems of this world, given  
A moment on its flowers to shine;  
And he, who seeks for those of Heaven,  
Must quit the surface for the mine.

Bright monitor! how rich the lore,  
The thoughtless heart from thee might learn,  
Would man but pause one instant o'er  
The kindred drop he hastes to spurn!

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## OBITUARY.

1823. May 13, at *Norfolk*, in *Virginia*, SARA I, wife of Mr. Charles BOWRING; and, on the 21st June, Mr. CHARLES BOWRING.

July 28th, when on a visit to his son, at *Reading*, the Rev. JAMES HINTON, of Oxford, A. M., after a few hours' illness. He had been long the pastor of the Baptist Congregation at Oxford, which by his respectable talents, amiable manners, and high character, he had raised to a very flourishing condition. For many years he had conducted with reputation and success a Boarding School, at which numbers of the leading persons in his own denomination had received their education. Mr. Hinton was in the management of the Baptist Missionary Society, and was much and deservedly looked up to by his brethren.

August 3rd, at *Northallerton*, in his 68th year, after a long and severe illness, which he bore with truly pious resignation and Christian fortitude, Mr. THOMAS MITCHELL, late of Newcastle-upon-Tyne, deeply lamented by a numerous family and an extensive circle of friends. He was a most excellent husband, a kind and indulgent father, and a most cheerful and valuable member of society.

August 19, at *Shefford*, *Bedfordshire*, in his 57th year, ROBERT BLOOMFIELD, author of the "Farmer's Boy," &c. &c. His constitution, naturally weak, had of late years become alarmingly impaired; every fresh attack left him still weaker; the last, it was feared, had he survived it, would have fixed him in a state of mental aberration, to which himself and dearest friends must have preferred his death.

Aug. 23, at his apartments, *Trinity Square*, *Tower Hill*, aged 75, the Rev. THOMAS DAVIES, once a popular minister amongst the Calvinistic Methodists. He was a native of Wales, and possessed much of the characteristic zeal of his countrymen. His preaching was attractive to the common people from his vehemence and oddity, which was not without humour. He occupied for some years the old meeting-house, or as he was accustomed to call it, the old barn, in Bartholomew Close; whence he removed to Queen Street Chapel, Cheapside. His popularity was, we believe, never profitable, and we fear he experienced towards the close of life the un-

steadiness of popular attachment, when it depends upon the mere manner of a preacher and not upon any distinct theological principle.

Sept. 2, the Rev. THOMAS WINSTANLEY, D. D., Principal of St. Alban's Hall, Camden Professor of Ancient History, and Laudean Professor of Arabic in the University of Oxford, and Prebendary of St. Paul's, London.

Sept. 2, at *Aston*, *Warwickshire*, in the 80th year of his age, to the great regret of his friends and his parishioners, the Rev. BENJAMIN SPENCER, L. L. D., 52 years Vicar of the above parish; also Rector of Hatton, Lincolnshire, and more than 40 years an active Magistrate for the counties of Warwick and Stafford.

Sept. 6, after a short illness, aged 70, HANNAH, the wife of John THOMSON, Esq., of Kendal, and mother of the late Dr. Thomson, of Leeds. Hers was a character in which was found a rare assemblage of the best qualities of our nature. The dignified and graceful ease of her manners, whilst it obtained general respect, peculiarly fitted her for receiving and communicating pleasure in the cheerful intercourse of society—but it was in the select circle of her family and friends, that the true worth of her character was seen and felt—here it was that the wisdom of religion rendered her peculiarly instructive, and the benignity of its spirit truly engaging. In what manner she discharged the duties of a wife and mother, the strongest testimony is the grief of her surviving family occasioned by this bereaving providence;—amongst them will be long remembered the sincerity and tenderness of her affection, and the zeal and assiduity with which she laboured to promote their happiness. In her religious character she was particularly eminent. Her piety was cheerful, and yet deeply rooted, and her attendance upon public worship most exemplary. Religion she had considered with care; and holding to the great leading truths of the gospel, she cultivated that genuine charity which respects piety wherever it is found. It is a satisfaction to add, that as she endured affliction with a patience and fortitude which did honour to Christianity, so the glorious promises of this religion, the influence of which she had felt through life, were her comfort and support in death.

**Obituary.—Mr. Laurence Rowe.—D. Ricardo, Esq.—Mrs. Luddington. 551**

Sept. 6th, at *Florence*, Mr. LAURENCE ROWE, of Brentford, aged 69; a valuable member of the Presbyterian congregation in that town, and an enlightened, zealous and steady friend to truth and liberty, whose loss is deeply and will be long lamented by his respectable family and a large circle of friends.

Sept. 10, after a few days' illness, at his seat, *Gatcombe Park, Gloucestershire*, DAVID RICARDO, Esq., Member of Parliament for Portarlington. The death of this gentleman, in the midst of days and of fame, has occasioned an indescribable shock to his family and friends. An abscess in the ear, a constitutional complaint, which extended to the brain, put an end to his valuable life. He was the head, and in one sense the founder of a large family, who looked up to him with affection and reverence. His sound mind, sterling integrity, nice honour and amiable manners, made him universally respected and beloved. By his talents he had acquired in the money-market a princely fortune, which was gained honourably and used generously. He is known to the English public, and to the literary and scientific men of Europe by his works on Political Economy, which evince an uncommon reach and peculiar acuteness of mind. He was regarded as the leading political economist in the House of Commons, where all parties agreed to shew deference to his opinions. This universal respect is the more decisive of his great mental powers, as he was scarcely eloquent in the Parliamentary sense of the term, and as he maintained political principles to which the majority of the House of Commons are strongly opposed. With extraordinary talents he united great simplicity of character and urbanity of manner, and hence he was every where a favourite. On all great public questions he was with the people, and the reader will turn back with new interest to his admirable speech given in our last number, pp. 490—492, in support of the "Christians' Petition against the Prosecution of Unbelievers,"—a speech the more manly and virtuous on account of the suspicions and opprobrium to which he knew himself to be subject from his origin among the Jewish people.

wing had attained to an unexampled prosperity. Upon her return after the late midsummer recess to the discharge of professional duties, her indisposition augmented, and alas! terminated in speedy dissolution. To her truly afflicted partner and to her three affectionate daughters, as well as to all her other relatives and friends she had endeared herself by the many excellencies both of her head and of her heart. They will long cherish her memory! Her removal from an extensive sphere of usefulness in the meridian of life and in the zenith of activity, forms an awful comment on the vanity of human expectations, and powerfully inculcates the wisdom of directing our hopes to the imperishable glories of the heavenly world. This account of a beloved sister shall be closed with lines, of which she expressed her warmest admiration a few weeks ago, when she heard them recited by her brother as a specimen of devotional poetry, at the conclusion of a Lecture on the *Belles Lettres* delivered at her seminary:

Yes, we shall live for ever! *Life's* short  
years  
May bring their destined trials, cares and  
joys,  
And strew the thorns and roses in our  
way:  
But we shall follow where the *Mighty*  
*Lord*  
Of man's redemption, rising from the  
grave  
Ascended, pointing to our promised  
home  
Above, where *spirits of the just* abide  
In immortality and perfect love!

This indeed, is the land of shadows, evanescent in its nature, and most transitory in its duration. Substance and permanency are the sole attributes of a superior state of being. "It is congruous to our expectation of so great things after death, that we live in a cheerful, pleasant expectation of it. For what must necessarily intervene, though not grateful in itself, should be reckoned so for the sake of that which is. This only can upon the best terms reconcile us to the grave, that our greatest hopes lie beyond it and are not hazarded by it but accomplished." *This mortal must put on immortality.*

J. EVANS.

*Islington, Sept. 20, 1823.*

**Deaths Abroad.**

Lately, M. LAMBRECHTS. We cannot offer a better sketch of the life of M. Lambrechts than that given by himself, which we extract from a small pamphlet, entitled, *Notices found amongst the Pa-*

Sept. 16, in the 43rd year of her age, Mrs. ELIZABETH LUDDINGTON, wife of Mr. William Luddington, of *Euston Square*. She fell a sacrifice to the incessant attention and unremitting vigilance with which she conducted a seminary for young ladies, which under her fostering

pers of Count Lambrechts, and published by his heir :—

“ I was born on the 20th of November, 1753; I took my Licentiate's degree in 1774; in 1777, I was appointed a Professor of Law in the University of Louvain. After going through the requisite examinations, I obtained the degree of Doctor in 1782. In the years 1788 and 1789, I visited the different universities of Germany. I undertook this mission at the command of Joseph II., who bore the unusual character of a philosopher on the throne. I was enjoined to lecture, after my return, on a subject hitherto neglected at Louvain, viz., the *Laws of Nature and of Nations*. It was principally from the conversation of the professors in the universities I had visited, that I derived my political principles—that I acquired that love of liberty and that hatred of arbitrary power, which will glow in my breast till its last sigh. I consider it the highest privilege that can be enjoyed on earth, to depend on the laws alone, and not on the caprice of man.

“ In 1793 I took up my abode at Brussels, to practise in the honourable and independent profession of an advocate. After the conquest of the Belgic Provinces by the French, I was successively a municipal officer in the city of Brussels, Member and President of the administration of the Central and Superior Belgic Provinces, &c.; lastly, on the formation of the Senate I became a member of that body, to which very important functions were intrusted. How many indulge themselves in chimerical visions of happiness in the publicity after which they aspire! I gloried in again becoming a private French citizen, after having thus acted my part on the political stage. In the year 1819, however, two considerable departments, that of the Bas-Rhin and the Seine-Inférieure, elected me as their representative in the Chamber of Deputies. In this they conferred on me the most distinguished honour a Frenchman can receive; and I request them to accept my most heartfelt acknowledgments.”

After having related, in these few

words, the principal events of his life, M. Lambrechts concludes this manuscript (the last he wrote) with his religious and political creed. Every feeling of his admirable mind is laid open to the reader, who must behold with the liveliest emotion this virtuous man looking back from the brink of the grave, and giving instructions to his fellow-men worthy the pages of a Fenelon. The sufferings of M. Lambrechts, after a long and painful illness, were terminated on the 3rd of August, 1823; he breathed his last in the arms of M. Charles d'Outrepoint, his intimate friend, whom he appointed his residuary legatee. By an article in his will, M. Lambrechts left a large endowment to an institution for blind and sick Protestants. To avoid the appearance of intolerance, he declares that he makes this bequest in favour of Protestants only, because he found that blind persons of that religious persuasion were no longer admitted at *Quinze-Vingts*. He also bequeathed two thousand francs to the *Institute*, requesting that literary body to propose, as a prize-subject, a discourse on *Religious Liberty*, and to present the sum to the author who should be judged worthy of the prize.

M. Lambrechts published, in 1815, a work entitled, *Political Principles*; and, in 1818, he wrote a pamphlet, full of erudition and of just views, in answer to the work of the *Abbé Frayssinous* on the *Concordat*.—*Rev. Encyclop.*

THE celebrated CARNOT has died, after a painful illness, at Magdeburg, where he had taken refuge since 1815. He was one of those men who have done honour to France, and retained, amidst many seductions, his character for honesty and firmness. He was a member of the Executive Directory, and of the Academy of Sciences, and a Lieutenant-General in the French army. He accepted of no conspicuous public employment under the regime of Napoleon till the French territory was invaded. He was born on the 13th of May, 1753.

## INTELLIGENCE.

### DOMESTIC.

#### Manchester College, York.

THE Thirty-seventh Annual Meeting of the Trustees of this Institution was held in the Cross-Street Chapel Rooms, Manchester, on Friday the 1st of August

last; George William Wood, Esq., in the Chair.

The proceedings of the Committee, since the last Annual Meeting of the Trustees, were read, approved of, and confirmed.

The accounts of the Treasurer were

before the Meeting, duly audited by Joseph Mason and Mr. S. D. Darbishire and were allowed.

After passing unanimous votes of thanks to the President, Vice-Presidents, Committee, and other officers, for their services during the past year, the Meeting proceeded to the election of officers for the ensuing year, when the following gentlemen were appointed, viz.

John Strutt, Esq., of Derby, President; John Touchet, Esq., of Broomhouse, near Manchester, Peter Martineau, Esq., of Albans, Daniel Gaskell, Esq., of Wakefield, Abraham Crompton, Esq., of Lune Villa, near Lancaster, Rev. John Yates, of Toxteth Park, Liverpool, and the Rev. John Kenyon, of the Woodlands, near Birmingham, Residents; George William Wood, Esq., of Platt, Treasurer; Thomas Robinson, Esq., of Manchester, Chairman of the Committee; Mr. Samuel D. Darbishire and the Rev. John James Tayler, of Manchester, Secretaries; and Mr. John Kay and Mr. Benjamin Heywood, of Manchester, Auditors. The offices of Tutor, Assistant Visitor, and public readers, continue to be filled by the Rev. William Turner, of Newcastle, the Rev. John Carpenter, LL.D., of Bristol, the Rev. Joseph Hutton, LL.D., of Manchester, and the Rev. John Gooch Robinson, of Manchester.

The Committee of the last year was re-elected with the exception of Mr. John Allcock, Mr. Benjamin Heywood, and the Rev. Arthur Dean, who were succeeded by Mr. Robert Phillips, Jun., of Huddersfield House, and Mr. Matthew Hedderley, of Manchester.

Deputy Treasurers were also re-elected with the addition of the Rev. John Berry for Leicester and the Rev. John Hurthorn.

Of the divinity students in the College during the past session were sixteen in number, fourteen of whom were on the foundation. Of these, Mr. Richard Shaw and Mr. William Bowen, M. A. completed their course, and entered upon the duties of their profession as ministers. Three of the candidates for admission on the foundation were received into the College on the foundation, viz. Mr. Francis Darbishire, Mr. Robert Darbishire of Bolton; Edward Higginson, son of the Rev. John Higginson of Derby; and Mr. John Rankin, son of Mr. Robert Rankin of Bristol; making the present number of students on the foundation seven. It should be stated, however, that the last-mentioned students are admitted on a grant of half of the usual amount, with the understanding, that

XVIII.

they should have a preference to succeed to full exhibitions, as vacancies occur.

Applications for admission for the Session commencing in September, 1824, accompanied by the requisite testimonials, should be addressed to the Secretaries before the 1st of May next.

From the Treasurer's report of the state of the funds, it appears that the new annual subscriptions for the year, rather exceed, in amount, those which have been discontinued.—The congregational collections have amounted to 137*l.* 16*s.* 6*d.*, the benefactions to 144*l.* 1*s.*, and from Fellowship Funds the Trustees have received 29*l.* 5*s.* Included in these sums the Trustees have the pleasure of noticing a congregational collection from the New Meeting Congregation, Birmingham, by the Rev. John Kentish, being the largest ever made on behalf of the College; a benefaction of 100*l.* from Robert Gawthrop, Esq., of Kendal, and another from Daniel Gaskell, Esq., of Lupsett, of 21*l.*, being his fourth. These sums, which have been received since the York Annual Meeting, and, it is believed, in consequence of the unfavourable report of the state of the funds then made, have reduced the balance due to the Treasurer. The annual expenditure has, notwithstanding, considerably exceeded the income of the year; and the Treasurer, consequently, is in advance to the College, a still larger sum than at the close of the last year. The balance now standing in his favour is upwards of 160*l.*

Under these circumstances the trustees have thought it inexpedient to make the usual addition to the permanent fund to cover the annual allowance for depreciation of the buildings at Manchester and York, as directed by the resolutions of the last Manchester annual meeting. They trust, however, that such an increase will be obtained to the income of the College, from congregational collections and the liberality of individuals, as may enable them in future to carry this object into full effect.

During the last year the expediency of investing the permanent property of the College in the purchase of land, has been frequently brought under the consideration of the committee, and from the attention which they have paid to the question, they are of opinion that, on the whole, such an appropriation of the disposable funds would, at this period, be advantageous to the interests of the institution. In reference to this subject, the following resolutions were passed at this meeting, viz.

Resolved unanimously,  
That it appears to this meeting to be very desirable to have the permanent

funds of the College invested in real estates, and that the present is a favourable period for the purchase of land.

That the committee be empowered to make such investment in land on behalf of the permanent fund as they may judge expedient.

The chair was then taken by James Darbishire, Esq., and the thanks of the meeting were unanimously voted to G. W. Wood, Esq., for his services as President.

S. D. DARBISHIRE, } Secretaries.  
J. J. TAYLER, }  
*Manchester, August, 1823.*

### *Opening of Unitarian Chapel, Willington, Cheshire.*

*Nantwich, Sept. 15, 1823.*

ON Tuesday, August 19, a new Chapel was opened for the worship of the Only True God the Father, at the village of Willington, in Cheshire, three miles from Tarporley, and eight from Chester, by the Rev. John Grundy, of Manchester. A congregation of about seventy heard, with great attention, a very interesting and argumentative sermon from Mr. Grundy, from Acts xvii. 20. In this discourse the leading principles of Unitarian Christianity were perspicuously presented to the view of the hearers, and delivered in an unaffected but animated strain of natural eloquence; and there is every reason to believe, that a number who had not been accustomed to the preaching of Unitarian Christians, will in future entertain not only more correct, but also more favourable views of Unitarians and their principles. The friends to the cause who were present dined together to the number of nearly fifty, at an inn at Kelsal, rather more than a mile from the chapel. In the afternoon, the Rev. J. Philp, of Whitchurch, delivered to about the same number of hearers a very judicious view of Unitarian principles, from Mark viii. 29. The hearers were very attentive, and many of them expressed themselves much pleased with what they had heard. In the evening, the Rev. James Hawkes, of Nantwich, addressed a somewhat smaller audience than the two former, from John iv. 21. The preacher endeavoured to impress upon his hearers, consisting principally of the labouring class, not only the acceptableness of the sincere worship of the Father alone, but also the correctness of such worship supported by the Saviour himself in this and in other parts of the gospel, sanctioned by his own example and also by the example of the apostles. The Rev. Mr. Bakewell, of Chester, took the introductory part of

the service in the afternoon. The Rev. Mr. Lyons of Chester, took the head of the table at dinner, and after dinner, moved the thanks of the meeting to Mr. Grundy for his very excellent services, which he eulogized in a very happy and well-merited manner in a short but appropriate address. Several friends from Chester, Nantwich, &c., were present. The collection at the chapel was small, in consequence of there being but few able to contribute much who had not previously contributed handsomely. Mr. Lyons paid Mr. Astbury, the minister of the place, a very handsome compliment for his honourable exertions in the cause of Unitarianism. He has given the ground on which the chapel is built, besides contributing in other respects very liberally towards the accomplishment of the object in which his heart was much interested. J. H.

### *Commemoration of the Fiftieth Anniversary of the Rev. S. S. Toms's Ministry, at Framlingham, in Suffolk.*

ON Friday, August 22, 1823, a Meeting was held at Framlingham, Suffolk, to celebrate the Fiftieth Anniversary of Mr. S. S. Toms's ministry in that place. At eleven o'clock in the forenoon, a respectable congregation assembled in the Meeting House for divine worship. There were present persons from London, Norwich, Ipswich, Woodbridge, Bury, Diss, Harleston, Laxfield, and other places. Mr. Valentine, of Diss, prayed and read the Scriptures; after which, Mr. W. P. Scargill, of Bury, offered up an appropriate prayer. Mr. J. Perry of Ipswich, delivered a discourse from 1 Thess. ii. 19, 20. The leading topics of the discourse were, the important and extensive duties of the ministerial office, and the high, the honourable, and sure reward connected with a faithful and conscientious discharge of those duties; Mr. W. Clack, of Soham, in Cambridgeshire, concluded with prayer; Mr. T. Cooper, of Newcastle-under-Lyme, read the hymns. At two o'clock, sixty gentlemen sat down to dinner at the Crown Inn, Mr. W. P. Scargill, of Bury, in the chair. As a proof of the esteem in which Mr. Toms is held by all parties, there were present persons of various denominations among the Dissenters, and several members of the Established Church. A large party of ladies dined at the minister's house, and after dinner they were with other persons introduced into the room, where the gentlemen were assembled at the Inn. In the course of the afternoon, several appropriate and



speeches were delivered by Mr. Cooper, Latham, Perry, and others, which were received with marks of attention. The Chairman in alluding to Mr. Cooper's health, referred to the cause of Negro Slavery, induced Mr. C. to give a view of what he saw of the woeful effects of it, during his residence in America, and adverted to the great exertions now making by the friends of the cause for their gradual emancipation. He expressed an ardent hope that the general would read the paper now in circulation upon Negro Slavery, in order to be prepared to sign petition against it, which might be called upon to do. They were much gratified by hearing that an order had been sent out by the Convention of this country to lay it upon the table, at least as to the fee.

At six o'clock, the elegant present which had been provided by Mr. Toms and friends to be presented to him on this occasion, as a mark of high regard and esteem, was brought into the room. Mr. Toms, of Cretingham, presented it in a very interesting manner to the following effect: "Rev. Sir, I rise in the name of the church to present to you, as their beloved and dear pastor, and to beg your acceptance of this present as a token of our affection and esteem we have for you, for your many virtues, both private and public, your long and useful ministry, and for that bright example which you have so long set us. Totally unaccustomed to speak in public, it will be that I should say much of a very respectable company; but I sincerely congratulate you on the pure and refined pleasures which you are spared to enjoy, and that respect which you receive from this numerous assembly, and for all his goodness to you in times past, and pray that you may yet be long spared, to be happy amongst us." Mr. Toms, in a speech of considerable length, gave a brief view of the constitution of the church in America; he also mentioned the manner in which he was led to become a Unitarian, and the motives which have led him to continue in that situation, at a length of time, and that

he had never felt even a wish to remove.

Mr. Toms added, that he received the present with peculiar satisfaction from his old and much-esteemed friend Mr. S. Keer, who, with another individual at the end of the room, were the only two remaining in the congregation who signed his invitation to Framlingham. The speech seemed deeply to impress the minds of all those who had the pleasure of hearing it, and of witnessing the rapture and enthusiasm with which it was received.

At six o'clock, the company left the inn, and about sixty persons repaired (by invitation) to the minister's house to take tea, and spent the evening very pleasantly together. All who were present seemed much gratified and delighted with the proceedings of the day.

The bells were ringing through the day, a compliment totally unsolicited.

The plate consisted of a handsome tea pot, sugar basin, and cream ewer. The tea pot has the following inscription upon it.

From the Congregation of  
Unitarian Christians and Friends  
at  
Framlingham in Suffolk,  
to  
The Rev. S. S. Toms.  
22nd August,  
Anno Domini  
1823.

—  
This piece of Plate  
is presented by them, together with a  
Cream Ewer and a Basin,  
In commemoration of the Fiftieth Anniversary  
of his ministry there;  
and

In testimony of their high estimation  
of his enlightened liberality of principle,  
as well as steady perseverance  
in the cause of civil and religious liberty,  
and, of their lasting respect for his virtues,  
his piety, and uniform integrity.

—  
*Sussex Unitarian Association.*

ON Wednesday, the 27th ult., the Annual Meeting of the Sussex Unitarian Association was held at Brighton. A numerous and highly respectable congregation assembled from the surrounding district, in the Unitarian Chapel, New Road, when the religious services of the day were begun by the Rev. W. Stevens, late of the Isle of Wight, reading and offering up prayers. The Rev. R. Aspland then delivered a discourse from Acts xxiv. 14, 15. Mr. Aspland was

earnestly solicited by the congregation, who remained to execute the business of the association; to give his permission for printing the Sermon, which it is presumed would prove highly beneficial not only to the society, but to the cause of Unitarianism generally. It is still hoped that this will be the case. Sixty-five persons, amongst whom were many ladies, dined together at the Gloucester Hotel. Much interesting information was communicated to the meeting by the preacher, respecting the progress of Unitarianism in India, and many animating and eloquent speeches were made in the course of the afternoon. The company separated at an early hour, highly gratified with the proceedings of the day. The following ministers were present, and spoke at the meeting: Rev. R. Aspland, Hackney; J. Fullagar, Chichester; Dr. Morell, J. Donoughue, J. Ketley, and W. Stevens, Brighton; G. Duplock, Ditchling; William Johnston, and T. W. Horsfield, Lewes. Ebenezer Johnston, Esq., of Lewes, was in the chair, to whom the members were much indebted for the ability with which he kept up the life and spirit of the meeting. T. W. H.

#### *New Chapel, Stamford Street, Surrey.*

THIS elegant chapel has been erected with the funds granted by the Commissioners for the Improvement of Westminster, as the value of the Presbyterian Chapel in Princes Street, Westminster, which they took down some years ago. The delay in building a new place of worship arose partly from the tardiness of parliamentary and legal forms, and partly from the difficulty of obtaining eligible freehold ground. The new building is for the use of the Westminster congregation, which is represented by the surviving trustees and members. These gentlemen were applied to by the members of the congregation, lately assembling in St. Thomas's, Southwark, for accommodation in the new edifice. This has been granted, and on the recommendation of the St. Thomas's congregation, their former minister, the Rev. Dr. THOMAS REES, has been unanimously appointed by the trustees and members of Princes Street, the minister of the Stamford Street Chapel, which is expected to be opened by him for Unitarian Christian worship on an early Sunday in the month of October, of which due notice will be given. The chapel is under the sanction of a special Act of Parliament, rendered necessary by some defect in the general Westminster Improvement Act.

#### *New Chapel at Hanley.*

THE new Chapel at Hanley, Staffordshire, (the Rev. Thomas Cooper, minister,) is expected to be opened on Wednesday, Nov. 19, when two sermons will be preached, that in the morning by the Rev. R. Aspland, of Hackney, and that in the evening by the Rev. James Yates, of Birmingham. There will be a service also on the following (Thursday) evening, when a sermon will be preached by the Rev. J. Grundy, of Manchester. A public dinner will be provided between the services on Wednesday.

#### MISCELLANEOUS.

##### *Consecration of the Jews' Synagogue.*

FRIDAY, August 29, a very interesting scene, as affecting the Hebrew nation, took place at the Great Synagogue, in Jews-place. Some time since, it was by accident discovered, that the dry rot had found its way into the rafters and supporters of the roof of the Jewish Synagogue. The repairs were of so extensive a nature, that many months have been occupied, and nearly 5,000*l.* expended in performing them. The inside of the Synagogue has been fitted up and beautified in such a style, that it may, in point of splendour, vie with any place of worship in the metropolis; and yesterday was the day appointed for performing the solemn ceremony of its consecration. All the avenues round the Synagogue were crowded with the lower order of the Jew people, whilst the interior of the building contained all the wealthy and powerful members of that persuasion. The galleries were crowded with females, many of whom were very beautiful, and all attired in that fashionable splendour which forms a principal characteristic of the nation. Soon after four o'clock, the hour appointed for the performance of the ceremony, the Chief Rabbi, attended by the Wardens, Elders, and other Officers of the Synagogue, bearing the rolls of the Law, appeared at the doors of the Synagogue; the Chief Rabbi was in his full costume under a canopy of state, supported by six persons; the Wardens and Officers were in their robes and scarfs. The Chief Rabbi then exclaimed, "Open unto us the gates of righteousness; we will enter them and praise the Lord." They then all entered in procession, preceded by six little boys tastefully attired, each carrying a large silver basket filled with different flowers, which they strewed along the path over which the procession passed. In this manner they circumambulated the Synagogue seven times, during which time seven appropriate Psalms were chanted by the

Reader and Choir, the music of which was exceedingly grand. Upon the procession approaching the Ark for the seventh time, the rolls of Laws, which were all secured in peculiar cases, most splendidly ornamented, were severally placed within the Ark. The Chief Rabbi then delivered a prayer on behalf of the whole congregation, in which he particularly noticed the providential discovery of the state of the building. Three of the rolls were then taken from the Ark, and conveyed in procession to an elevated spot in the centre of the Synagogue, when the Reader, surrounded by all the Officers, delivered in a very solemn manner, in the Hebrew language, the following prayer for the King and the Royal Family:—

“He who disposeth salvation unto kings and dominions unto princes, whose kingdom is an everlasting kingdom, who delivered his servant David from the destructive sword, who maketh a way in the sea and a path through the mighty wilderness, may He bless, preserve, guard, assist, exalt, and highly aggrandize, our Sovereign Lord King George the Fourth and all the Royal Family. May the Supreme King of kings, through his infinite mercy, grant them life, preserve and deliver them from all manner of trouble, sorrow and danger. Subdue the nations under the soles of the king's feet, cause his enemies to fall before him, and grant him to reign prosperously. May the Supreme King of kings, through his infinite mercy, inspire him and his Counsellors and Nobles with benevolence towards us and all Israel. In his days and in ours may Judah be saved and Israel dwell in safety, and may the Redeemer come unto Zion, which God, in his infinite mercy, grant, and we will say—Amen.”

The rolls of the Law being replaced in the Ark, and some other peculiar forms of service having been gone through, a

subscription was opened towards defraying the expenses of the building, and in a very short time near 1000*l.* was collected. The mode of conducting the subscription was a most curious one; for the Sabbath having just commenced as the subscription was opened, no money or cheques passed, and every moment one might see the officers who were collecting the names of the subscribers hold up their fingers to any friends whom they saw at a distance, which was to ask him how much he meant to subscribe. As many fingers as the individual held up in return he was immediately put down for so many guineas. The subscriptions were afterwards announced in Hebrew; after this was over, the ordinary forms of the Sabbath eve commenced — *Courier*.

THE Roman Catholic Church has lately lost her Pope, Pius VII., at the advanced age of 81, or as some reports state, 83. His name was Chiaramonti. He had been a Benedictine monk, and rose to the chair of theology at Rome, then successively to the bishoprics of Tivoli and Imola, afterwards to the rank of Cardinal, and lastly, in 1800, two years after the death of Pius VI., to the Holy See. His private character seems to have been universally respected. While he was Bishop of Imola, he addressed, under the name of “Citizen Chiaramonti,” a “Homily” to the people of his diocese, in favour of republicanism, extracts from which are given in a former volume (XV. 693, 694). In the reign of Bonaparte he was a mere cipher, when he was not made a tool. The Catholics have been busy in the pageantry of masses for the deceased old gentleman, and the cardinals are in conclave at Rome to elect a successor, who will in all likelihood be the creature of Austria, whose influence is unhappily predominant in Italy.

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## CORRESPONDENCE.

Communications have been received from Dr. J. Jones; and Messrs. Buckingham; Hutton (Birmingham); R. Wright; T. Coneys; R. V. Yates; and H. Taylor:—Also from Democritus; *Ναύτης*; Clericus; Explorator; Amicus; J. F.

We have received also the copy of the Inscription on Mrs. Cappe's tomb, and two articles of Review.

C. will perceive by looking at our notices to correspondents for July, p. 432, that he has been anticipated.

R. M. Y.'s letters were communicated to the Secretary of the Unitarian Fund, and owing to that circumstance were forgotten in the acknowledgments to Correspondents.

# THE Monthly Repository.

XIV.]

OCTOBER, 1823.

[Vol. XVIII.]

*for the Belfast Academical Institution. By the Rev. Thomas D. , Master of the Classical School, and formerly Secretary of the Institution.*

Following paper, printed but  
shed, relates to so important  
ishment, that we have great  
in laying it, according to the  
of a correspondent, before  
rs. Ed.]

Irish grants for the current  
r have now passed, and the  
*Academical Institution* has  
e more neglected. Its use-  
s not only diminished, but  
existence is rendered ques-

After an expenditure of  
irty-five thousand pounds,—  
coming the prejudices of its  
onents, and uniting all par-  
elfast, in sincere efforts for  
e,\*—it alone, of all the va-  
ieties established in Ireland  
ffusion of knowledge, is left  
upport. Why is this so? Is  
from an unwillingness to  
the trifling sum required, to  
uses of the nation, at a time  
nomy is so loudly called for?  
there other motives, which  
vowed? I am most anxious  
e most favourable construc-  
he refusal; but, can this sys-  
exclusion be allowed to go  
out drawing attention to its  
nces? Can they, who in  
rts believe that it originates  
ten views, and will be pro-  
f effects which even the ex-  
ould regret, when it would  
ate—can they be silent? I  
opportunities of knowing  
ty of gentlemen in high offi-  
ations, to promote the dis-  
a of knowledge; I have

been delighted with the liberality of  
their views; and I am convinced,  
that if those who are now in office,  
would investigate the case, they would  
come to a different conclusion, and  
that no Irish grant would pass the  
House of Commons with more ge-  
neral approbation, than one for the  
*Belfast Institution*. It is unneces-  
sary to enlarge on what Belfast is;  
its extent and its commercial im-  
portance are well known. Neither is  
there occasion to state the origin of  
this Institution, or the difference of  
opinion that once existed respecting  
it. It has been eight years at work,  
and it has worked so well, that oppo-  
sition to it has been given up, and  
its welfare has become the earnest  
desire of all sects and of all parties.

What are its objects? Three:  
Schools, a College, and Popular Lec-  
tures for the diffusion of general  
knowledge. Has Parliament consid-  
ered these objects deserving of sup-  
port?

For schools of the description of  
those of the *Belfast Institution*, there  
has been no occasion to seek parlia-  
mentary aid, because there exist, in  
various parts of Ireland, endowed  
schools, with ample revenues; and  
there are funds at the disposal of va-  
rious boards, applicable to this im-  
portant purpose. Some of these have  
revenues more than sufficient to sup-  
port all the objects of the *Belfast  
Institution*. It is not, however, as a  
school, that aid is sought for; since  
the schools are, as they ought to be,  
able to support themselves.

As a collegiate establishment, it may  
be asked, what occasion is there for  
it? Is not the University of Dublin  
sufficient? It was not from any dis-  
like of the University of Dublin, that  
the *Belfast Institution* was formed;  
and, I believe, that it has even been  
instrumental in increasing the number  
of students in that University, from  
this part of Ireland. For my own

as the petition of the Institu-  
ed by its President, the Mar-  
Donegall, the Vice-Presidents,  
was a petition in its favour,  
the present session of Parlia-  
ned by the Sovereign and most  
e inhabitants of Belfast, of all  
parties.

part, I feel the warmest attachment to it, as the place of my own education; I approve of its general system of instruction; I respect the individuals by whom it is directed; and I do not wish to seduce a single student from its walls. But are there no students for whom a different system of education is desirable, and who would never have gone to Dublin, if the Institution of Belfast had not existed? Can those educated for the Presbyterian ministry be expected to go to a College, where the only instruction in divinity is conformable to a church, of which they are not members? Let them, it may be said, go to Glasgow, as they did formerly. No objection can be made to the course of education at Glasgow; but it has been found, by eight years' experience, that more care can be taken of the morals, and more attention paid to the progress of the young men at Belfast, where they are under the frequent inspection of the Committees of their respective synods, than at Glasgow, where they were strangers, under little or no controul, and left to their own discretion, in a manner the bad effects of which were often too visible. A domestic education for their ministers has been long desired by some of the wisest members of the Presbyterian body. It has been effected. Able Professors have been provided, and lectures are given on Logic and Belles Lettres, Latin and Greek, Mathematics, Moral Philosophy, Natural Philosophy, Anatomy, Hebrew, and Divinity; and the progress of the young men, some of whom are now settled as pastors of congregations, has proved the utility of the plan. Members of the general Synod, who were at first hostile, have become friendly, from seeing the effects; and nothing is wanted to render it permanently useful, but aid from Parliament, before the subscriptions are exhausted. As the Presbyterian body has been deemed worthy of countenance, will it be consistent to refuse what would secure a respectable succession of ministers? The seminary at Maynooth, for Roman Catholic priests, is supported; why not that also for Presbyterians at Belfast? It may be objected, that Belfast is a bad situation. I shall not discuss this point. It is enough, that

the *Belfast Institution* is going on; and it would require an expenditure of thousands, to change the place. The question then is,—Shall all that has been done be destroyed? Or, shall the *Belfast Institution*, which is incorporated by Act of Parliament, be supported?

If danger be apprehended, from political impressions on the students, is there no danger of similar impressions at Glasgow? Are not the students there led into party politics, at the annual election of the Rector? Admit, however, that there is danger; may it not be guarded against? The present Professors are unimpeachable, and plans may be easily devised for preventing, at any future time, the election of Professors who would be obnoxious. Objections may be made, also, on the score of religion. There are, however, no clerical members, who have not been approved by Government as ministers of the Presbyterian Church, and no instances have been produced of improper interference. Should there be ground of complaint, it would be better to provide a remedy for the evil, than to ruin the *Institution*. At the same time, it is to be remarked, that it seems to be the principle of the *Belfast Institution*, to choose the fittest person for the office, without inquiring into his peculiar opinions, provided his moral character and attention to religious duties be unexceptionable; and to receive students of every religious sect, allowing all to retain the sentiments of their parents, without interference. If this be objectionable, let it be declared.

The third object of the *Belfast Institution* is, popular lectures to promote the diffusion of knowledge. The want of funds has occasioned less to be done in this respect, than was intended; but lectures of this description have been given on Chemistry, on Natural History generally, on Botany, and on the Belles Lettres. Is this an object thought deserving of encouragement? It is thought to be so in Dublin and in Cork; for the House of Commons voted 7000*l.* to the Royal Dublin Society, and 2000*l.* to the Royal Cork Institution, during this session. These Institutions want not my feeble testimony, but I know the important services they have ren-

sincerely wish that they  
 ue to flourish, and to enjoy  
 its as long as they wisely  
 lly employ them. But does  
 of Belfast render *that* use-  
 is elsewhere so highly ap-  
 or, is the circumstance that  
 men and gentlemen about  
 s well as its own inhabi-  
 done more than has been  
 her places, a reason why  
 l be less assisted? I believe  
 ption, on becoming a mem-  
 : Dublin Society or Cork  
 , is thirty guineas, whilst  
 been several subscriptions  
 dred and fifty guineas each,  
*lfast Institution*, and some  
 ger sums; and the friends  
 e in India, with the Mar-  
 stings as their leader, sent  
 of above 5000*l*. The sums  
 bestowed, have been part-  
 d in building, and partly in  
 enance of the *Institution*,  
 annual grant from Parlia-  
 withdrawn.

nsistent with that impar-  
 ch ought to distinguish, and  
 most instances, does dis-  
 he Irish Government, that  
 ld be such marked neglect  
*lfast Institution*? Accord-  
 : Act of Incorporation, the  
 re sanctioned by the Lord  
 in Council, and cannot be  
 rescinded, without his ap-

Amongst the visitors are,  
 Primate, the Bishops of  
 Dromore, the Provost of  
 ollege, Dublin, the Sove-  
 elfast, and the Members of  
 t for the Counties of Antrim  
 . If these are not suffi-  
 s, can no further security  
 l, which, whilst it would  
 : Government, would not  
 all influence those who, at  
 e their money, and have  
 their exertions for so many  
 make the Institution what  
 is no party question. Let  
 made, as it has been always  
 and if, on inquiry, it be  
 I dare assert it will, that  
 tion is conducted on pure  
 and is rendering impor-  
 es to the country, may not  
 hope, that assistance will  
 be afforded? Those who  
 necessary to such an event,

will hereafter rejoice in the good they  
 will have effected; whilst, if every  
 effort be unavailing,—if this truly  
 useful Institution must give way to  
 the objections raised against it, there  
 will be a melancholy satisfaction in  
 reflecting, that *it did not deserve to  
 be neglected*.

Huckney,

September 15, 1823.

SIR,  
 THE following remarkable passage  
 is from the Rev. E. Irving's book  
 of Judgment to Come. I quote it as  
 a sample of that extraordinary man's  
 manner, but more particularly as it  
 indicates a doubt of the very creed he  
 is so vehemently insisting on.

Like many other good and pious  
 men, I fear he stifles inquiry, lest it  
 should lead to blasphemy, and con-  
 trives to believe with the Pseudo-  
 Egyptian Athanasius, because he dare  
 not question the dogma. "Pnde-  
 bat etiam non videre, quod tam esset per-  
 spicuum."

"He" (God) "cared not that he  
 must for a season abdicate the throne,  
 and resign the government of the uni-  
 verse"—(to whom?) "he cared not  
 that he must wrap up his conditions  
 within the bounded sphere of a crea-  
 ture—he cared not that man's puny  
 strength must be his measure, and  
 man's penetrable and suffering frame,  
 the continent of his being—that his"  
 (God's) "Spirit must take on human  
 affections, and his" (God's, God's  
 body!) "body be afflicted with human  
 wants—and he cared not that hell,  
 and hell's sovereign should be loosed  
 against him, and those of his own  
 household become traitors,—those he  
 died for, his executioners—death his  
 portion,"—(oh, immortal God!) "and  
 the grave his abode. Nor did he care  
 that during the hottest of this fiery  
 trial, his Father should cloud his face,  
 and withdraw his countenance, and  
 leave him to tread the wine-press of  
 sorrow alone, and roll his garment in  
 blood.—Oh! what is this," (he natu-  
 rally and justly exclaims, self-revolted  
 from the fiction,) "oh, what is this  
 we speak of; can it be that the Creator  
 should become a creature, dwelling  
 upon the ungrateful earth he made, in  
 want of a morsel of its bread, and a  
 cup of its water to satisfy his hunger  
 and his thirst, calling upon the crea-  
 tures he formed and fed, for their cha-

city, for their pity, for their justice, and denied by the unnatural children whom he formed?"

I need not remind your readers that this gorgeous piece of grandiloquence is neither in substance nor similitude scriptural, (woe is me, my words are swelling too,) nor should I point out the redundant epithet *bounded*, where superfluity is in full season; nor hint that *strength* is not a *measure*; nor inquire about the *wine-press*, nor the *bloody-garment*: my object is effected, if I make it appear that by pushing his doctrine to its extent, he has exposed its absurdity to himself, and magnified it into something so monstrous as to awaken his own suspi-

cions, although unhappily they are soon soothed again, and

"Affect no more, than stories told to bed Lethargic, which at intervals, the sick Hears and forgets, and wakes to doze again."

This is not the only strange passage in Mr. Irving's book, which deserves attention; and I dare say that a pretty correct estimate of that very unequal production has been made by a large majority of your readers. What I have selected I thought of general interest, and offer it to the Repository with a hearty good-will to the cause of truth and benevolence.

DEMOCRITUS.

SIR,

THE following Inscription, drawn up by Mr. Wellbeloved, and set up in the Chapel in St. Saviourgate, York, to the memory of the late Mrs. Cappe, is so strikingly appropriate as well as beautiful, that I shall make no apology for sending it for insertion in your valuable Miscellany; trusting it may prove acceptable to many of your readers, and more particularly to those of them who have been charmed and edified by the interesting Memoirs of her Life, written by herself.

Sacred to the Memory of  
Mrs. Catharine Cappe,  
Daughter of the Rev. Jeremiah Harrison;  
and Relict of the Rev. Newcome Cappe.  
She was born June 3, 1744, and died July 29, 1821.

Her whole life  
Was a beautiful and engaging example  
of Piety and Benevolence,  
Of Piety—ardent, rational and unostentatious:  
Manifested in uniform obedience  
To the Law of God,  
And in cheerful submission to all the dispensations of his Providence.  
Of Benevolence—pure, active and persevering,  
Directed by a sound judgment,  
And unlimited in its exercise by any regard  
To personal ease or party distinction.  
Reader,  
Be a follower of her as she was of Christ;  
And thy life like hers will be happy,  
Thy death also will be serene,  
Thy memory will be blessed,  
And thine eternal reward secure.

SIR,

THOUGH my knowledge of the Greek language is of a very humble kind, yet, as I have acquired it in the way proposed by your correspondent *Indagator*, (p. 270,) I think a few remarks from me may be no less acceptable to him, and to others similarly situated, than from the pen

of a professed Greek scholar. I am therefore led to request that you will give publicity to my remarks, should you deem them worthy of the notice of your readers. If pertinent, my observations may promote a study equally pleasant and useful; if otherwise, they will, I hope, induce some



person more competent to the task to undertake it.

Although the valuable little work of Hopton Haynes, with the more recent and truly excellent works of Mr. Lindsey, Dr. Carpenter and others, may enable persons, ignorant of the Greek language, to form tolerably correct opinions concerning texts of Scripture which admit of different translations, yet, in a study of so much importance as that of the Bible, it seemed to me highly proper that we should depend as little as possible upon the knowledge or prejudices of others. One great motive with me for entering upon the study of the Greek language, was to qualify myself to examine and compare one part of the sacred volume with another. This, I think, cannot be satisfactorily done by the merely English reader, as the same Greek words or phrases are differently translated in different parts of the New Testament.

The reading a translation has been, not unaptly, compared to seeing the wrong side of the Arras; and it has even been said that the being able to read the admirable works of Cervantes in Spanish, is a sufficient recompence for the labour of learning that language. If there be any justice in these remarks, what pleasure may not the student look for, whose aim is to read the sacred records in their original language! This acquisition appeared to me in so alluring and fascinating a point of view, that, in my sixtieth year, I entered upon the formidable study of the Greek language.

Instead of bestowing much time upon the grammar, I merely read with attention that part of it which treats of the different parts of speech. With this trifling knowledge I entered upon the study of the Greek Testament. My first and only additional book for some time, and which strongly recommended this study, was a Greek-English Lexicon, printed in 1780, which I met with by accident. It contained copious vocabularies of English and Greek and Greek and English words; also an abridged Grammar, and to this summary of the book contained a list of 11. of 1 this y dif-

ferent word is stated, and its dependence upon the words, and every particular relating to it, of which a pupil would be expected to give an account to his tutor. To this I paid particular attention, writing down a verse or two at a time, and making myself perfectly master of every word; of the declension, the case and number of the substantives, and of every particular respecting the verbs and other parts of speech. In travelling through the *praxis* in this way, I gained a kind of general knowledge of the Grammar, and with it the knowledge of a number of Greek words: indeed, I gained a knowledge sufficient to enable me to venture upon the Greek Testament.

Whether this may be the best method of commencing the study of the Greek language, I am by no means competent to decide; but I think I may safely pronounce it to be the most pleasant for an adult without a tutor. The common plan of spending much time upon the Grammar at first, appears to be dry and uninteresting. It is something like beginning a journey in the dark, and making a large part of it not only without day-light, but without either moon or star to cheer the traveller. In the method I have ventured to propose, and which is by no means a new one, the journey is begun at early dawn; the traveller has a glimpse of light at the very first, and additional light and pleasure are afforded him at every step. Not only does he gain the knowledge of a number of Greek words, with their grammatical construction and dependence upon each other, but this knowledge is acquired in the most agreeable manner, and seasoned, if I may so express myself, with the most pleasing and useful ideas. At every step the student will find scripture ideas clothed in a new and delightful dress; and, at every step, the knowledge of his native language will be improved, and he will become sensible of his obligations to the Greek language, for words that are useful to him on the most common occasions.

From the remarks I have offered, your readers will perceive that the *praxis* I have mentioned is an indispensable requisite in the proposed plan. I certainly consider it as such; and had I not met with it, and the old

book I have mentioned, it is probable I should never have entered upon this delightful study. Nothing, I think, would more conduce to facilitate the acquisition of the Greek language without a master, than reprinting this *praxis*, or one upon the same plan, with appropriate references to an established Grammar. I hope Dr. Jones will excuse me in here suggesting to him, that if he would do it with suitable references to his Grammar, I think he would do an acceptable service to those who wish to enter upon this study. Should he or any of your learned readers, feel disposed to render this service to the unlearned, I shall have great pleasure in sending to him the old book I have mentioned, which is now become unnecessary to me.

With the above *praxis*, I should think no other books necessary at the commencement but a Greek Testament and Grammar, and a small pocket Greek and English Lexicon, by J. Bass (sold by Baldwin and Co., price 4s). This would be rendered much more useful to the closet student at his outset, by a vocabulary, English and Greek, of the verbs used in the Greek Testament. Without the aid of such a Vocabulary, my difficulties would have been increased. There is frequently considerable difficulty for a beginner to find out which word in a sentence is the verb: this difficulty cannot, I apprehend, be estimated by a person who has acquired the language in the usual way.

With the books I have mentioned, I think any gentleman or lady, or any person in business, might, by dedicating half an hour or an hour a day to it, soon be able to read the Greek Testament. It is now three years since I began; my plan at first was to take a verse or two daily, (though with very frequent interruptions,) but I find that I can now get on to fifteen or twenty, and sometimes with very little aid from my Lexicon. My progress would have been more rapid, but I have endeavoured to make myself master of the Latin Testament at the same time. Should health and life be spared to me for two or three years longer, I trust that I shall, without any additional labour or time, be enabled to read the New Testament in

Latin or Greek with the same facility as in English. From habit I find this employment rather a pleasure than a labour to me.

If the being able to read the sacred duties and records of our religion in their original language is not a sufficient inducement to persons of leisure to engage in this study, none more powerful can be advanced. I should rejoice to see my beloved countrywomen engage in it with the ardour it deserves; such an event might be regarded as a kind of completion of those important prophecies concerning the latter days, "when many shall run to and fro, and knowledge shall be increased," and when "all shall know the Lord."

It was my intention when I sat down, to offer some remarks on the letter of your correspondent *Hellenistes*, (pp. 205—207,) but I find I must postpone these to some future opportunity, having already intruded more than I intended upon the time of your readers.

Ναίτης.

Troubridge,

September 12, 1823.

SIR,  
NOT being convinced by Mrs. Mary Hughes's strictures on my last Tract on the parable of the Prodigal Son, (p. 395,) that my views of the parable, and in particular of the character of the elder brother, are erroneous; and thinking some of that lady's remarks to be founded in misconception; it seems proper for me to offer a few words in reply. I have been prevented doing this sooner by several circumstances, and in particular by a dangerous illness, which disabled me for all exertion for some days.

The high respect I entertain for Mrs. H.'s character, liberality in the Unitarian cause, and benevolent labours for the good of others, leads me to value the estimation in which, she says, she holds me and my works; and nothing but a sense of the importance of right views of what our Lord taught, could induce me to controvert the correctness and propriety of her remarks, and to point out wherein I think her mistaken. My doing this will, I trust, give her no pain, as I believe the promotion of truth and the

ood of mankind are her only objects in writing.

Mrs. H. appears to me completely to mistake our Lord's design in what he says of the elder brother in the parable; and to have been led into that mistake by inattention to the circumstances which occasioned his delivering the three parables contained in chap. xv. of Luke. We are told, vers. 1, 2—"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them." In consequence of this, our Lord delivered the parables which follow; evidently with the design of justifying his own conduct, and of reproving the Pharisees and Scribes for objecting to his receiving sinners and eating with them. His being his design, it seems natural to think, that, in the person of the elder brother, he meant to expose their unreasonable prejudices, want of liberal and benevolent feeling, inattention to the ignorant, and those who most needed reformation, and the contempt they shewed to all whom they called sinners. As the Jews called all men sinners, who were not of their nation, or proselytes to their religion, what is there unnatural in the supposition, that Jesus, by the elder and younger sons in the parable, meant to represent the Jews and the Gentiles?

Mrs. H. takes for granted that what the elder brother said of himself was perfectly correct, that he "had never departed from the path of rectitude, never transgressed his father's commandment;" and asks, "If, as is most apparent, our great Teacher intends to represent the Almighty under the character of the father in the parable, can the son, who 'never at any time transgressed his commandment,' be other than the most excellent of human beings?" But, I ask, Is the elder brother, as described by our Lord, the most excellent of human beings? Does not his conduct towards his poor lost brother, stand in opposition to that of our Lord, (who was in reality the most excellent of human beings,) towards lost sinners; and strikingly resemble that of the Pharisees which Jesus censured? Instead of giving him credit for perfect rectitude and uniform obedience, on the mere ground of his

own assertion, is it not more natural to think he was one of those whom our Lord addressed in another parable, who trusted in themselves that they were righteous, and despised others? His being angry at the conduct of his father, and the language he used to him, can never be reconciled with filial piety; which is the germ of all other virtues. Is it possible for "the most excellent of human beings" to upbraid a good father, and charge him with injustice, even to his face? His assertion, that his father had never given him even a kid, was evidently false; for in ver. 12, we are told that he had his portion at the same time with his brother. Towards his brother he shewed himself unfeeling, and destitute of affection; for he ought to have remembered he was his brother, however he had acted; and, had he not been dead to the best feelings of our nature, the return of his brother must have given him pleasure, instead of his anger being excited at his father's receiving him with kindness. I see not how all our Lord says of him can be taken into view, without his appearing unamiable and selfish; and selfishness is the root of every vice. Could Jesus exhibit the elder brother as an approved character, without seeming to justify the Pharisees in their objections to his own conduct? I perfectly agree with Mrs. H. as to the bad moral tendency of representing those who have been abandoned to every vice, when brought to repentance, as more precious in the sight of the benevolent Father of all, than those who have always been virtuous; but this appears to me irrelevant to the design of our Lord's parable. The question is, whether the truly penitent sinner be not more acceptable in the sight of God, than the self-righteous Pharisee, who, probably, appears outwardly righteous only because he has not been exposed to powerful temptations, and who, with all his boasted righteousness, is censorious, uncharitable, selfish, and inwardly corrupt: and I leave it to Mrs. H. and the readers, to consider whether such were not the characters which our Lord meant to expose and reprove in the parable, while he vindicated his own conduct in receiving sinners and eating with them.



Vith regard to the Arian or doctrines professed in the ly Meeting Epistle, the pro- tion is, not whether such are advocated in some or their early writers ; but hey are scriptural, and have re so recognized as the faith iety in its Yearly Epistles ; e now been annually issued years, and so far as I know, ny such exposition of their

the doctrine of the pre-ex- Christ is to be found in a ges of their early writers. nk it is usually plain from xt of such passages, that it ae pre-existence of the man us, but of that divine pow- lwelt in, and acted by him, they meant to speak. Had sides of this question been ted, and put to the vote, his Yearly Meeting, I am the decision of a great ma- uld have been in favour of opinion.

ppose it to have been in the pre-existence of the man us, who could, he assures nself do nothing, how could cision affect in the slightest e genuine sense of the sa- rs on the subject ?

thors of the Epistle say that rist " *condescended* to come n heaven to effect our salva- ask, where does the New t say any thing of this kind ? ly part of Dr. Watts's life, manner represented Jesus, le prophet of Nazareth, as ding to sit upon the throne d and Father. But in the more mature age he deeply having ever used such lan- d that he had put it out of ower to correct it in subse- ions of his Hymns, having copy-right to a bookseller. e Hymns, containing many s which he afterwards much ed, are still weekly or often- publicly by thousands, as s sanction.

ave the compilers of this iven us any explanation of e in which they use the divinity of Christ ;" whe- mean the divinity of " the VIII.

man Christ Jesus," or of that power by which he was enabled to do such mighty works as no man could do, unless God were with him ; or, in other words, of that spirit which was poured out upon him without mea- sure by his God and Father. Or those terms may have been used to express only a belief in his divine mission, or the divinity of the doc- trine which he taught and " had heard of God."

So vague and ambiguous are the terms in which this Epistle publicly announces this tenet as the present belief of the Society of Friends, and as no " new doctrine" from them. It is true that the doctrine of the personal pre-existence of Christ was many centuries ago held much more plainly by Arius, and that of the divinity of Christ, in far stronger and more sounding terms by Sabellius and his followers. Yet were they both condemned as heretics by the re- putedly orthodox churches of the day, then, as now, in strict alliance with the princes of this world. But their decisions are of little or no value with consistent, well-informed Protes- tants, or indeed with any scriptural Christians, nor were they with the founders of Quakerism. Neither can I esteem this Epistle as correctly repre- senting the general sense of the So- ciety, from what I happen to know of the sentiments of its members ; and I have heard many of them ex- press their disapprobation of those parts of this Epistle to which your correspondent has called my attention. Your readers may, however, judge for themselves, how far this Epistle can be justly considered as expressing the general sense of the body, by a brief detail of the manner of its introduc- tion into the Yearly Meeting, and of the substance of what passed there, on these parts of the Epistle.

On the clerk announcing that the General Epistle was brought in by the " large Committee," he thought fit, it seems, to express a hope that Friends would not on its being read *remark upon it*. It was drawn up by a very large Committee, in which he thought the Meeting might safely place confidence. And if any friend should disapprove any part of it, he might have an opportunity of stating his objections to the Committee to be



appointed by the Meeting to *superintend the printing*. He thought this the best mode, as stating objections in the Meeting at large, had a tendency to dissipate that solemnity which reading such Epistles *might bring over the Meeting*.

After this effort to discourage inquiry into the meaning of any expressions in the Epistle of doubtful import, or into their accordance with the testimony of Scripture, the Epistle was read. A well-known and approved minister amongst them, Luke Howard, on hearing it, I understand, expressed his dissatisfaction at its having been altered since it passed the large Committee, in its way to that Meeting. On this very proper observation being made, it was agreed to be read again, paragraph by paragraph, as sent up by the Committee. On being thus read, some observations were made on various parts of it, when Friends were again exhorted to state their objections, if they had any, not to the Meeting, but to a small Committee, as the clerk had recommended.

This induced a sensible and respectable Friend, Richard Payne, to observe that he questioned whether the Meeting would give that Committee, whose proper province was only to correct the press, power to alter the Epistle after it had passed the Meeting and been signed by the clerk. He was of opinion the precedent would be a very bad one, and that the principle on which it rested was unsound.

On the paragraph which declares the principles of the gospel *to be unchangeable*, and yet speaks of the pre-existence and divinity of Christ, in unscriptural terms, Joseph Gurney, of Norwich, an approved minister of long standing in the Society, whose orthodoxy as to its tenets, or testimonies as they call them, I never heard called in question, inquired, whether the Meeting was prepared to support every part of that paragraph on *clear*, scriptural evidence?

This very pertinent, seasonable, and judicious call upon the Meeting, seriously to consider whether they were about to give forth the mere doctrines of man, or such as the clear intelligible evidence of scripture would warrant, occasioned, it appears, no little stir and whispering among the Friends

immediately round the table where the clerk sits as its chairman, though not under that name. The result of this private consultation was, that Joseph Gurney should be asked to state what parts of the paragraph he referred to in the terms above-mentioned. By his explanation it appeared that he principally objected to that part of the paragraph which states it to be the belief of the Society, that our Lord Jesus Christ came down from heaven, and took on him the likeness of man, *in order to effect our salvation*. This, Joseph Gurney said, appeared to him, "to put a limit on the goodness and mercy of God, who he apprehended, had saved men by the same power and upon the same principle, from the beginning of time to the present day." The justice of these remarks was, I understand, not denied or questioned by any person present, and the expression was somewhat modified, but so as to leave the import of the words much the same.

Very few, if any, remarks were made on the other parts of the paragraph; but an elderly Friend, probably from the country, expressed his satisfaction that the Epistle was going forth in its present form, as he believed "it would be very gratifying to great numbers who are not members of our religious Society." Whatever zeal for the truth for its own sake, this Friend might possess, I cannot pretend to say; but to suffer such an observation to escape him may shew, that he was sufficiently alive to the praise of men, and most likely of those who were reputedly orthodox. Fearing I have already exceeded due limits in reply to your Correspondent, I forbear any farther observations.

• AMICUS.

*The Doctrines of the Divinity and Miraculous Birth of Christ, as taught by the Gnostics in the Church at Rome, reprobated by the Apostle Paul.*

**H**AD the circumstances attending the introduction of Christianity into Rome been recorded and faithfully handed down to posterity, the doctrines of the divinity and miraculous birth of Christ would never have been deemed parts, much less essen-

tial parts, of Christianity. The Greek and Latin fathers, aware of this, suffered, as if with unanimous consent, the events in Rome to sink in oblivion, though by far the most singular, interesting and important in the whole range of ecclesiastical history. The Gnostic system, under pretence of teaching and befriending the gospel, is in reality an artful scheme to sink it in the dregs of Heathenism and Judaism. Its base authors were among those very men who put our Saviour to death in Jerusalem. When it was formed, their missionaries were sent to every place where the gospel in its purity was made known by the apostles. The missionary of the impostors to Rome is noticed by Josephus. His associates were the Samaritan Simon, the priests of Isis, and other bad men, who, by their supposed skill in magic and astrology, had influence over the mind of Tiberius. They succeeded in making the emperor believe that Jesus was the god Pan, the son of Mercury and Penelope; and induced him to propose his deification to the senate. To give colour to the doctrine that he was a god, they invented the story of his miraculous birth. Their real character, however, soon displayed itself; and their crimes are recorded by the Jewish historian. Accordingly, in my last paper I have shewn that the Jew whom Josephus branded as an impostor, though pretending to teach the philosophy of Moses, as Josephus calls the gospel, was no other than he with whom the Apostle Paul expostulates, in the second chapter of his Epistle to the Romans. At the close of the Epistle, Paul thought it right to give the Christians at Rome the following admonition respecting him and his base associates: "I beseech you, brethren, mark those who make divisions and bring offences" (i. e. introduce offensive doctrines) "contrary to the doctrine which ye have learnt. For such men are not servants of our Lord Jesus Christ, but of their own belly, and by their doctrine about Chrestus, and their eulogy of him, they deceive the hearts of the simple. For your obedience is come abroad unto all. I rejoice, therefore, in you; but I wish you to be wise unto goodness and harmless unto evil.) But the God of peace will quickly bruise Satan under your feet."

My object is to make a few remarks on this passage, which may serve to shew how necessary the knowledge of facts is to understand the language of the Apostle Paul. The impostors, when they taught the divinity of Christ, changed his name Χριστός into Χρηστος, *good, benign, useful*, an epithet of those superior beings whom Plato and others supposed to be agents under God, in the government of the world. Hence the origin of a well-known fact, that the enemies of the gospel called our Lord *Chrestus*, and his followers *Chrestiani*: and frequent allusions to these names occur in the writings of the ancient apologists. The original term Χρηστολογία occurs in no other place, and is a word coined by the apostle to express the specious arts of the impostors in teaching the divinity of Christ, by making his very name indicative of his being a *good demon*. The impostors, however, were ready to allow among themselves that the doctrine which they thus taught was false but *useful*, as calculated to remove the objections of Heathens to a crucified Saviour. In this sense, Χρηστολογία may be considered as coined by the deceivers themselves to express the object and utility of their doctrine: and in this view it approaches near the notion which is annexed to it, by the commentators, and by Mr. Belsham.

The Heathen gods had festivals in honour of them celebrated by their votaries: and when the Gnostics taught the divinity of Christ, it was necessary to institute a feast commemorative of his superior nature. With this view they perverted the Lord's Supper, and affected to regard it as symbolical of the *divinity*, and not of the *death* of Christ. The name of the Lord's Supper, thus perverted, is εὐλογία, which Mr. Belsham improperly renders by "fair speeches." Sacra cœna vocatur εὐλογία, says Suicer, in his Lexicon of the Greek Fathers. The perversion of this institution took place not only in Rome, but was introduced by the same wicked agents into every place where a Christian Church was formed by the apostles. And to its introduction to the Church at Corinth we are indebted for the following words of Paul:—"Wherefore, my beloved brethren, flee from idolatry—that cup of eulogy which

we eulogize—(το ποτηριον τῆς εὐλογίας δ' εὐλογῆμαν, alluding to εὐλογία, as a title of the sacrament)—“that cup of blessing which we bless, is it not a partaking of the *blood* of Christ? The loaf which we break, is it not a partaking of the body of Christ?” What was this idolatry, against which the apostle cautioned the Corinthian converts? Did it not consist in regarding the cup and the loaf not as symbols of the blood and body, that is, symbols of Christ being a real human being, and having really died, but as symbols of his divine nature? It would not be safe to ascribe any meaning to the words of the Apostle Paul in any place, if this be not implied in his words on this occasion.

Though the impostors pretended to honour Christ as a God, they uniformly refused to acknowledge him as their *Lord*: εἰς κυριον αὐτον ονομαζουσιν θεοισι, says Irenæus, p. 9. The reason was, that if they acknowledged him as *Lord*, they must have acknowledged their obligation to obey his moral precepts, and to imbibе his pure and holy example. If they looked to him as their lord, they stood to him in the relation of servants to a master, to whose authority they were obliged to submit, and whose work they were bound to do. This is the point upon which the following words of our apostle turn: “For such men are not servants of our Lord Jesus Christ, but of their own belly.” In another place he says, “their belly was their God,” alluding, by both expressions, to the well-known fact that these deceivers pretended to honour Christ’s divinity by the festivals which they frequented, but the object of which in reality was to pamper their appetites and to gratify their lusts. Irenæus, (p. 31,) speaking of them, thus happily illustrates the language of Paul: “These men, serving the pleasures of the flesh, say that they ought to indulge the flesh with the works of the flesh; and the women who have imbibed from them this doctrine, they debauch in secret.” Josephus himself has recorded one signal instance of the abominations which they practised. The crimes of which the Gnostics were guilty were imputed by their enemies to all the followers of Jesus without discrimination: and it was in the practice of the most subtle and rancorous

foes, under the name of friends, that the imputations entirely originated.

The, impostors, I have observed, called the divinity and miraculous birth of Christ, but which Paul calls offensive doctrines, contrary to the doctrine which the converts had at first learned, χρησολογια, *an useful doctrine*; and the utility of it consisted “in deceiving Satan;” a phrase which, divested of its symbolical signification, simply means the leading of men into a belief of the gospel, in consequence of evading, by false representations, those unreasonable objections which the mistaken notions and the depraved principles of the world threw in the way of its progress. Now, it is observable, that if we pass over the words in the parenthesis, and consider the subsequent in connexion with the preceding part of the sentence, this will actually appear to be the pretence for their specious impostures. “And by their doctrine of Chrestus, and their eulogy of him,” (i.e. their festival in honour of his divinity,) “they deceive the hearts of the simple—but the God of peace will quickly bruise Satan under your feet;” as though he had said, “These men propagate their falsehoods under the pretext of deceiving Satan, but in reality they deceive only those who, unlike themselves, possess innocent and guileless hearts. And as to Satan, the great adversary that retards the gospel, the Almighty, instead of imposing on him by lies, or opposing him by violence and contention, will speedily bruise him under your feet; and this he will do by means consistent with gentleness, peace and truth.”

Our Lord wishing to prevent his apostles from adopting the conduct pursued by the Gnostic teachers in the propagation of their system, among many other appropriate directions, delivered to them the following:—“Be ye wise as the serpent, and harmless as the dove.” This maxim, though dictated in opposition to them, the deceivers perverted to a justification of their falsehoods, interpreting it thus, and omitting the last clause:—“As the serpent, or Satan, employed his wisdom to deceive the mother of mankind, so may you, after his example, employ the same means to deceive the serpent, and thus defeat him with

sons." The men who the Apostle elsewhere stiles, ministers of Satan, was transformed into a ghast; and he says, in re-ir subtilty, "I fear, lest, it deceived Eve by his ur mind should be cor- he simplicity which is in rder to rectify the above rsion of his divine Mas-

Paul thus writes to his Rome: "I wish you to goodness, but unto evils." As if he had said, s, that the end you have d ever be laudable, and ld pursue it by methods th truth and virtue. It hat you possess no wis- than that you pervert it rposes: In all that is e, shew yourselves as vere entirely destitute of skill; but in whatever is praiseworthy, display all e and all the prudence ossible for man to ac-

nance in this place presents eads us to the men here y Josephus and by the e author of the doctrine he miraculous birth of he plea by which they justify this and other pagated respecting him, e the devil. Now it is that this very plea has l by the supporters of in after ages. When to the truth of the tale Mary did really conceive s yet a virgin and un- seph, how came she at e to be espoused to him, means expose herself to picion?"—The usual re- e was espoused in order e devil. For the devil that a virgin would be served the virgins; there- e deceiver might be de- h espoused her who was ' This argument, which , not as is supposed from from the first inventors contemptible as it now hing like meaning in its cation. For, divested of e phrase to deceive the

devil, meant the defeating of the principle of evil, by removing those obstacles which it opposed to the prevalence of the gospel. But the mystic or internal signification being in time lost, and the literal one only retained, the expression degenerated into rank nonsense and absurdity.

J. JONES.

SIR,  
YOUR learned correspondent Dr. Jones has stated in your last number, (pp. 531—333,) that he considers *αμπαλλεθ'* as the true reading in Orestes, 316, and has moreover remarked, that "Porson's note shews that he mistook the meaning and construction of the passage." The Doctor; I know, will excuse me if I say that were I to adopt Mr. Porson's reading, I should also adopt his interpretation; and that for more reasons than one. But the reading itself is false. If ever our illustrious countryman altered the text of his author unnecessarily, (which he certainly did very seldom,) he has done it in this verse and its fellow in the antistrophe, having admitted into them *three* conjectures, which answer no other end than to break the uniformity of the chorus, by intermixing trochaic penthimemers with a series of dochmiacs. This observation is extorted from me by the truth of the case; and if any one shall imagine that it is intended to cast any slight on the skill of Mr. Porson, he does not know the veneration in which I hold this prince of critics.

E. COGAN.

SIR,  
Oct. 2, 1823.  
I HAVE remarked, with pleasure, that your useful publication contains, not unfrequently, articles of neglected biography. In the hope of obtaining an additional notice of this kind, and of gratifying no illaudable curiosity, I may be permitted to ask, whether any of your numerous readers can favour you with information respecting the late *Dr. John Collet*, who, I think, once practised, as a physician, at Newbury, in Berkshire, who appears, like some others of his profession, to have been a zealous friend of scriptural studies, and who, if my recollection be accurate, gave proof that he himself pursued them with success?

Among the few individuals who proposed subjects of inquiry to the famous Danish voyagers, in the East, during the year 1761, &c., I perceive that *Dr. John Collet* is mentioned. My authorities for this statement, will be produced below.\*

By any intelligence which can be afforded of the history and writings of a man, whose name, thus connected with some of the most important of human pursuits, cannot be uninteresting to the friends of religious knowledge, truth and virtue, I shall be greatly obliged.

N.

*A Hindoo Unitarian's Plea for Charity towards Christian Trinitarians.*

[We have received by favour of a friend the following curious pamphlet, in English and Hindoostanee. It is we suppose the production of a Brahmin, who believes pure Hindooism to be Unitarianism, but who has not yet adopted Unitarian Christianity. The "Suggestions" will shew the supporters of Trinitarian Missions in what light their Missionaries are regarded by the more intelligent class of Heathens in Bengal. Ed.]

**H**UMBLE Suggestions to his Countrymen who believe in the One True God: by Prusunnu Koomar Thakoor. Calcutta: 1823.

\* "Je prendrai la liberté de spécifier ici publiquement les cahiers qui m'ont été envoyés, et que j'ai remis aux voyageurs, pour donner à leurs auteurs un témoignage public de ma reconnaissance, et pour que chacun puisse savoir, si les lettres qu'il m'a écrites dans ces temps de trouble, sont parvenues à leur adresse. J'ai donc, &c. &c.—Les autres dont je place les noms selon l'ordre du temps, &c.—sont M. de Kalem, &c. &c.— et M. le Docteur Jean Collet, à Londres." Preface to Michaelis' *Recueil de Questions*, &c. p. xvii. (Amsterdam, 1774.) Michaelis' *Questions* are dated in 1762; see *Mou. Repos.*, VI. pp. 5, 6.

"Les Arabes ne connoissent point en leur langue ces noms des constellations qui ont rapport aux noms Hébreux dont il est fait mention dans Job ix. 9, et dont (outre la question 86, de M. Michaelis) le Doct. John Collet avoit demandé une explication dans une lettre à notre société." Niebuhr, *Description de l'Arabie*, &c., (Amsterdam, 1774,) p. 100.

"Advertisement.—My object in publishing this tract, is to recommend those to whom it is addressed, to avoid using harsh or abusive language in their religious intercourse with European Missionaries, either respecting them or the objects of their worship; however much this may be countenanced by the example of some of these gentlemen.

" P. K. T.

"Those who firmly believe, on the authority of the Veds, that 'God is one only without an equal;' and that 'He cannot be known either through the medium of language, thought, or vision: how can he be known except as existing, the origin and support of the universe?'—and who endeavour to regulate their conduct by the following precept, 'He who is desirous of eternal happiness should regard another as he regards himself, and the happiness and misery of another as his own'—ought to manifest the warmest affection towards such of their own countrymen as maintain the same faith and practice; even although they have not all studied the Veds for themselves, but have professed a belief in God only through an acquaintance with their general design. Many among the ten classes of Sunnyasees, and all the followers of Gooroo Nanuk, of Dadoo, and of Kubeer, as well as of Suntu, &c., profess the religious sentiments above mentioned. It is our unquestionable duty invariably to treat them as brethren. No doubt should be entertained of their future salvation merely because they receive instructions, and practise their sacred music, in the vernacular dialect. For Yajnuvulkyu, with a reference to those who cannot sing the hymns of the Veds, has said, 'The divine hymns Rik, Gatha, Panika, and Dukshubihita should be sung; because by their constant use, man attains supreme beatitude.' 'He who is skilled in playing on the lute (veena), who is intimately acquainted with the various tones and harmonies, and who is able to beat time in music, will enter without difficulty upon the road of salvation.' Again, the Shivu Dhurmu, as quoted by Rughoonundun, says, 'He is reputed a Gooroo, who, according to the capacity of his dis-



tricts him in Sungskrit, whether or corrupt, in the current of the country, or by any means.'

Amongst foreigners, those Europeans believe God to be in every man, and worship HIM ALONE, and who extend their benevolence to man as the highest service should be regarded by us, on the ground of the sameness of their worship being the same.

We should feel no reluctance to co-operate with them in religious matters, merely because they regard Jesus Christ as the Messenger and their Spiritual Teacher, and their sameness in the object of worship, and sameness of religious practice, would produce attachment between worshippers.

Amongst Europeans, those who regard Jesus Christ to be God himself, conceive him to be possessed of a particular form, and maintain the Father, Son, and Holy Ghost to be distinct, and should not be treated in any manner. On the contrary, we should act towards them in the same manner as we act towards those countrymen who, without any external image, meditate on God and other supposed incarnations, and believe in their unity.

Amongst those Europeans who regard Jesus Christ to be the

Being, moreover construct images of him, should not be so. On the contrary, it becomes necessary to act towards those Europeans in the same manner as we act towards those who believe Ram, &c., to be incarnations of God, and form external images of them. For, the religious views of the two last-mentioned foreigners are one and the same as those of the two similar classes of Hindoos, although they are expressed in a different garb.

Amongst many belonging to the second class of Europeans endeavoring to make converts of us, the only living and true religion is then we should feel no reluctance towards them, but rather on, on account of their blindness, the errors into which they have fallen. Since it is impossible, as every day's experience teaches us, for men when

possessed of wealth and power, to perceive their own defects."

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*Rammohun Roy and Edinburgh Magazine.*

[As every thing relating to Rammohun Roy is interesting to our readers, we extract from the *Edinburgh Magazine* (Constable's) for September, the following account of him, drawn up apparently by a personal friend. Some parts of this communication contain only what has been already before the public in our pages, but as it bears an authentic shape, we judge it best to preserve it entire. The letter is followed in the *Edinburgh Magazine* by some remarks which we cannot but regard as discreditable to the editors of that work. So much inconsistency and unacquaintedness with the subject is rarely to be met with in any one paper in any magazine of the present day. The writer first states his opinion that such persons as Rammohun Roy "are the most appropriate, if not the only instruments," by which Christianity can be introduced into India; and then he expresses his deep regret that the reformer "in his eagerness to fly to the greatest possible distance from idolatry, should have passed into the opposite extreme, and embraced Unitarianism." Would then the Editor have had the convert stop somewhere within the confines of idolatry? He says, indeed, that Unitarianism "strips Christianity of all its distinctive doctrines, and is, in fact, nothing else but natural religion masked," &c.; not knowing, we dare say, that Unitarians believe in the divine mission of Christ, in the resurrection of the dead and in a future state of righteous recompence. But, he adds, that "Unitarianism has invariably gravitated to scepticism," and therefore concludes, in opposition to his previous judgment of the sole fitness of such persons as Rammohun Roy to introduce Christianity into India, that "it would be better that Christianity should never find its way in the world at all, than that a form of it should predominate, which dispenses with the miraculous evidence of its divine origin," &c. Yet this very "form" of Christian doctrine,

thus strangely misrepresented, he proceeds to exhibit to his readers in an extract of three pages from Rammohun Roy's "Second Appeal," designed "to prove the natural inferiority of the Son to the Father." To save his consistency, he premises that his object in selecting the passage is "merely to exemplify the manner in which the learned Bengalee handles his subject;" and to re-assure any Scotsmen who may be afflicted with doubts in consequence of reading Rammohun Roy's argument, he says with marvellous simplicity, "with regard to the doctrine it proposes to establish, Bishop Horsley, and, subsequently, Professor Porson," (yes, reader, Professor Porson!) "have already taken from under it every prop by which it was, or can be upholden." Is it possible that "Orthodoxy" in Scotland can depend upon such learning and such logic for its preservation? ED.]

"MR. EDITOR,

**T**HE attention of theologians, and literary men, having lately been called to this extraordinary and enlightened Bengalee, in consequence of the extensive reading, intelligence, and zeal he has displayed in combating the attacks made by the Serampore Missionaries upon his religious writings in favour of Christian Unitarianism, the doctrine which he has himself adopted, it may very probably prove acceptable to your readers, to receive some authentic particulars of this singular character, with a list of his writings.

"Rammohun Roy was by birth a Brahmun, the highest dignity in Indian society; but being, from an early age, accustomed to be near Europeans, he saw the advantage, and availed himself of the opportunity, of becoming master of the English language, to which he afterwards added Latin and Hebrew. With the Arabic, Persic and Sungscrit tongues, together with the several vernacular dialects of Hindoostan, he is perfectly familiar.

"His proficiency in English is best shewn by the style of his composition, as the powers of his mind are by the force of his reasonings, which have been declared, by one of the ablest

judges living, to be stronger and clearer than any thing yet produced on the side of the question which he has exposed.

"From what period we are to date his renunciation of the Brahmunical Holy Mysteries, or Secular Privileges and Honours, is not ascertained; but he has for many years been observed to take an active solicitude in spreading through small tracts in the native languages, portions of the Vedas and Shastras, which oppose Idolatry, and the cruel and unauthorised devotion of widows to death on the funeral piles of their husbands. The Bible, however, has been his favourite study; and there are few, perhaps, who retain more accurately, or comprehend more clearly, its important contents. He is conversant, too, with the works of most of our celebrated divines; and, by his Lordship's own invitation, had some particular conferences with the late learned Bishop of Calcutta, on the subject of the Christian religion: and though he was not convinced by the Bishop's opinions and persuasions, he was wont to speak of the Right Reverend Prelate's erudition, piety and urbanity, in terms of respect and admiration. It is a well known fact, that the Rev. Mr. Adams, [Adams,] sent out by the London\* Baptist Missionary Society to Calcutta, for the express purpose of converting Rammohun Roy to the tenets of his sect, was himself converted, and still continues a disciple of Christian Unitarianism, through the arguments employed, and the perusal of the authors recommended by the redoubted Ex-Brahmun; being at present the officiating minister in a Unitarian chapel in Calcutta, built by a subscription raised by Rammohun Roy and his friends. Yet such is the humility and generosity of Rammohun Roy's sentiments, that he never makes mention, much less a boast of this triumph, ardently supplicating 'God to render religion destructive of differences and dislike between man and man, and conducive to the peace and union of mankind.' (*Vide Appeal to the Christian Public*, p. 32.) To the diffusion

\* The epithet *London* is not used by this Society as any part of its denomination. ED. M. R.

knowledge and science, the press, and civil and political liberty, he is a firm, but rationalist. Of this, a note which he sent to the author of the present article, without the slightest aid or suggestion, bears decisive evi-

dence in question, which we insert, was a reply to a letter which he lately saw him in Calcutta, relating to the institution of a Sanskrit School which he had originated high up in the mountains, but which, after a protracted period, was blighted, and destroyed, by the intrigues and engrossing self-interests, conscious of the rights of usurpations, and in, as elsewhere, is eager to resist every step towards intellectual improvement, or towards the removal of superstition.

Rammohun Roy presents his compliments, and begs to return the thanks which ——— kindly gave him a few days ago. R. R. is sorry that his humane attempt to meet with him has failed to meet with success; he hopes that friends of liberty will not be dissatisfied with this unhappy circumstance: he observes, 'Rome was not built in a day.' R. R. feels obliged by the offer of hospitality,\* and he

shall not fail to avail himself of it, should Providence enable him to visit that land in which, and which alone, he places his hope for either civil or religious liberty in India. ———'s Moonabee favoured R. R. with a visit; he is a nice young man, possessed of good abilities. R. R. has the pleasure of sending a few copies of his publications, and three numbers of the Brahminical Magazine, the production of a friend, of which he begs ———'s acceptance.†

"R. R. fervently wishes ——— a speedy and agreeable voyage, and the enjoyment of the company of his friends in England.

"February 15, 1823."

"But the lively interest he took in the progress of South American emancipation, eminently marks the greatness and benevolence of his mind, and was created, he said, by the perusal of the detestable barbarities inflicted by Spain to subjugate, and afterwards continued by the Inquisition, to retain in bondage that unhappy country. 'What!' replied he, (upon being asked why he had celebrated by illuminations, by an elegant dinner to about sixty Europeans, and by a speech composed and delivered in English by himself, at his house in Calcutta, the arrival of important news of the success of [the] Spanish patriots,) 'What! ought I to be insensible to the sufferings of my fellow-creatures wherever they are, or howsoever un-

connected with his design to visit Europe."

Rammohun Roy's publications, referred to in his note of February 15, 1823.

1. The Ishopanishad, one of the Chapters of the Jajur Veda, containing the Unity and Incomprehensibility of the Supreme Being; and that his alone can lead to Eternal Beatitude.

2. Censura Upanishad, one of the Chapters of the same Veda.

3. Vedant, or Resolution of all the Veda, the most celebrated and revered Brahminical Theology, establishing the Unity of the Supreme Being, and that he alone is the Object of Propitiation and Worship.

4. The Munduk-Upanishad of the Utharva-Ved.

5. Kath-Upanishad of the Ujoor-Ved.

6. Hindoo Theism, in Reply to an Attack of an Advocate for Idolatry at

7. Two Conferences between an Advocate and an Opponent of the practice of "Burning Widows alive."

8. Remarks regarding Modern Encroachments on the Ancient Rights of Females, according to the Hindoo Law of Inheritance.

9. The Life of Jesus, the Guide to Peace and Happiness, extracted from the New Testament, ascribed to the Four Evangelists. With Translations into Sanscrit and Bengalee.

10. The Christian Public, in Defence of the Precepts of Jesus.

11. The Missionary and the Brahmin. By a Friend and man of Rammohun Roy.

connected by interests, religion or language?"

"For the recent commencement of the Bengalee and Persian newspapers in Calcutta, much, if not all, is due to Rammohun Roy's patronage and exertions; and many of the best articles published in them are ascribed to his pen. His argumentative talents are of the first order, and are aided by a remarkable memory, exceeding patience, and the gentlest temper. He cherishes a grateful sense of the vast and various blessings Great Britain has communicated to his country, formerly a ready prey to the lusts of tyrants, the rapine of banditti, and the desolations of civil war; whilst he is, at the same time, fully yet candidly alive to the imperfections in the British Government of India, more attributable, he conceives, to the negligence or incompetence of its servants, than to the system itself. The endearing private virtues and inappreciable public qualifications of the Marquis of Hastings, as a soldier, a statesman and a citizen, he greatly admires, and distinctly acknowledges; for he considers his eventful and glorious administration as having conferred *immediately*, more benefits, and, *consequently*, more happiness and prosperity, on Hindoostan, than was ever done before.\* He has long had an intention of visiting Europe, solely to enlarge his knowledge and experience, and gratify a laudable curiosity; but it is at present unknown when he will be able to carry his scheme into execution. His age may be, perhaps, forty-five; in person, he is tall and stout, with a most intelligent, pleasing and commanding countenance. He possesses a very handsome private fortune, the greater portion of which is devoted to useful or charitable purposes; one-third of his income, it is said, being assigned to his relations, another third employed in works of benevolence, and only the remaining third reserved for his personal expenses."

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\* "He is partial to the society and conversation of English gentlemen, counting in the list of his particular and intimate friends, many of the first wealth and respectability in Bengal."

*Memoir of the late Rev. John Fleming, of Craigs, Minister of Colinton*

(From the Edinburgh Magazine, for September.)

[We borrow this memoir from the work here named, not only because the subject of it, as an enlightened and liberal divine, is entitled to some record in the Monthly Repository, but also because we wish not that our remarks on the preceding extract should leave an impression upon our readers unfavourable to the Northern periodical, which is evidently a compilation by very different hands, and which reckons amongst its contributors some of the most distinguished friends to truth and freedom in Scotland. Ed.]

"**T**HERE are few individuals, however limited the sphere of their actions, whose lives may not become an object of interest, when they are fairly and truly delineated. If a man has been gifted by nature with talents or abilities which have been obscured by indolence, we may learn from it the duty of exertion; if he has been actively and usefully benevolent, the good may profit by his example.

"The Rev. John Fleming, the subject of the present memoir, was born on the 31st of August, 1750, at the farm-house of Craigs, in the parish of Bathgate, West Lothian. His father was an industrious farmer, who, to his paternal property of Craigs, added another farm in the same parish, called Torbane: he died while Mr. Fleming was a boy, and left him the owner of these two farms, which, at that period, though now very much increased in value, produced a yearly rent of little more than fifty pounds sterling. The mother of Mr. Fleming, who appears to have been a person of great merit, was left a widow, with another son and daughter; and on this limited income, she not only educated her family respectably, but added to the common-stock by her own industry.

"Mr. Fleming commenced his education at the parish-school at Bathgate. In his fourteenth year, he entered the University of Edinburgh. Here he gave early promise of becoming an excellent Latin scholar; he also made considerable progress in the Greek language, which he continued

ring the rest of his life, of Homer and the ant; but the Latin classical philosophy of ancient the favourite objects of

en originally destined office, on the prescribed course of study ty, he was licensed to Presbytery of Linlith-

y decease of his father, t of the small property succeeded devolved upon having any immediate ment in the Church, he tion, in a great degree, ment of his paternal natural sagacity, and tion, soon led him to the state of agriculture parish was capable of ment; and he lost no g himself acquainted modes of draining and the other farming operations. late years have added wealth and resources. At this period, he plough, worked with n the labours of agri- cted himself with great the cultivation of this e: and at a later pe- is his constant maxim, vo blades of grass, or , where one only had was conferring a solid community.

s of his farming operations induced his neighbours, their peculiar prejudices improvements, and the attention of the rs of the county. At in the midst of these was the friend and , so far as his limited mitted, and was look- ound adviser, in those ty or distress which the poor around him, here of his influence. quently referred to as the disputes which oc- is neighbours, in their l as their agricultural from the solid judgment of his character, lge of rural affairs, he

was well qualified for the discharge of this duty.

“ Ten or twelve years of Mr. Fleming’s life were passed in this obscure, though useful manner; and this interval afforded him, also, that leisure for reading and reflection, which were afterwards so conspicuous in the acquirements of his mind. Now, however, a new occupation opened to him, which promised more lucrative employment than that of the mere cultivator of his paternal acres. About the year 1786, he became factor for Neil, Earl of Roseberry, and his residence was transferred to that nobleman’s estate of Barnbogle, near Queensferry. There he spent some years, and had the opportunity, under his Lordship’s tuition, of acquiring much knowledge of the world and of actual business, being employed alternately as farmer, merchant, accountant or lawyer, as the case required. This trust he executed with great judgment and fidelity, and in the course of it, he had many opportunities of bringing forward deserving men as farmers or overseers, greatly to the benefit both of the proprietors and the country.

“ His situation in life was now, however, to be more permanently fixed; for in the year 1789 he was presented by the Earl of Roseberry to the Church of Primrose, or Cairnton, in the Presbytery of Dalkeith, situated about ten miles south of Edinburgh, where he officiated as pastor for a period of fifteen years.

“ In the discharge of his ministerial duties, Mr. Fleming was distinguished by exemplary diligence; and his interest for the welfare of his parishioners was not exclusively confined to their spiritual concerns, but extended also to their worldly comfort and prosperity. In this respect the Scottish Clergy are pre-eminent, and cannot be too much commended. They have the advantage of holding a rank highly respectable in the society of which they are members, with the rare addition of not being too far removed from the middle and lower ranks, to prevent their being useful to both, by their advice or assistance, in the common affairs of life. Mr. Fleming, therefore, did not hesitate to apply his extensive knowledge to the discharge of every duty which he



believed came within the compass of his pastoral office. In this view of his duty, as a minister, much of his time was occupied in providing for the comforts and necessities of his parishioners; in difficulty, he afforded them advice,—in distress, comfort,—in want, pecuniary assistance; nor did he think it unsuitable to his character, to point out to the unskilful and improvident the best modes of improving and enjoying the earnings of their industry.

“His sermons, for several years after his settlement at Primrose, were written and composed with much care, and display great vigour of mind and powers of illustration, which, under favourable circumstances, might have been polished to excellence. But being destined to instruct plain people in a country parish, he soon perceived that such sermons were not fitted to produce their full effect upon his audience. His ambition was to be useful rather than admired, and, therefore, he studied to prepare such discourses as the most illiterate might understand; and, latterly, seldom wrote them out. He did not, at any time, make a practice of reading his sermons in the pulpit, which, indeed, his extreme shortness of sight would have rendered very inconvenient; he thought a short outline better for his purpose; and having adjusted the heads, he preached from careful meditation, making the simplicity of the gospel his model. Conscious of the sanctity of the message which he delivered, he studiously avoided every thing mean or colloquial by which it might be degraded. His delivery was not remarkable for grace or elegance, but there was in every sermon so much sound sense and genuine piety, that they never failed to command attention; and some were highly valued for their just observation and reasoning; particularly one on this text, ‘*Seek, that ye may excel to the edifying of the church,*’\* which he preached at the induction of Mr. Kellock, of Crichton, and which, when delivered on other occasions, was greatly admired. Among the English divines, he particularly admired the

writings of Barrow, Tillotson and Hoadley; among our own, those of Charters had much of his esteem; and, as philosophical divines, Butler and Price were his favourites. As an author, he was extremely fastidious, being well aware that no published work can succeed unless of the first excellence. The only composition of his, to which publicity has been given, is the Account of the Parish of Colinton, printed in the Statistical Account of Scotland, and often quoted with approbation, for its enlightened and solid remarks.”

“No one entertained a higher value, or a more ardent love, for civil and religious liberty, than Mr. Fleming. He mentioned to some of his intimate friends, that he felt this disposition strongly from his earliest recollection; and he believed that it was cherished, in a great degree, from hearing, in his infancy, that his great-grandfather had suffered death as a Covenanter, under the arbitrary reign of the Stuarts.† This feeling increased with his years, and inspired him with a hatred of arbitrary power, which he never failed to reprobate, on every occasion where he saw the slightest desire to stretch the law, at the expense of justice or humanity.

“While Mr. Fleming resided at Primrose, that remarkable event, the French Revolution, was too intimately connected with the principles which he had imbibed, not to excite in him the deepest interest; and when, by the Constitution which the King accepted in 1789, the French nation seemed likely to enjoy a portion of rational liberty, he heartily rejoiced in it; but was indeed mortified that they had not wisdom to retain that constitution, and shocked at the excesses committed by the anarchists during the

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\* “On Preparation for Death: a Sermon preached at Colinton on the 2d February, being the first Sabbath after the interment of the Rev. John Fleming, late Minister of that parish; with a short Memoir of the deceased. By D. Scot, M. D., Minister of Corstorphine. Edinburgh. 1823.”

† “While in health, Mr. Fleming used to give an annual dinner to his most intimate friends, in honour of his ancestor.”

reign of terror. He did not, however, think that just notions of human liberty were to be despised, because had men had embarked in the cause, any more than he was of opinion that our religion was to be considered as contaminated, because it had been for ages defiled by the impurities of superstition. He maintained, also, that Great Britain had no right to interfere in settling the French Government, and that the destructive war in which she afterwards engaged on that account, might have been avoided. The local politics of Scotland were at that period so virulent, and parties so much divided, that those who thought differently on these subjects, did not hesitate to brand him as an enemy to his country. Those, however, who knew Mr. Fleming's genuine worth, and that he differed with them purely upon principle, continued their friendship, and never ceased to cultivate his acquaintance.

"About 1793, when political feeling was at his height, and Muir, Margaret and others, were transported for the crime of sedition, under sentences of the High Court of Justiciary, Mr. Fleming's friends were not, for some time, without anxiety on his account, though he had certainly never attended any of the societies or meetings which were held at that period; but as the free expression of liberal opinions could not be characterized as criminal, he was never on that account made the object of any hostile measure.

"Mr. Fleming was, in 1804, translated to the parish of Colinton, within four miles of Edinburgh, on the unsolicited presentation of the Earl of Lauderdale, the patron. This arrangement appears to have been communicated by his Lordship to Mr. Fleming, through the medium of a mutual friend, previous to the death of Dr. Walker, the then incumbent. A copy of Mr. Fleming's letter to the Noble Earl on this occasion, has been preserved, and its insertion here may not be deemed unsuitable.

*"Primrose, Dec. 20, 1802.*

*"My Lord,*

*"Our very excellent friend, Mr. Gibson, has sent me your Lordship's letter to him, dated 26th of last month. The quaintness of compliment is suited*

to the character and intercourse of only vain and frivolous men. For this reason, the parade of verbal gratitude shall, on the present occasion, be forborne. It is, however, a fact too obvious to escape notice, that the unsolicited and spontaneous offer which your Lordship has been pleased to make me, furnishes a proof that there remains, even among the Peers of Scotland, one whose liberal and disinterested mind considers an uniform adherence to those principles and measures which are favourable to the liberty and happiness of mankind, though unsupported by any other claim, as deserving patronage and encouragement. Permit me to assure your Lordship of another fact,—that the satisfaction of mind arising from reflection on my conduct, and which has greatly overbalanced every inconvenience which the temper of the times may have occasioned, has been heightened by this testimony of your Lordship's approbation, and that it is one of the few things by which this effect could have been produced.

*"Whether your Lordship's generous intention shall ever be realized, like every future event, depends upon contingencies, many of which are beyond the reach of human foresight or controul. But whatever may be the event, I trust the kindness and generosity of your Lordship's intention shall always be sufficient to keep in my mind a just sense of the obligation, and lead to an independence and propriety of conduct which will shew that your Lordship's favour has not been entirely misplaced."*

*"Mr. Fleming had previously to this been offered two other livings in the Church, which he did not accept. We have reason to believe, that at first he was not very cordially received by his parishioners at Colinton; but the real worth of his character was soon discovered, and during the remainder of his life, he enjoyed their full regard and esteem. He thought that he could never serve God better than when doing good to men, and continued to make himself useful to his parishioners as a friend and adviser in their secular affairs, as well as in religion and morality. Being a scholar by education and taste, and a man of business by habit, he was a fit companion for men in all ranks of life; and from the natural frankness of his disposition, his society continued to be much courted. He was often consulted by gentlemen for his opinion on the value of land, and was*

frequently taken to distant parts of the country for this purpose, without, however, neglecting the duties of his charge. He was particularly strict in keeping up public worship in his church, and was seldom absent on the Sabbath. The keenness and intemperate zeal about trifles which often appeared in ecclesiastical courts, induced him, in a great measure, to absent himself; for it was his settled opinion, that the ministers of religion, by servility to the rich and great, and by making themselves the tools of political faction, degrade their office and their characters in the estimation of their flocks, and consequently diminish the extent of their own usefulness.

“In his new charge at Colinton, Mr. Fleming continued to indulge his taste for elegant literature; and while in vigorous health, he often devoted eight or nine hours in the day to study. His desire of knowledge was insatiable, and his reading unwearied to the last. He understood Latin and French remarkably well; and some of the best authors in these languages, as well as the classical writers of our own, were the constant companions of his leisure hours. In French literature, Vertot, Fenelon, Le Sage, Rochefoucauld, (whose moral maxims he constantly perused,) Raynal and Say, were his favourite writers; Cicero, Sallust, Horace, Lucan, and particularly Juvenal, the greatest part of whose Satires he had completely by heart, among the Latins. In our own literature, he put a high value on the works of Adam Smith and Samuel Johnson; and Shakespeare, Addison, Pope, Crabbe and Campbell, were his frequent companions.

“In the beginning of the year 1818, he suffered by a stroke of the palsy, which very much debilitated him, and was, indeed, the cause of his death; for although he lived nearly five years afterwards, he never recovered complete health, either of body or mind. In this condition, he once attempted to address the congregation at the time of the Sacrament, but was unable to proceed; he continued, however, to perform the offices of marriage and baptism until about a year before his death, when he found it necessary to desist, even from the exertion required on these occasions. But his mind was

still sufficiently collected to be much affected by finding that he was now altogether useless in the discharge of his ministerial duties; to the last, however, it remained perfectly sound, although his power of expression by words became gradually less: but the same benevolence of disposition which characterised him in health, never deserted him, as was manifest to his friends, by his appearance when he could no longer articulate. He died of pure exhaustion, with hardly any struggle, on the 23rd of January, 1823, in the seventy-third year of his age, and was by his own desire, buried in the family sepulchre at Bathgate.

“Mr. Fleming indicated strongly, by his appearance, the ideas which attach to his character; he was indifferent about dress, excepting as to cleanliness, and used no more of the clerical habit than a black coat on Sunday, and the Geneva band when in the pulpit. Yet, notwithstanding the plainness, and even occasional negligence of his dress, his appearance and personal manners were free from vulgarity, and always bespoke the man of education and refinement of mind. *Simplex munditiis* was his motto, and extended from his person to the frugality of his domestic arrangements.

“But however frugal he might be in his own pecuniary disbursements, he was nobly generous on proper occasions, and by his judicious economy, was enabled to give more assistance to others, by lending money, sometimes to his great loss, than any other man in the same rank of life. He attached much importance to the science of political economy, not from any selfish or party motive, but from a pure and honest regard to the interests of his fellow-men. He was well versed in this science, and considered the study of it of so much importance to mankind, that he made an eventual bequest of a considerable part of his fortune, to establish professorships for teaching it, in the Colleges of Edinburgh and Glasgow.

“The education of youth was also a favourite object with him, and he left a legacy for keeping a certain number of free-scholars in the parochial-school of Colinton; bequeathing, also, to the parish-library the remainder of his valuable collection of books,

after his particular friends had each selected a book as a token of remembrance. He died unmarried. In his person he was bulky, rather than muscular; his features were large, and strongly marked; \* and his countenance, especially when any friend addressed him, indicated at once the sense and benevolence of the individual. His manner in private society, though plain, was manly and engaging; he knew what was due to others, as well as to himself, and neither conceded nor demanded more. He enjoyed an equanimity of temper, and a flow of good spirits, which rendered him at all times social and cheerful.

“His character, in two particulars, was well expressed in his own words,—that he was a Presbyterian in his religion, and a Republican in his politics. He thought with Milton, that the trappings of a monarchy were sufficient to set up an ordinary commonwealth; a sentiment to which he was fond of recurring, and which was frequently the occasion of a good-humoured banter among his friends. But while his affection to the Presbyterian Church was not of an exclusive or bigoted description, so his republican principles were not adopted from passion, or a restless impatience of superiors, but on a conviction of their truth and utility, and because he thought that this form of government was best adapted to the general welfare, and gave a freer scope to the exertions of merit. He entertained a high veneration for the characters of Washington and Fox. He thought, truly, that the fame which the former had acquired, as the founder of the independence and freedom of America, was far greater than the laurels which accompany the mere victories of a successful general. He revered the memory of the latter, as the universal friend of humanity, and the firm and fearless champion of British Liberty.

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\* “At the desire of some friends, he sat for his picture to Watson, about ten years ago. It is in the possession of David Wardlaw, Esq., and a good engraving has been executed from it, by Mr. Young, of London.”

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*The Charge of Presumption retorted on Athanasians.*

“Quis tulerit Gracchos de Seditione querentes?”

SIR,

OF all the charges made against Unitarianism by Orthodoxy, I know not any that comes with so ill a grace, as that capital one commonly preferred against her, of not approaching the divine oracles in a spirit of *comparative* humility. Athanasianism is, I will not say, the creed of human reason, but it is emphatically the creed of human reasoning. In ratiocination (such as it is) did it originate, and by ratiocination (such as it is) only can it be maintained. Its patrons plead, that Christ is called God in the Scriptures; that the titles and attributes of God are repeatedly assigned to him; that he has, in so many words, identified himself with the Supreme Being, and that St. Paul hesitates not to speak of him as *ὁ αὐτὸς Θεός*. On the other hand they admit, (how could they indeed deny?) that *the Son* invariably proclaims his inferiority to the Father; his entire dependence upon him; his absolute impotency without *him*, and but for *him*; his ignorance of the “day and hour” of final judgment; his want of authority to dispose of the higher places in his kingdom, &c.; and that St. Paul as categorically affirms that, at the consummation of his mediatorial office, when he is to resign the kingdom into the hands of his heavenly Father, he is to be subject to *him* that did put all things under him, that God (the Father) may be all in all. Now here is a puzzle undoubtedly, but only to a *reasoner*. A “prostration of the understanding” would teach, what? that, as Dr. Carpenter says of the doctrines of Liberty and Necessity, they are both true, though he cannot understand how they should be; that *the Son* is an emanation from *the Father*, like *him* God, still deriving his Being from *him*, the creature of *his* will, the dependent on *his* power, one with *him* only by unlimited and complete subjection, the delegate, not copartner of his jurisdiction, the image, not counterpart of his person, cognizant only of what he is pleased to reveal, powerless beyond what he is pleased to impart, circumscribed as to know-

ledge, finite as to authority. But this degree of "docility" does not suit our theologians. No. "The Logos God, and not all that God himself is!" exclaim our logicians. This can never be. The Father and the Son *is*—they must be *then* two persons, *ὡς Θεός*. There can be no degrees in infinite. The *ἀπογνώσμα* της *δεξ*ης and the *δεξ*η itself must be commensurate. The *χαρακτηρ* της *ὑποστάσεως* and the *ὑπόστασις* of which it is the *χαρακτηρ*, must be in every respect identical. The being *ὡς Θεός*, must be the being *ὡς Θεός*. But if the Son be an equal person with the Father, q. c. d., all that is said of his inferiority, though that inferiority is expressly predicated of the Son in terms, must be, somehow or other, explained away. Accordingly, one of our dialecticians qualifies it by the supplementary phrase "as touching his manhood:" another refers it to his mediatorial office: a third discovers that when the Son says "he does not know," he means, that he is not pleased to disclose what he does know: a fourth, that when the Son interdicts petition to himself, and says that even upon the occasion of an address to his Father, his intercession were a work of supererogation, for that as believers on him their petitions to God would be granted as a matter of course; he only intends to say, that they are not in future to put impertinent questions to him, for that prayer, direct and ultimate prayer, is always to be offered to the Son as well as to the Father, and that instead of making use of his name only, or presuming on its mediety in their behalf, they are to prefer one petition after another by the half hour together to him alone, and *κατ' ἐξοχήν*, as if he were the sole or supreme dispenser of spiritual and temporal blessings to his disciples. Now all this may be very sound and conclusive reasoning; but reasoning it is, and that as latitudinarian as possible, in the teeth of as categorical averment as ever fell from the lips of inspiration. And are these then the men who talk of "questioning rather than learning"? In good truth are they, though in pursuance and "confirmation strong" of their *unique* adherence to the *littera scripta* of holy writ, its *ipsissima verba*, many of

them substitute a new nomenclature for the fundamental articles of the faith, and many of them compel every candidate for the ministry within the pale of their respective sects, to subscribe as a *sine qua non* of admission into it, a creed drawn up in unscriptural language, while their Bibles are just then suffered to sleep on their shelves, as books of remote appeal, or of occasional reference!!! O the mote in a brother's eye, the beam in our own!

CLERICUS.

SIR, *High Holborn.*  
YOUR worthy correspondent, Mr. Hinton, in his reply to an objection of mine to a paper of his on the Origin of Evil, admits, (p. 529,) that on his theory it is impossible "any created intelligence can exist without some portion of evil," even in heaven itself; "that not only all creation, but that all happiness is necessarily inseparable from evil." This reasoning may be allowed to be conclusive as to this world. But how can it apply to a future state, to "a new world," of which we know nothing, but which we are assured will be altogether different from the present? The argument from what God can do, and what he cannot do, is scarcely becoming such frail and ignorant creatures as we are, for the least flaw in our conception and argument destroys our conclusion. "We know but in part, we see through a glass darkly." Can any Christian so safely and confidently rely on the soundness of his metaphysical abstractions and conclusions, as to place them in opposition to the plain language of scripture? What may be true of this state may not be true of the future; and what may apply justly to man here, who is a bundle of passions, feelings, and affections, of low, earthy origin and tendency, may not apply to a "spiritual body," clothed with immortality. No one will hesitate to admit that all created beings, however perfect and exalted, must ever remain finite and at an immeasurable distance from the peerless glory and excellence of their Creator. But the question is not whether man will ever possess infinity and absolute perfection, but whether the Deity can place



him out of the reach of danger, of error, and evil; whether he can place him in a "kingdom that cannot be moved," and give him "an inheritance that cannot fade away." If he can and has promised to do this, ought metaphysical subtleties and speculations, which are often fallacious, and which may never practically exist, to interfere with the glorious hopes of the gospel? Milton's *Paradise Lost*, though a cogent argument against the Orthodox, will not do here, the premises not being admissible. Is it not a gratuitous assumption, to contend, that because evil exists here, and is made productive of greater good, that therefore it must be equally necessary for beings of a different nature and under a totally different constitution of things, where "old things will have passed away, and all things become new," where "there shall be no more death, neither sorrow nor crying," and "where God will wipe away all tears from all eyes"? There "moths shall not corrupt, nor thieves break through and steal," which conveys the idea that nothing can interfere with the security and happiness of the righteous: for they shall be "incorruptible," "heirs of God, and joint heirs with Christ," and "as he lives, so they shall live also," "after the power of an endless life." And, to give the most absolute assurance of security from "miscalculation, frailty and ill," "God will be all in all." Ought the cold and baseless speculations of metaphysicians, in which no two persons are scarcely agreed, to be permitted to chill or becloud such transporting prospects and assurances? May I remind Mr. H. of the many persons who have undertaken to explain and apply the Prophecies? Their theories, however different, seemed to themselves, at least, clear and perfect: and what has been their success? So also with the metaphysician: what greater waste of learning, time and ingenuity has been seen, than that displayed by the schoolmen upon these plausible, but airy nothings? After the greatest thought and labour, if in either case, there be one single error in the premises, the glittering castle tumbles to the ground. With these examples before us, can we feel confident that

we have found out what God can do, or what he cannot do, throughout eternity, with regard to the perfection and happiness of his creatures? The fairness and candour of Mr. H. are deserving of praise, and I trust he will allow me still to urge, that God's permitting or choosing evil, not for its own sake, or because he was under any necessity so to do, but as a means of producing greater good, to give to his rational creatures the rudiments of knowledge and virtue, to make them wise by experience, and to fit them for a higher destiny, where all will finally be made holy and happy, seems subject to the fewest difficulties, and sufficiently accounts for appearances, and "justifies the ways of God to men." And when the elementary process is finished, when "we attain to the fulness of the stature of men in Christ," when we are come of age, then shall we leave the school of discipline, and enter upon the inheritance provided for the saints in light; and though not by nature infinite or equal to God, shall be "pillars in his temple to go no more out."

DAVID EATON.

*Leves,*

*August 14, 1823.*

SIR,

I SHOULD hardly have presumed to enter the lists of controversy upon a question which, in almost every age, has employed the pens of the wisest and most intelligent of men, namely, the introduction of evil under the government of a God infinitely wise and benevolent; but some of the arguments adduced, (p. 374,) by your correspondent Mr. Hinton, as well as those of *Rusticus*, (p. 45,) to which he alludes, appear to me to involve some difficulties so insuperable; some necessary conclusions so ill-calculated to cherish that unlimited confidence which is so justly due to the glorious attributes of the benevolent Parent of the universe, from partial "evil still educating good;" and so unhappily tending to induce the appalling suspicion that evil, natural and moral, with all their devastating consequences, even now, and ever will through all eternity, ravage and deface the fair universe of God; that I cannot resist the temptation of offer-

ing a few observations on the subject. I am not vain enough to suppose that my limited conceptions can throw the faintest light upon the great original question "the origin of evil," or effect any thing towards an elucidation of its difficulties: but there is a wide difference between endeavouring to trace the fallacy of human reasoning, and scanning the unsearchable ways of that Eternal Mind which, by the declaration of the Scriptures of truth, are past finding out. Well might our immortal bard suppose an angel's mighty thought unequal to the task; and make even these superior spirits when reasoning high,

"Of providence, foreknowledge, will and fate;  
Fix'd fate, free-will, foreknowledge absolute;"  
To find—"No end in wandering mazes lost."

These perplexing questions of "fixed fate, free-will," I am aware are in some measure distinct from, and have only a relative bearing on the primary one; although they must be intimately connected with the existence, if not the origin of *moral* evil in particular. But how easy is it (if I may be allowed the digression) to shew in a few words, that in themselves, they are far above the measure of the human understanding; not only from the contradictory arguments adduced by the strongest minds, but by a simple statement of the opposing conclusions, necessarily attached to either system! For instance, to reconcile the free agency of man, with the strict and unlimited omniscience of the Deity, appears to our finite minds an impossibility, a contradiction in terms; nor have all the arguments of the ablest men upon the subject yet made it comprehensible. While to reconcile the Necessarian hypothesis with moral accountability, must I think be allowed (in spite of the most ingenious attempts to prove that they are not necessarily inconsistent with each other) to be equally impossible and absurd. Do away with the moral responsibility of man, and where appears the consistency of those strong appeals to human hope and fear, contained in the exhortations, the threatenings, and the promises

of scripture; and where the impartial distribution of the Divine favours to the creatures of his hand, who gives to every man according to his deserts? Admit his free agency, and where is the Divine controul over the affairs of this lower world? Where then shall we rest? No where can we, but in the assurance that these mysterious points are far above the range of human thought, and known only in the secret counsels of the Most High. Perhaps the most ingenious hypothesis, (and which has been so ably stated by Dr. Southwood Smith, in his Illustrations of the Divine Government,) is that which supposes the Deity to have a perfect controul over the moral creation, through the medium of secondary causes, by so regulating the state of the material world, as to ensure a consequent effect upon the moral: but surely this as completely destroys the *free* agency, and consequently the *just responsibility* of man, as any other Necessarian proposition. But to return. That a knowledge of their former existence, if not the past experience of natural and moral ill, with the necessary state of trial and discipline connected therewith, may be an essential means of enhancing that future bliss which we may rest assured will ultimately be the portion of all, it is very easy to conceive; and that the all-wise and benevolent God permits or ordains both for this end, (for the end with him must be benevolent, be it what it may,) is not only a rational, but I think a safe conclusion: but to suppose it beyond the power of the Almighty to counteract and ultimately expel the sinful passions, the follies and the crimes, resulting from ignorance and miscalculation, in any one created being throughout the endless ages of eternity, when at the same time the declaration of his will, his chastisements and his rewards, have all this declared end in view, is to indulge a supposition, to which many baneful consequences must be necessarily attached. First, it leads us to place no confidence in many of the express promises of his sacred word, which assures us that a time will come, when sighs and tears shall be known no more, when his saints shall be brought forth with everlasting joy

upon their heads, when death, viz. the first and second death, shall be swallowed up in victory, and God shall be all in all. Secondly, it completely denies the power of progressive improvement in the human soul; destroys the efficacy, and consequently lessens the motives to repentance; annihilates the value of the Saviour's admonition, to strive after perfection, even the perfection of him whose image we bear; and damps the fondly-cherished aspirations of the wayworn but sainted pilgrim, by inducing on his mind the fearful and chilling apprehension, that there is no ultimate haven of repose; no security from ill; no—not even when enjoying the more immediate presence and approving smile of his benevolent Creator, in the mansions of his promised heaven; but that through eternity temptation will beset him; and by leading him into guilt expose him to punishment, necessarily aggravated in proportion to his progress in his immortal career, and the height of virtue from which he fell: for fortunate indeed must be that soul, which, being ever under temptation or liability to err, should maintain a successful conflict with its imperfections throughout an endless extent of being. In what light will the proposition, that "every being not subject to moral and natural evil must necessarily be infinite;" or again, that "it is not in the possible power of Infinity itself to create a being not subject to moral and natural ill"—appear, if applied to our exalted Redeemer? Shall he who was even in this world without sin, and whose exalted virtues were perfected through suffering, and who is now set down at the right hand of his Almighty Father; shall he too, through eternity, be subject to miscalculation, to error, and to guilt? The supposition is too preposterous, if not too profane to be admitted for a moment! But the theory in question cannot escape this overwhelming confutation, but in the creed of the Trinitarian; and it is needless to observe that if one created being can be supposed to be an exception to the views of your correspondent, the whole argument falls at once to the ground. Besides, upon what ground of necessity we must conclude, that because the know-

ledge of a created being is not infinite, it must be constantly subject to natural and moral ill, I am at a total loss to conceive. Surely there may be beings of a higher order in the scale of intelligence than man, though at an almost infinite distance below the absolute wisdom of the Supreme, who may have a perfect and commanding knowledge of all the relations and circumstances connected with the immediate sphere in which they are placed; blessed with a corporeal frame incorruptible, and exempt from disorder and decay; and still more blessed with the bright sunshine of an unspotted soul, engrossed only with the boundless perfections of its glorious Creator; and absorbed in adoring gratitude for those blessings, which are too highly placed above the reach of either

"The mists of passion and of sense,  
Or of the tossing tide of chance or pain,"  
ever to escape them.—Again—that "natural and moral evil are only arbitrary terms which have the same meaning," is a position, I think, that cannot be maintained, nor that "natural evil constantly arises from moral evil, and vice versa;" for although the former may in most cases be true, in how many instances does physical evil lead to moral good! How do the sacred writings abound with passages, teaching us that afflictions are often sent in mercy to rectify and expel the moral diseases of the mind! No two principles, surely, can be more distinct; distinct as to their comparative magnitude as well as durability! Physical evil, we have every reason to believe, (I take the word of God for my guide,) can extend no farther than the limits of this sublunary scene, while moral evil accompanies the flight of the immortal spirit into the regions of eternity. How deep, how lasting, may be the stain, which unrepented, viz. uneradicated guilt, may fix on the conscious and reflecting soul, when released from its tenement of clay, and what bitter and enduring discipline may be necessary to renew the immortal mind to the purity of heaven, it has not perhaps entered into the heart of man to conceive: for little do we know of the mysterious principle of

that intellectual ray which may have its origin in the source of all intelligence, even the all-pervading spirit of the Eternal Mind. This mysterious nature of a never-dying soul, while it makes us tremble at the possible consequences of moral contamination, by no means countenances the fearful doctrine of the infinite evil of sin; nor should it undermine our faith in that glorious issue of events, when all evil, both moral and physical, shall cease,

“And one unbounded spring encircle all.”

On what foundation (it may be asked) does this faith rest? On no other than the revealed attributes of God; a foundation firm as adamant, and satisfying as though an archangel proclaimed through the vault of heaven the glorious truth. God is love! man therefore need not fear the final result of his paternal providence; for the time must come, when the clouds and darkness that now hang upon the chequered scenes of life, will be dispersed by the eternal sunshine of the Creator's love; when even the trials, the afflictions, and the chastisements, both present and to come, as well as the more immediate mercies of our God, will call up a universal song of gratitude and praise. On this immoveable basis rests the invaluable truth, (while it sets every difficulty at defiance,) that evil in his hand is only the instrument of good; that its introduction on the whole, was the best possible means of furthering his benevolent designs; in short, that it was ordained because more good will be effected by its aid, than could possibly have been produced without it. The nature of the existence of an omnipresent God we cannot comprehend, but the nature of his attributes is open to our finite minds, for in his image are we made. Benevolence in man is only different in degree; but infinite felicity and love, directing by consummate wisdom an arm all-powerful to effect, must necessarily secure without a possibility of failure, the designed and gracious end in view, the ultimate felicity of the whole intelligent offspring of God. Relinquish this faith, and we have no refuge but in the gloomy and sickening specula-

tions of the Atheist; Christianity becomes a mere fable, loses all its lustre, and man is vanity indeed. Cherish it, and how does it expand and cheer the heart! Yes! as well may sweet and bitter water issue from the unpolluted spring, as evil (*viz.* really and eventually such) be mingled with that unceasing flow of good, whose fountain is the bosom of infinitude and love! The heart rejoices in the exulting thought, and nature consecrates it with a lovelier smile,

“That every bound at length shall disappear,

And infinite perfection close the scene.”

JOHN JOHNSTON.

SIR,  
YOUR correspondent G. S. (page 338,) is perfectly correct in supposing that his information respecting the grant of the Bristol Fellowship Fund to the Christian Tract Society, would afford the sincerest pleasure, not only to your correspondents who have lately advocated the cause of this Society, but to every one who has the interests of true religion at heart. Our Bristol friends deserve the warmest thanks of the Unitarian body, for having so nobly set the example in this great and good work. I most sincerely hope that they will be followed by numerous others; and that it will soon appear that your correspondent, “No Eutopian,” (p. 293,) has been a little too severe upon us, in supposing that we were unwilling to give up a few of the most useless of our luxuries, for the sake of advancing the everlasting interests of our fellow-creatures.

Still, our Bristol friends will I hope excuse me, if I cannot help strongly thinking that a *public congregational collection* is far preferable to a grant from the Fellowship Fund. I know it to be a fact, that there are many persons in Unitarian societies, to whom these tracts would be an invaluable treasure, who have at present no means of coming at them; I mean those who can scarcely afford a sufficient sum to send to the parent society. Such persons would rejoice to have an opportunity of contributing a few shillings towards a public col-

to receive tracts to the  
their subscription. And I  
in many instances they  
much better pleased with  
than they would be with  
them as a gift from their  
bours. And if such a  
de thoroughly known and  
and every person who  
sd to contribute towards  
answer for it that a much  
right be raised this way  
e granted from a Fellow-  
And it might be left to  
every subscriber, either  
eir tracts themselves, or  
present of them to their  
ols, or to their poorer

This plan would un-  
attended with a little  
; inasmuch as it would  
to take a list of the  
the amount of their sub-  
But I would answer for  
ery Unitarian society that  
name, there are persons  
who would gladly come  
l volunteer their services  
us.

me time, there will pro-  
a persons in every society  
contribute even the small-  
ards such a collection. It  
ng these persons an essen-  
ting benefit, to keep a  
ho tracts in the vestries  
els, for the purpose of  
these poor, but perhaps  
ubers of our societies.  
agree with our Bristol  
to the excellent effects  
nated to produce on the  
e uneducated, and of the

of distributing them in  
ols. Our orthodox neigh-  
very where on the alert,  
e publications which are  
hat we deem to be gross  
vous corruptions of ge-  
thanity. Let us be at  
zealous in diffusing those  
nd with the most just,  
nd amiable views of the  
nd government of our  
ther, and are calculated  
he sublimest devotion and  
ioral practice.

I.

Sir,

**I**N a late Number of the Monthly  
Repository, (p. 277,) you inserted  
an extract from a paper first printed  
in "the Inquirer," on the literature  
of the Dutch Jews, which paper is  
commonly attributed to the pen of  
Mr. Bowring. In the concluding pas-  
sage Mr. B. (if I may take the liberty  
of assuming him to be the author)  
states that intelligence had just been  
received of the conversion of Da Costa  
to Christianity. I have just been  
favoured with the Jewish Expositor  
for July last, which contains a letter  
from Mr. Thelwall, one of the London  
Society's Missionaries, giving an ac-  
count of this conversion, and by which  
it appears that Da Costa has fully  
adopted the Trinitarian scheme. It is  
a very curious circumstance that Da  
Costa, and his cousin Dr. Abraham  
Cappadoca, both attribute this change  
in a great measure to a patient  
"search into the writings of the old  
Rabbins, and the discovery of *their*  
sentiments respecting the Trinity and  
the divinity of the Messiah," though,  
they add, "these truths are to be  
sought out of a great mixture of ca-  
balistic absurdity and superstition."  
On reading this passage, I was struck  
by a coincidence between this state-  
ment and some observations made last  
year at a provincial meeting in aid of  
the Society for the Conversion of the  
Jews. The remarks in question were  
uttered by Mr. J. J. Gurney, a re-  
spected member of the Society of  
Friends, who, it is said, is about to  
publish a work on the Old Testament  
with reference simply to the question  
of the divinity of Christ. As the sub-  
ject is really curious, and I do not  
recollect that it has ever occupied any  
of your pages, perhaps I may be  
permitted to transcribe, from a re-  
port taken in short-hand by a person  
present, a part of Mr. G.'s observa-  
tions.

"I must observe that in their ap-  
prehension of the character of their  
own Messiah, I believe the views of  
the Jews to have materially altered  
and degenerated, therefore I would  
have the Society not only point their  
attention to the Old-Testament ac-  
count of the Messiah, but also ex-  
amine the ancient writings of the  
Jews, to find *their* original opinions



of him. I cannot refrain from introducing one or two documents on the subject to which I have adverted." (Mr. Gurney here referred to the phrase "Son of God," and to the manner in which it was understood by the Jews, maintaining the opinion that with them it implied divinity.) He proceeded: "I would call your attention to a remarkable passage in a book called Zohar, a cabalistic account of the transactions recorded in Genesis, a great part of which is very old, of about the third century, a book of great importance among Jews. I quote it on the authority of the German critic Schotgen. In it, Messiah is denominated in his pre-existing character by the titles 'Jehovah, Angel of God, Angel of the Covenant, the Word of God, the Image of God, the Lord of Hosts, the Son of God, the Son of the Highest, the faithful Shepherd, Lord over things below, Lord of all ministering Angels.' In this book it is likewise said, that the spirit of God moved upon the world in the beginning, and was the spirit of King Messiah. The same doctrine is plainly recognized in the Jewish Targums, which are translations of the Hebrew Scriptures in the Chaldaic, for the use of the Jews after their return from Babylon, when they had forgotten their vernacular tongue. These recognize the same character in the word of God, who is by them repeatedly identified with Jehovah as being that personal existence who is one with Jehovah, and by whom the wonderful works of God are carried into effect. By this word of God was the world created, by him were the children of Israel led into the wilderness. He it was who appeared to Isaiah in the temple; and where the salvation of Israel is spoken of, it is particularly attributed to the word of God. Thus when Hosea says, 'And Jehovah shall save his people by Jehovah, their God,' the Targum paraphrases it, 'Jehovah shall save his people by the word of Jehovah, their God.'" The speaker concluded by observing that he believed the Jews never would be converted till brought to recognize their degeneracy in this point. On this opinion, so different from that entertained by Unitarians, it is not my design to

offer any comment; I have merely wished to record some observations which appear to me worthy of a few remarks from some intelligent Christian critic.

E.

SIR, August 6, 1823.  
**M**R. BELSHAM, in Vol. II. of his "Commentary on Paul's Epistles," feels a difficulty in seeing the force of the reasoning of the Apostle in 1 Cor. vi. 2: "Do ye not know that the saints will judge the world? And if the world shall be judged by you, are ye unworthy?" &c. May I be permitted to say, that I am rather surprised that he should feel this difficulty? Whatever be the meaning of the Apostle in the former clause of the verse, viz. "Do ye not know that the saints will judge the world?" he alludes to an office superior in dignity to that of the determination of civil cases amongst the brethren, and reasoning *à fortiori*, he urges upon them the consideration, that if worthy of the superior, they cannot be unworthy of the inferior office. Now, this argument seems perfectly clear. If a man be thought worthy of a higher office, he cannot be thought unworthy of the lower. The lower office, it is true, may be unworthy of him, though he be not unworthy of the office. But it does not seem to have been insinuated by the Corinthians, that the office of the determination of civil cases amongst the brethren was an office unworthy of them, and therefore the Apostle does not combat that idea. It will not signify whether the Apostle reasons in the above passage from his own principles, or the principles of the Corinthians only. The argument is equally conclusive on either supposition. If the Corinthians thought themselves worthy of the higher office, the Apostle might well ask them, though he did not himself think them worthy of the higher, how they could be unworthy of the lower. Again, it will not signify whether the higher office alluded to is one in possession or one only in reserve. Suppose it one only in reserve, the conclusiveness of the Apostle's argument may be illustrated by the following similar one. Suppose I was desirous to press

the rich members of a Christian nation the propriety of condescension and courtesy to their poorer brethren, I might reason in this manner, "Know ye not that your brethren will sit with Abraham, Isaac, and Jacob, and Jesus, in heaven, and if this be their destination, is it unworthy of your fellowship?" It would be an argument similar to that of the Apostle. Here a claim of inferiority would be deduced from inferior position to a superior honour.

A distinction has been made between the reasonings of the apostles and the doctrines on which they are based; and it has been contended, that the doctrines may be divine though the reasonings should be inconclusive. I admit that the divinity of doctrines is independent of the conclusiveness of reasonings. At the same time, however, it appears to me that there is a necessity for guarding the apostles from error in reasoning as well as from error in doctrine, and therefore, as whatever was necessary for the perfection of the Christian dispensation would not be withheld from it, we may believe that the apostles were guarded from error in their reasonings as well as in their doctrines. If reasoning was necessary, the conclusiveness of reasoning must also be necessary. A necessity for reasoning is just the same thing as a necessity for conclusiveness of reasoning. If, therefore, it was necessary for the apostles to reason, it was necessary for them to reason conclusively.

Now, if reasoning had not been necessary, it would never have been used. It could be only a necessity that could suggest the adoption of it.

It may, however, it will be said, be a mere statement of the doctrine upon the authority of God was sufficient—that reasoning was no further necessary than as suitable to convince them—that reasoning was a means rather than necessary, that independently of it the bare word of God would have been enough to establish the respective doctrines of Christianity. Well, let the premises be allowed, and let it be allowed that reasonings were only useful, not necessary in the strict sense of the word. It may still be asked, "Is it

likely that he who shed such a profusion of communications upon the primitive Christians, as we see somewhat exemplified in the first Epistle to the Corinthians, would refuse to guard an apostle from error in an useful argument?" Surely in an age in which inspiration was communicated so copiously—an age in which the words of the prophet Joel, as quoted by Peter in Acts ii., were applicable, an apostle might expect, and would expect, a communication on every occasion in which it would be useful.

Our Lord promised to his disciples that the spirit of truth would abide with them, *eis ton aionan*. From this spirit of truth, then, the apostles would expect every assistance that would be beneficial to them and their cause. They would never believe that that spirit would desert them at a time when they were in danger of making mistakes in their reasonings.

It is true that the apostles do not say that they are divinely inspired, or divinely guarded in their reasonings. But it was not necessary to say this in an age in which divine assistance was so common, and in which divine assistance on every suitable occasion would be taken for granted. Those whom they addressed would take this for granted, without any special declaration respecting it.

ALIQUIS.

SIR,  
THE following *morceau* is from D'Israeli's Second Series of Curiosities of Literature. (Vol. I. pp. 65, 66.) Should you be able to give the protest of Sir Isaac Newton's, to which it alludes, entire to your readers, it would, no doubt, be generally acceptable.

A PURVEYOR.

"When the fury of the civil wars had exhausted all parties, and a breathing time from the passions and madness of the age allowed ingenious men to return once more to their forsaken studies, Bacon's vision of a philosophical society appears to have occupied their reveries. It charmed the fancy of Cowley and Milton; but the politics and religion of the times were still possessed by the same phrenzy, and divinity and politics were unanimously agreed to be utterly proscribed

from their inquiries. On the subject of religion they were more particularly alarmed, not only at the time of the foundation of the society, but at a much later period, when under the direction of Newton himself. Even Bishop Sprat, their first historian, observed, that 'they have freely admitted men of different religions, countries and professions of life; not to lay the foundation of an English, Scotch, Irish, Popish or Protestant philosophy, but a *philosophy of mankind*.' A curious protest, of the most illustrious of philosophers, may be found: when 'the Society for promoting Christian Knowledge' were desirous of holding their meetings at the house of the Royal Society, Newton drew up a number of arguments against their admission. One of them is, that 'It is a fundamental rule of the Society not to meddle with religion; and the reason is, that we may give no occasion to religious bodies to meddle with us.' Newton would not even comply with their wishes, lest by this compliance the Royal Society might 'dissatisfy those of other religions.' The wisdom of the protest by Newton is as admirable as it is remarkable,—to preserve the Royal Society from the passions of the age."

SIR,

**A**S inquiries are occasionally made respecting the proposed new edition of the late Rev. T. Kenrick's Exposition of the Historical Writings of the New Testament, I have to request your insertion of the following statement. More than two years have now elapsed since the proposals for a new edition with additional notes were first circulated, and the number of names received has been so small that the plan *has been renounced* as far as concerns the publication of additional notes. It is still, however, the wish of the author's family that the original work should be reprinted. This will be done as speedily as possible, and I hope that the new edition will be ready for delivery in the spring. The price will be considerably less than that of the first edition.

Of those who kindly gave me their names as subscribers to the enlarged edition which I once contemplated,

the majority probably wished to possess the Exposition itself; some few I know, who already had the original work, subscribed for the sake of the notes. Every subscriber will consider himself as perfectly at liberty to withdraw his name if he pleases: it will not however, be necessary for him to send me any intimation on this subject. When the new edition appears, those who wish for it will be able to obtain it, in the regular way, through the medium of their respective booksellers.

JOHN KENRICK.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCCVIII.

*Napoleon's Estimate of Value of Time.*

All men that have done great things have made much of time. The late Emperor Napoleon was celebrated for punctuality and celerity of movement, and his faithful friend the Count de las Cases has preserved some anecdotes illustrative of his rules of conduct in this particular.

"After having given any one an important mission, or traced out the plan of any great enterprise, the Emperor used frequently to say, 'Come, Sir, be speedy, use despatch, and do not forget that the world was created in six days.'

"On an occasion of this kind, he concluded by observing to the individual whom he was addressing, 'Ask me for whatever you please, except *time*; that's the only thing that is beyond my power.'

"On another occasion, Napoleon commissioned a person to execute some important business, which he expected would be finished in the course of the same day. It was not, however, completed until late on the following day. At this the Emperor manifested some degree of dissatisfaction; and the individual, in the hope of excusing himself, said that he had worked all day. 'But had you not the night also?' replied Napoleon."

*Mémorial de Sainte Hélène*, Vol. IV. Pt. 7, p. 242.

## REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

**ART. I.—A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity: accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods, in Theological Learning.** By Herbert Marsh, D. D. F. R. S. and F. A. S., Lord Bishop of Peterborough, and Margaret Professor of Divinity. Part. VII. On the Authority of the Old Testament. Cambridge: printed by Smith; sold by Deightons, &c.; and in London by C. and J. Rivington. 1823. 8vo. pp. 69.

**"T**O believe the Christian religion," says Dr. Hartley,\* "is to believe that *Moses* and the prophets, *Christ* and his apostles, were endued with divine authority, that they had a commission from God to act and teach as they did, and that he will verify their declarations concerning future things, and especially those concerning a future life, by the event; or, in other words, it is to receive the Scriptures as our rule of life, and the foundation of all our hopes and fears." Cordially assenting to the justness and importance of these remarks, we are happy that the subject of the Seventh Part of Bishop Marsh's Course of Lectures is "the Authority of the Old Testament:" nor could we have objected to its having been made the topic of a foregoing set.

The Professor's thirty-first lecture, begins with a statement of his reasons for treating previously of the authenticity and credibility of the Christian Scriptures:

"When we undertake to establish the authority of different records, the question, which of them shall be *first* submitted to examination, may depend on circumstances unconnected with priority of composition: and that arrangement must always be preferred, which enables us to conduct our proofs in the most satisfactory manner."—P. 1.

Now to this statement we cannot subscribe without reserve and explanation. "That arrangement" may be "the most satisfactory," or, in other words, extremely commodious, to the instructor, which is far from being so to the reader or the hearer. For ourselves, and on such a theme, we shall always prefer the order which best accords with the nature of the question, which is the fairest, the most ingenuous and legitimate, and which shall be least exposed to objections from the impugnors of Revelation.

But, says the Margaret Professor, and he says justly, "the records which contain the Mosaic and Christian religions, must not be confounded with the religions themselves." He further reminds us, that "the authority of the *record* which conveys the Christian covenant, may be examined without reference to the *record* which conveyed the former covenant:" and hence he would infer, that as the authenticity and credibility of the New Testament were established by arguments which are wholly independent of the Old Testament, so we may legitimately reason from the authority of the records of the Christian, to the authority of the records of the Jewish dispensation. (2, 3.)

We admit the mutual independence of the two grand divisions of the Scriptures: yet in the practical application of the principle we differ from this writer. The Professor's observations prove no more than that we *may* treat of the evidences of the authority of the Old and of the evidences of the authority of the New Testament in an inverted order: but he does not shew that this arrangement *ought* to be adopted. Since the Jewish revelation was of far earlier date than the gospel, its pretensions seem to demand a prior examination: the rather, as the evidence is, for the most part, *historical*, and as the aid of *chronology* must be extremely desirable, if not, indeed, absolutely requisite. When a very *young* pupil is introduced to an acquaintance with *languages*, or with *science*, there may

\* Observations on Man, &c. Vol. II. (1749,) 71, 347, 348.

be no impropriety, but even an advantage, in pursuing a series of instructions perfectly unconnected with the *descent* of those languages, or with the periods of the several discoveries and inventions of science. Yet in a course of lectures, delivered to an *academical* audience, and laying claim to the praise of "systematical arrangement," we might well expect the strictest regard to the order of the Divine dispensations. Here, if any where, we might suppose, that the "stream which maketh glad the city of our God," would be regularly traced from its fountain head.\* We can least of all overlook inattention to this kind of method, when numbers of young men are listening to a Professor of Divinity, with the express view of qualifying themselves to instruct others. Bishop Marsh can appeal, no doubt, to the example of eminent men, who have preceded him, as lecturers and writers on the evidences of Judaism and of Christianity: we, too, should make a counter appeal, did we place the issue of the question on authority, rather than on principle.

Another reason for his "beginning with the New Testament (3), is, that the proofs of authenticity and credibility, in reference to individual books, may be conducted more easily and more intelligibly, than the similar proofs in regard to the Old Testament." In somewhat different language, writings of high antiquity, are involved in greater darkness, with respect to the composers and occasions of them, than writings of a later date. This may readily be allowed: but the fact will not justify the deviation upon which we have animadverted. Let the books of the Old Testament be examined on their own ground; and we feel not the slightest apprehensions for the result of the investigation: let them be considered in the order in which they claim to have been written; and we entertain not a doubt of their authority being established.† Had that order been adopt-

ed by the Bishop of Peterborough, his difficulty in respect of a definition, would not have been greater than it is at present. It would still have been incumbent on him to state the meaning in which he uses certain terms, and to have employed no other words than what agree with the character and circumstances of the *records* on which he lectures.

We cordially wish that he had judged it consistent with his undertaking to give, in this part of his course, a repetition, or, at least, an ample summary, of those arguments for the authenticity of the Pentateuch, which he delivered, from the pulpit of Great St. Mary's Church, more than thirty years ago, and the pamphlet containing which has deservedly reached a third edition. In the same compass, scarcely any topic has been better discussed.—But we must follow in the path which the Professor himself selects.

To the greater part of the historical books of the Old Testament the term "authenticity" is inapplicable. We cannot say, that a book is *authentic*, or written by the author to whom it is ascribed, when the writer of that book is unknown. Now by whom the several books of Joshua, Judges, Ruth, Samuel, Kings, and Chronicles were composed, we, unquestionably, are ignorant. Nevertheless, the term "credibility" is applicable to them all. Even where we cannot argue from the *known* situation and character of the writer, we may have reason to believe, that the anonymous author wrote under circumstances which enabled him to acquire a perfect knowledge of the facts recorded. There is nothing which more displays the accuracy of an historian, or excites greater confidence in the truth of his narrative, than references to books of authority, as vouchers for his own history. And it is worthy of notice, that such references occur chiefly, though not solely, in the books of the Kings and of the Chronicles, where we are most at a loss to discover the authors.

The fidelity of the sacred historians

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\* This is admirably done in Dr. John Taylor's *Scheme of Scripture Divinity*, &c., which a late Regius Professor (Bp. Watson) inserted as the first article in his *Collection of Theological Tracts*.

† See in *Mon. Repos.* XI. 406, 407,

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some account of a Course of Theological Instruction, in which this order is observed.



of the Jews, is attested by the consideration, that they could have had no motive to write, as they did, if their narratives were false: they have not flattered the vanity of their countrymen, and as their contemporaries must have known the character of the ancient records to which those historians appealed, so their descendants would not have received their productions, without a rational conviction of their being credible.

To all the prophetic books the term authenticity is applicable without exception: for each of these books is ascribed, and, we have reason to believe, justly, to a particular author. In estimating the credibility of the prophetic writings, we should remember, that as a history may be true, though the author is unknown, so a prophecy may be true, even though it proceeded not from the author to whom it is commonly ascribed. Two questions must here be asked: the former, Do the words of the alleged prophecy, according to their plain and literal meaning, relate to that distant event, to which they have been subsequently applied? The second, Was that prophecy delivered so long before the event predicted, as to place it beyond the reach of human foresight? (4—14.)

With the Margaret Professor we think that a prophecy may be literal and divine, whether it be an *authentic* part of the book which contains it, or not. There is an obvious importance, however, in ascertaining, if we can, the name and history of the writer; for the purpose of better determining on the age and character of the alleged prediction.

Bishop Marsh concludes his thirty-first lecture with some very general remarks on the antiquity and nature of the remaining books of the Old Testament; on Job, the Psalms, Proverbs, Ecclesiastes, and Solomon's Song.

In the thirty-second lecture he takes a different view of all the Jewish Scriptures, and considers them not individually, but collectively. To the whole of them he applies the term "authority," which, he observes, "may include both authenticity and credibility, where both terms are applicable, and denote credibility or truth, where the other term cannot

be applied." This *authority* he finds in the testimony of our Saviour, which has been borne, in various ways, to the books of the Old Testament. By Jesus Christ the Pentateuch was quoted repeatedly, as the work of Moses. Next to the writings of that distinguished Lawgiver, he made the greatest use of the book of Psalms, one of which (the 110th) he expressly ascribed to David. The fact is the same as to the books of Isaiah and of Daniel: these he specifically attested. But the greater part of his quotations from the Old Testament were made without reference to the particular book, from which the passages were taken. This mode of quotation was agreeable to the practice of the Jews. Whenever he appealed to the Scriptures, that is, to the Scriptures of the Old Testament, he appealed to the Hebrew Scriptures without distinction: all of them, as they existed in his time, received the sanction of his authority. They were then, as they are at present, divided, by the Jews, into three classes: and this threefold arrangement of them our Lord observed; his appeal to them corresponding with the appeals of Philo and Josephus. Should it be objected, that, according to the Jewish reckoning, the three classes contained *twenty-two* books, whereas the canonical books of the Hebrews, as arranged in our Bibles, amount to *thirty-nine*, a slight attention to the manner of computation will convince us that the dissonance is only apparent and not real. A difficulty so removed, is converted into a proof. (17—31.)

Throughout this lecture the Margaret Professor reasons with intelligence and strength. His argument will be satisfactory to those persons who, like ourselves, are already persuaded of the truth of Christianity. Nevertheless, for the sake of others, we should have preferred his treating of the two Revelations in the order of their dates.

The object of Bishop Marsh's thirty-third lecture, is to prove, that the Hebrew Scriptures which received the sanction of our Saviour, contained the same books which are *now* contained in our Hebrew Bibles. Of this identity, however, direct historical evidence cannot, at present, be obtained. Ac-

cordingly, the Professor endeavours to establish the fact by *induction*; a mode of reasoning, which, in many instances, is perfectly legitimate, and which is here pursued with considerable ingenuity and force. From several particular propositions he deduces that general proposition which he sets out with enuntiating: by steps he arrives at the final conclusion, that the Hebrew canon in the time of our Saviour was the *same* Hebrew canon, which is now represented by our Hebrew Bibles; and that we have his sanction for *every* canonical book of the Old Testament.

For this purpose, the learned Prelate attempts to connect the *catalogue* of the Hebrew Scriptures, which Jerom has given in his Prologus galeatus, with the *account* which Josephus has given of those Scriptures, in his treatise against Apion. Jerom, like Josephus, divides them into three classes, which he calls, *the Law, the Prophets, and the Hagiographa*. He has further *enumerated* the several books of which each class consisted: and it appears from this enumeration, that the books which were *then* contained in the Hebrew Bible, were the same books which are *now* contained in it. In regard to the first class, or the Pentateuch, the enumeration made respectively by Josephus and by Jerom, is, beyond dispute, the same. The only difficulty which attends the comparison of their accounts, is that which relates to the two other classes. Yet, if we take those two classes *together*, both writers *agree* as to the total number of the books comprised in them: and the sole difference consists in the partition\* of the books between the two classes. Now, as we know that the Jews have been gradually augmenting the number of books in the third class, by a proportionate diminution of the number in the second, we need not wonder if the third class, which in the first century contained only *four* books, contained *nine* at the end of the fourth century, and that the books of the second class had been proportionally reduced from thirteen to eight. Jo-

sephus himself, in a well-known passage of his treatise against Apion, though he has not *enumerated* the seventeen books which composed the two last classes, has given a *description* of those books; and this description exactly corresponds with the inference deduced from a comparison of his account with Jerom's. To the third class the book of Proverbs, and the book of Ecclesiastes, as well as the book of Psalms, have been referred by the Jews of every age: to the same class Jerom, in his catalogue of the Hebrew Scriptures, has referred the book of Job and Solomon's Song; though it be probable that by Josephus they were somewhat differently arranged. Nor is it a solid objection against the accuracy of this reasoning, that later Jews have referred to the third class various books, which are here referred to the second class of Josephus; the removal of such books from the class in which they were originally placed being well explained by history.

The Margaret Professor's conclusions are, that the Hebrew Scriptures which received the sanction of our Saviour were the same Hebrew Scriptures which were known to Josephus; that they contained the same books which were enumerated by Jerom, and still constitute our Hebrew Bibles; and that the authority of the Old Testament, according to the canon of the English church, though not according to the canon of the church of Rome, rests upon a basis which cannot be shaken. We recommend his argument to the careful attention of students in theology and in logic. (31—50.)

Of his thirty-fourth lecture the object is to establish the *integrity* of the Hebrew Bible, to shew that the books which compose it have descended to the present age without material alteration. With this view, he divides his inquiries into two periods; the one extending from the time of Moses to that of our Saviour, the other extending from the time of our Saviour to this day. Here he makes a very fair and judicious use of several historical facts: nor, in any part of his reasoning, is he more successful than in his proofs that the Jews have not *wilfully* corrupted their Scriptures. As a specimen of his manner

\* We employ this word, in preference to Bishop M.'s *repartition*, which is a French, and not an English, noun.

two extracts shall be laid  
readers :

genuine books of Ezra and  
ord us no reason to sup-  
law of Moses had been so  
is represented in that apo-  
called the second book of  
1). From the eighth chap-  
iah it is evident, that the  
aw (whether the Temple-  
was preserved during the  
Babylonish Captivity. For  
ship of God was restored at  
they spake unto Ezra the  
ng the book of the law of  
the Lord had commanded to  
Ezra the priest brought the  
e congregation.' Nehemiah  
The prophet Daniel must  
a copy of the law, for he  
, and quoted it. Daniel ix.  
58.

• • • •

charge of corrupting the  
tures, though it has been  
modern times, had its origin  
ice of those who introduced  
ok and Latin Fathers were  
t part unacquainted with  
ugh Origen and Jerom were  
ceptions. The Greek Fa-  
from the Septuagint; the  
s from the Latin version,  
made from the Septuagint.

Latin translation from the  
he time of Jerom : and even  
on was not immediately  
he authorised version of the  
—P. 64.

ological students, who are  
ble standing, may read  
pleasure and advantage  
Bishop Marsh's lectures.  
men who are preparing  
for the exercise of the  
ministry it will be espe-  
cially useful. At the same  
obvious defects. Of these  
t is the *arrangement*. The  
he method of proof which  
armed Jew would pursue  
efore the world the evi-  
he authority of his sacred  
what the Margaret Pro-  
it, on every account, to  
red. Another glaring im-  
(we have formerly com-  
t), is the extreme scanti-  
ference to "the principal  
n this branch of divinity.  
pe that, in the pulpit of the  
of Cambridge, the Right

Reverend Prelate should be silent con-  
cerning Sir Isaac Newton,\* H. Owen,  
Graves, &c., the arguments of some  
of whom he adopts, while those of  
others he impugns ! He will not do  
justice to his subject and to himself,  
unless, in a subsequent part, he treat  
of the Hebrew Scriptures in detail.

Generally speaking, his style is  
pure as well as clear. In p. 65, how-  
ever, he uses the word *operate* in an  
unwarrantable, that is in a *transitive*  
signification.

ART. II.—*The Claims of the Clergy  
to Tithes and other Church Reve-  
nues, so far as they are founded on  
the Political Expediency of sup-  
porting such a Body; on Divine  
Right; on History; or on the No-  
tion of Unalienable Property, ex-  
amined.* 8vo. pp. 40. Liverpool  
printed; sold by Hunter, &c., Lon-  
don. 1823.

THE question of "Church Reve-  
nues" is becoming every year  
more interesting, and it is extremely  
desirable that the public should be in  
possession of full information upon  
the subject. The author of this pam-  
phlet has done his part towards this  
great object, under the persuasion that  
how much soever the fear of change,  
attachment to custom, respect for in-  
dividuals and motives of personal in-  
terest may retard the progress of opi-  
nion, truth, justice and public good  
will finally prevail, and it must be  
honourable to be, in whatever degree,  
an instrument in promoting them.  
(P. 40.)

The subject is treated in this pam-  
phlet under the four heads of—The  
expediency of a publicly endowed  
clergy; the divine right of tithes; the  
history of Christian tithes; and the  
right to tithes as being the property  
of the church. These are argued ably,  
and boldly argued, and the writer's  
conclusions are, that an established  
church is unnecessary, unchristian,  
and of injurious influence; that the  
claim of tithes universally, as by di-  
vine right, is the imposition of priest-  
craft on ignorance and superstition;  
that the history of the Christian Church  
proves that tithes belong, if to any

\* On the Prophecies, Part I. Ch. i.

body, to the poor; and that the present right of the clergy in tithes is created, and may be destroyed by an act of the Legislature.

Some remarks are made in the pamphlet on the publications of "the Rev. Aug. Campbell, Rector of Wallasey, the champion of tithes," and trusting, as we confidently do, in the quotations here made, we cannot but be surprised at the frankness and courage of that divine. He is said to have called on the *Gentlemen* of England, in a recent work addressed to them,\* (p. 26,) to support tithes for the purpose of "keeping sixteen or seventeen millions of RAGAMUFFINS in order, by the awful terrors of an invisible world." Again, this Christian minister is represented (p. 39 of this pamphlet, Note,) as saying in his Appeal, p. 15, "It is for their *dinners* that I wish to interest some of the *Gentlemen* of England: when the people have emancipated themselves from the tyranny of the priests, is it to be supposed that they will submit to the *tyranny of the game-laws*?" Mr. Campbell is right: tithes and game-laws stand on the same ground, that ground not justice; and when the people have rid themselves of one of these abuses of power, they will not be very patient under the other.

Our anonymous author (known, however, to us, and not unknown, under his real name to the religious public) thus satisfactorily disposes of one of this plain-spoken clergyman's arguments for church-property:

"That zealous advocate of tithes, the Rev. Augustus Campbell, in his 'Appeal to the Gentlemen of England,' seems disposed to rest the right to tithes as property on the gift of King Ethelwulf; but in a previous pamphlet ('The Rights of the English Clergy asserted') he seems to prefer resting it on the gifts of individuals in later times: as an example he brings forward the case of his own parish, Wallasey, in the county of Chester, which he says was endowed by a certain William de Walley, before the year 1182, with the tithe and glebe, and he wishes to know what possible right the people can have to what an ancient owner gave to the church? According, however, to

his own acknowledgment, this owner and all others (or rather their tenants) were at that time obliged by law and custom to pay tithes, though they might then pay them to what religious house they pleased; so that William de Walley only provided for the tithes he could not help paying, being made useful to his own estate. The glebe fields only he gave freely out of his own property to the church. This glebe, and all other church lands which have been given by their owners in former times, certainly do not belong to the descendants of those owners; but before we decide that they do belong to the present clergy, beyond the just controul of the Legislature, we must consider a little the nature of the gift. The owners gave these lands, as any other lands are left in charity, for certain special purposes. Now amongst these purposes was *the support of the poor*; for the lands were all given before the support of the poor out of the parochial income had ceased: and farther, these lands were given with an immediate view to *the support of the ceremonies and worship of the corrupt Catholic Church of the dark ages*, on the performance of which the givers relied for salvation; and, therefore, since neither the poor are now sharers, nor are the rites performed which the givers deemed necessary, the present holders cannot certainly found their right on the original gift. All the lands of the church were given to the Roman Catholic Church, and the kind of right by which they are now held is, that that church ceasing to be the religion of the country, and being discountenanced by the Legislature, its forfeited possessions were given by Parliament, that is, by the public, to the present establishment; and the same public may differently appropriate them by the same right whenever it shall seem expedient. Church lands are precisely in the same situation with estates left for a charitable purpose which would now be thought absurd, or cannot be fulfilled, and which estates are, therefore, applied to some other useful purpose, to be determined by the proper authorities: nor can any one doubt, but that in such a case as that now before us, the only right authority is vested in Parliament. Whatever right, either to tithes or estates, is founded on their being the gifts of individuals, is unsatisfactory; because the gifts are not employed as originally intended, and because the public have already interfered to alter their destination; so that the present Church of England holds its property merely by act of Parliament, and it is no more secure from reformation or abolition by the public will, than any other of the public

\* "Appeal to the Gentlemen of England in behalf of the Church of England."

ns of the country: it has no ns whatever to a right similar of private property; and the cry he violation of property raised, its reformation is proposed, is than the cant of an interested Pp. 31—33.

—*Zeal for the Revival and ion of Pure Christian Truth, y arising from Belief in its Authority. A Sermon, ed at the Unitarian Chapel, arliament Court, Artillery London, on Wednesday, May 23, before the Supporters and ls of the Unitarian Fund.* Henry Acton. 12mo. pp. 32. r; Eaton; and Fox and Co.

S is an able and judicious umentative discourse. The ion which forms its title is from 1 Thess. ii. 13, and is l in the following remarks: at since Christian truth is *the God*, the more nearly that it professed in its genuine pu: greater, we are bound to will be its efficacy in answer- mportant purposes of Divine ce." "2. Christian truth, e word of God, is undoubtedly te value to all mankind, and ly conducive to their highest mprovement and happiness." m our conviction that Chris- h is *the word of God*, we have son to anticipate its general in the world." "4. Per- hat Christian truth is *the word* we must hold ourselves bound re it as a sacred trust, com- o us not for our own benefit at that we may do all in our o dispense its heavenly truths

: the second head, the preach- vindicates "the efficacy of le doctrines of the gospel:"

particular views, indeed, have amonly denounced by our Trini- rethren as being wholly deficient value, especially because they acquainted with no *atonement* supposed original and infinite our fallen nature, without which it, it is said, we can have no e of the mercy and favour of ut this is plainly nothing less raise an objection to our views atuitous assumption of the truth

of their own; for unless the most untenable and gloomy doctrines of orthodoxy be first admitted as true, such an atonement was never needed by man, nor could have been accepted by God. It is little better than sophistry, therefore, to charge our representation of Christianity with being defective, because it contains no remedy for an evil which, if this representation be correct, never existed. The truth, we humbly presume, is, that our brethren, by their misinterpretation of the Sacred Writings, first plunge the whole human race into an imaginary abyss of guilt and woe; and next, by further misinterpretation, discover an imaginary method of delivering some few out of this abyss, which they then call upon us to admire as a peculiar excellence of their system. They first, by their own vain imaginings, cast over the whole face of human existence a thick darkness, which shuts out every ray of hope from the bosom of man, and then reproach us that we have no doctrine purposely revealed to dispel the withering gloom which they themselves have created. But for every moral and spiritual want with which man really becomes acquainted from nature or from revelation, assuredly Unitarian Christianity affords a sweet and abundant supply. To the penitent sinner it points out a sure way by which he may attain to the forgiveness and favour of God, and this in a path expressly consecrated for the purpose by the mercy of Heaven, even in the broad way of repentance and reformation. To them that be slow to the practice of virtue and piety, it brings all the pleasing and all the awful motives to righteousness, arising from the great themes of future judgment, eternity and the Divine favour. To the mourning children of affliction it affords an inexhaustible fountain of consolation and peace, by giving them faith in the constant providence of a heavenly Father, whose dispensations are all mercy and truth. To them whose eyes are closing in the darkness of death, it reveals the light of life and immortality. And if men have been brought to suppose that they need any thing of religion further than this, they are misled by false views of their own condition, or of the character and government of God." —Pp. 17, 18.

In the following passage, Mr. Acton makes an animated appeal to the experience of the church, in confirmation of his third remark:

"And has not Christianity, in the triumphs which it has already effected, given us a glorious pledge of its future conquests? The Heathen are fast be-



ornaments, can be betrayed by their countenancing religious meetings with their presence, not merely in the temple, but wherever they may be holden."

C.

ART. VI.—*Extracts from the Diary of the late Michael Underwood, M. D., consisting of Meditations, Critical and Practical Remarks on various Passages of Scripture, Miscellaneous Essays, and Occasional Hymns.* Published for the benefit of his Widowed Daughter. 12mo. pp. 170. Hatchard and Son. 1823.

THE introductory pages to this little volume lead us most painfully to reflect on the vicissitudes of human life. Dr. Underwood, who had been many years a surgeon, "having," as his biographer informs us, "changed his line of practice, and evinced great skill as Physician-Accoucheur, gradually rose to eminence in that department, and was so fortunate as to enjoy the friendship of the late Dr. Warren, who, shortly after the marriage of H. R. H. the Prince of Wales (now George IV.) kindly introduced him at Carlton House, on which he received the high appointment of Physician to the Princess of Wales, and in January, 1796, had the honour of presiding as Accoucheur, at the birth of the much-lamented Princess Charlotte.

"Having been brought thus conspicuously into notice, his practice rapidly increased in the higher circles of the metropolis, and the road to wealth was opened before him with all its allurements.

"While thus basking in the sunshine of prosperity, an accumulation of domestic afflictions, excited a high degree of nervous irritation, which, acting on a frame naturally weak, produced a dreadful depression of spirits; he imagined himself incapable of discharging the arduous duties of his profession; and in the year 1801, resolved to withdraw himself

from all further practice, and pass the remainder of his days in entire seclusion from society.

"Thus were the worldly prospects of his family suddenly clouded, and all their flattering anticipations of the future for ever destroyed." (Pp. xvii. xviii. of Prefatory Remarks.)

His object in presenting these "Extracts," &c. to the public, we give in the words of the benevolent Editor:

"It is confidently hoped that the friends of the late Dr. Underwood, and more especially those in the profession, who are acquainted with the estimable works which he published on the 'Diseases and Disorders of Children,' &c., will feel an interest in the case of his widowed daughter, who now stands in need of the benevolent exertions of her friends. She is in her fiftieth year, and is borne down by an accumulation of troubles, arising partly from the loss of relatives and friends, and partly from serious mental debility, which frequently incapacitates her for the humble and precarious employment of needle-work, in which she is at other times engaged. Thus reduced, she has at length consented to make an appeal to the liberality of her friends, and humbly to solicit their kind support of the publication now projected, which she hopes will enable her to raise a small sum to provide her with a few comforts in the decline of life. The situation of the applicant is the more painful to her feelings from the recollection of those enjoyments, and even indulgences, which, in the plenitude of her father's fame, she had the happiness to experience."

The work before us shews that Dr. Underwood, whether depressed by feelings of despondency or animated by joyous sentiments, whether subjected to the trials of adversity or the still more dangerous trials of prosperity, was a man of sincere and deep piety. His creed was highly Calvinistic, but the inconsistencies which appear in various passages prove the difficulty of keeping an ingenuous mind completely under the trammels of system.

## POETRY.

### LINES,

*By the late Dr. John Aikin, to Mr. Wakefield on his Liberation from Prison, with Mr. Wakefield's Reply.*

From Memoir of John Aikin, M. D. By Lucy Aikin. 2 Vols. 8vo. 1823. Vol. I. pp. 236—238.]

#### TO GILBERT WAKEFIELD, A. B.

Pure light of learning, soul of generous mould,  
Ardent in Truth's great cause, erect and free,  
Welcome, O welcome! from thy prison gloom,  
To open air and sunshine, to those boons  
Which Nature sheds profuse, while tyrant Man,  
"Drest in his brief authority," and stern  
In all the little jealousy of pow'r,  
Restricts the bounty of a Father's hand,  
And scants a Brother's bliss.—But now 'tis o'er,  
And social friendship and domestic love  
Shall pour their healing balm; while conscious worth  
With noble scorn repels the sland'rous charge,  
That brands imprudence with the stamp of guilt.  
Meantime disdain not, learned as thou art,  
To scan this world's great lesson: high-raised hopes  
Of Justice seated on the throne of Pow'r,  
Of bright Astrea's reign reviv'd, and Peace,  
With heavenly Truth and Virtue by her side,  
Uniting nations in a band of love,  
Have faded all to air; and nought remains  
But that dire law of force, whose iron sway  
The sons of men through every blood-stain'd age  
Has ruled reluctant. When that sage benign,  
The Man of Nazareth, preach'd his gentle law,  
And listening crowds drank honey from his tongue—  
When Mars, Bellona, and the savage rout  
Of Gods impure and vengeful, shrunk to shades,  
And rescued Man adored a common Sire;  
Who could refrain to hail the blessed time  
Of swords to sickles turn'd, of general good  
Pour'd in full streams through all the human tribes,  
And shared alike by all? But ah! how soon  
The glorious prospect darken'd! When the cross  
Gleam'd direful 'mid the host of Constantine,  
And took the eagle's place—when mitred priests  
Mimick'd the flamen in his mystic pomp,  
And proudly bent around a despot's throne;  
Then, whilst the name at Antioch first rever'd  
Ran conquering thro' the world, it lost its sense,  
And join'd in monstrous league with all the crimes  
That force, and fraud, and lawless lust of sway  
Inspir'd to plague mankind. Then, Gospel-rules  
Were held an empty letter; and the grave  
And specious commentator well could prove  
That such an holy, humble, peaceful law  
Was never meant for empire. Thus relaps'd,  
The human brute resumed his native form,  
And prey'd again on carnage.

Cease then, my Friend, thy generous, hopeless aim,  
 Nor to unfeeling Folly yield again  
 Her darling sight, of Genius turn'd to scorn,  
 And Virtue pining in the cell of guilt.  
 Desert no more the Muse : unfold the stores  
 Of fertile Greece and Latium ; free each gem  
 From the dark crust that shrowds its beauteous beams,  
 And fair present them to th' admiring eye  
 Arranged in kindred lustre. Take serene  
 The tranquil blessings that thy lot affords,  
 And in the soothing voice of friendship drown  
 The groans, and shouts, and triumphs of the world.

TO JOHN AIKIN, M. D.

Next to that first of comforts to the soul,  
 The plaudit of a conscience self-approv'd,  
 AIKIN ! I deem the gratulation sweet  
 Of sympathising friendship, and a Muse  
 Terse, uncorrupt, ingenuous, bold and free ;  
 A Muse from whom nor titled grandeur bribes,  
 Nor pamper'd wealth, a sacrificial strain.  
 Hence, with sensations bland of conscious pride  
 I feel the manna of thy tuneful tongue  
 Drop medicinal influence on my breast,  
 Ruffled, not torn, by Persecution's blast.  
 Thus, after chilling frost, morn's genial ray  
 Invigorates, cheers, expands, the shrivell'd flower :  
 Thus the broad mountain flings his cooling shade  
 O'er the faint pilgrim in a thirsty land.  
 Oh ! may thy friend, as in the noon of life,  
 Responsive to the calls of Truth and Man,  
 Self in benevolence absorb'd and lost,  
 Thro' the short remnant of his closing day,  
 With brave defiance, or with calm disdain,  
 Front the grim visage of despotic power,  
 Lawless, self-will'd, fierce, merciless, corrupt ;  
 Nor, 'midst the applauses of the wise and good  
 Lose the fond greetings of a Muse like thine !

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LINES,

*On reading some Poetry by a Young Lady, now no more.*

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Before the touch of the Autumn's breath  
 The fairest leaves are the first to fall ;  
 And before the blight of the breeze of death,  
 Bright spirits wither the first of all.  
 Green and fresh as the spirit may seem,  
 No evergreen bore the graceful leaf ;  
 And the life of the lov'd is a golden dream,  
 From which the sleeper awakes to grief.  
 Yet, Oh, let us think, while with tears we see  
 The young heart droop to an early grave,  
 That it falls like the bloom from Eden's tree,  
 In " the pearly waters " of bliss to lave.  
 Sweet spirit ! from scenes of care and pain  
 Thou hast flown to the beautiful bowers above,  
 Where the loving shall meet the lov'd again,  
 And dwell with the God whose name is Love.

'Tis to lives like thine that we sadly turn,  
To see how the light of the heart may shine,  
And *these* are so few, that the more we mourn  
The blight of a lily so chaste as *thine*.

Oh, may all who mourn thee the path pursue,  
Which thy young feet here in meekness trod,  
Till they pass, like thee, this vain life through,  
To the home of the pure—the land of God!

Oct. 26, 1823.

## OBITUARY.

On Aug. 13, at Pittsburgh, United States, died Mr. GEORGE COURTAULD, late of Wellingborough, Essex.

He died on the 17th, after a short illness, at Thichfield, near Ilminster, Somerset, aged 70. Mr. THOMAS THOMAS, for twenty years minister of the Dissenting congregation worshipping in the Old Meeting-house, Wareham, Dorsetshire, which situation he relinquished twelve months ago. Mr. Thomas was brought up at Daventry, where he was a scholar of Dr. Ashworth, and had for his fellow and friend the late Thomas Toller, of Kettering, Northamptonshire. Upon finishing their academic course these gentlemen were settled in congregations, Mr. Toller at Kettering, and Mr. Thomas within a few miles from his friend, at Wellingborough. And it was a source of mutual satisfaction that the vicinity of their situation afforded them the opportunity of enjoying the friendship of their early and frequent intercourse. During Mr. Thomas's residence at Wellingborough he was much esteemed and beloved by the society of which he was pastor, and experienced from some of its wealthier members a kindness and attention somewhat rare in the dissenting congregations. But the position in which he was held was not new to his hearers. By the Dissenting community in general he was justly regarded as one of the most able and eminent among their ministers. At Wellingborough he resided between twenty years, and there, perhaps, he gave up his days had not a severe and cruel disappointment, in a

matter which lay nearest to his heart, determined him to quit the neighbourhood for ever. When the peace of his mind was sufficiently restored to allow him to resume the regular exercise of his profession, he was settled at Enfield, Middlesex. There he did not remain many years, but upon marrying a lady of his congregation removed to Wareham, where he was respected by men of every denomination, and where he has left behind him the affectionate remembrance of those amongst whom he laboured.

In point of talents Mr. Thomas was very respectable; and he had so far cultivated a literary taste as to find in it a source of interesting amusement. In his religious sentiments he was what is commonly termed moderate, but *perhaps* with some peculiarities of opinion which would not have allowed him to class himself decidedly with any party. But whatever were his views on doctrinal subjects, he was too deeply impressed with the value of practical principles to attach an undue importance to matters of speculation, which do not seem to bear on the great object of religion—a virtuous and holy life. As a Christian minister he was ardently solicitous to promote the best interests of his hearers; as a man he was a pattern of every thing that is upright, honourable and benevolent; he had a heart that was warm with the kindest affections, and a generosity of spirit which raised him far above every thing artful, mean or selfish. But what chiefly distinguished him from almost every other man was a singular delicacy of mind, and a peculiar refinement of feeling in every thing that concerned the feelings of others. He behaved to every man as though every man's sensibilities answered to his own, and was careful to excess, if there can be excess in that which is so amiable, to do nothing, even in trifles, which might appear to indicate an indifference to the pleasure or comfort of another.—This brief but just tribute of respect is paid to his character by one who knew him upwards of forty years,

and, on looking at Mr. Belsham's *the Daventry Students*, (Mon. XVII. p. 196,) that they finished their academical course under Dr. Ashworth's successor, Mr. Robins; a man, I am sure, no one that knew him, will mention without a feeling of the respect.

who highly esteemed him as soon as he was able to estimate his worth, and who, upon a more familiar acquaintance with him, conceived for him a sentiment of affection which clings to his memory with fond regret.

E. C.

Sept. 5, at *Carlskrona*, MARGARET, the wife of Major NORDENSKJÖLD, of Fareby, and youngest daughter of the late Rev. Dr. Lindsay, of Grove-Hall, Bow, Middlesex.

— 9, at *Liverpool*, Miss BRIDGET HEYWOOD, daughter of Arthur Heywood, Esq., of that town, a lady remarkable for her unostentatious perseverance in the way which she conceived to be the right one, for her warm co-operation in the honourable views of her family, for the steadfastness of her feelings as a friend, and her clear unambiguous manifestation of them, for the happy temper with which she enjoyed society, for her deep interest in the welfare of her country and mankind, for a religion founded on conviction, and continually animating her to the practice which it enjoins. She had almost reached her sixty-fourth year in health scarcely interrupted, and rich in every temporal blessing, when she was attacked by a most painful and distressing malady. She combated it with firmness and cheerfulness, bowed to it with pious resignation, and escaped from it on the wings of faith and hope. Her friends and relatives regret her here, and number her with confidence amongst the blessed.

— 23, at his seat, near *Cirencester*, MATTHEW BAILLIE, M. D. He was considered, in many points of view, as being at the head of his profession. Dr. Baillie was the nephew of Dr. William Hunter and of Mr. John Hunter. In the schools of these celebrated anatomists he had acquired a knowledge of human anatomy equal to that of any of his contemporaries; and his lucid and accurate demonstrations gave him peculiar celebrity as a teacher of that important science. After the death of the late Dr. Warren, he so rapidly and deservedly rose in the public estimation and confidence, as to be unable to persevere with his lectures, and he continued for between thirty and forty years to hold a pre-eminent place in the foremost rank of his profession. Dr. Baillie had, in some measure, retired from general practice for some years, and except in the case of very old connexions, confined himself to consultations. He was a great favourite with the late King, who frequently, during the intervals of

his malady, expressed himself towards the Doctor very affectionately. In order that he might be near his Majesty, this learned physician occupied a house in the neighbourhood of Windsor Castle. Dr. Baillie was married to Miss Sophia Denman, (daughter of the late Dr. Thomas Denman, and sister to Mr. Denman, the present Common Sergeant of the City,) by whom he has one son and one daughter living. Miss Johanna Baillie, whose poems and series of plays on the Passions have obtained for her so much celebrity, was his sister.—*The News*.

Sept. 24, aged 61 years, Mrs. SUSANNAH SAXBY, wife of Robert Saxby, Esq., grazier, *Edenbridge, Kent*. Though her health had been throughout life extremely delicate, yet latterly it seemed so much amended that her relatives and friends anticipated many more happy days in her society. But heaven had otherwise determined. A cold caught by the taking of an airing brought on serious indisposition, which soon terminated her virtuous and placid career. After a fortnight's illness she expired without a sigh or struggle: her end was peace! Her remains were conveyed to the family vault in the cemetery adjoining the General Baptist place of worship, Ditchling, Sussex, where they were interred by the Rev. Mr. Duplock, who addressed the audience from Rev. x. 5, 6: *And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth for ever and ever, that there should be time no longer!* The ensuing sabbath a funeral sermon was preached by the Rev. Mr. Briggs, at Bessel's Green, where the family attended, from Job xiv. 1, 2: *Man that is born of a woman is of few days and full of trouble; he cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not.* The writer of the present article had the pleasure of formerly being acquainted with Mrs. Saxby, and well recollects the impression left upon his mind. Her mild disposition and her unobtrusive manners were traits of character obvious to all. Her sorrowing partner in life, during a lengthened union of nearly *twenty* years, knew her worth, whilst his son and two daughters, the offspring of his former marriage, treated by her with maternal tenderness, affectionately venerate her memory. She delighted indeed, to render all around her happy. For some years past her impaired health withheld her from the exercises of social worship, yet would she express her regret to her family on their departure for the house of God—"Though I remain behind, my heart goes with



Of retired habits, hers was a  
and unostentatious piety. Her  
towards the poor was exem-  
specially in keeping by her sets  
for the use of *the mother and her*  
provision peculiarly acceptable to  
r classes of society. Farewell,  
pirit, till *the resurrection of the*  
men pious relatives and friends  
ever more to be separated. "To  
a eternity together," is the dis-  
ed privilege of the believers in  
ho *brought life and immortality to*  
privilege which even in anticipa-  
eviates the distresses and miti-  
e sorrows of mortality—

*fast the golden chain* let down  
m heaven,  
elp your feet and wings; I feel  
force  
pwards—fasten'd to the pearly  
e  
s the way unerring—haply clue  
this dark wild! 'Twas wisdom's  
best boon  
'd by Power Divine, and every  
is love."

WATTS.

*as faithful unto death, and thou*  
*shalt receive a crown of life.*

J. EVANS.

ton, Oct. 10, 1823.

9, at *Colyton*, the Rev. JOSEPH  
t, in the 73rd year of his age,  
l been fifty-one years the faithful  
oved pastor of the society of Pro-  
Dissenters in that town.

7, at *Stamford*, HENRY FRYER,  
most benevolent gentleman, as  
owing account of the charities  
he bequeathed at his death will

e interest of 2000*l.* perpetually to  
ed for the use of the poor widows  
smen, who at their deaths were  
e foundation of Lord Burghley's  
l in St. Martin's, and Truesdale's  
l in Stamford. The interest of  
perpetually, to the trustees of

Hopkins's Hospital; of the like sum to  
the trustees of Williamson's Callis; of  
the like sum to the trustees of All  
Saints' Callis; and of the like sum to the  
trustees of Snowden's Hospital, for the  
poor widows for the time being on those  
establishments in Stamford, which were  
before very scantily endowed. The in-  
terest of two sums of 50*l.* to be annually  
applied in the purchase of meat during  
the winter for the use of the poor of  
Stainfield, in the parish of Morton, near  
Bourn, and of Folksworth in Hunting-  
donshire; and the interest of 100*l.* to be  
distributed by the vicar of St. Martin's  
yearly at Christmas, among twenty poor  
widows of that parish. To the Blue-coat  
School in Stamford 100*l.*; to the Na-  
tional School for Girls in Stamford 100*l.*;  
to the Sunday School in St. Martin's  
100*l.*; to the Peterborough Clergy Cha-  
rity 100*l.*; to the Lincoln Clergy Charity  
100*l.*; to the Society for Promoting  
Christian Knowledge 100*l.*; to the So-  
ciety for the relief of Persons imprisoned  
for Small Debts 100*l.*; to the Asylum  
for Deaf and Dumb 100*l.*; to the School  
for Indigent Blind 100*l.*; and to the  
Philanthropic Society 100*l.* There is a  
bequest of 1000*l.* for charitable purposes  
at the discretion of the executors; and  
the whole residue of the personal estate,  
which we understand is considerable, is  
given towards the establishment of a  
General Infirmary for the town of Stam-  
ford and the county of Rutland and sur-  
rounding country, if by the co-operation  
of benevolent individuals that object shall  
be carried into effect within a limited  
time; or if not, then the fund is dis-  
posed of in favour of existing infirmaries  
or hospitals."

Lately, at *Paris*, Mr. NICHOLAS CLARY,  
formerly merchant in Marseilles, and  
who had acquired a large fortune by com-  
mercial speculations. Mr. Clary was bro-  
ther to the present Queen of Sweden  
and to Madame Joseph Bonaparte. He  
constantly refused the titles, honours and  
appointments that had been offered to  
him.

## INTELLIGENCE.

### DOMESTIC.

*g of the New Chapel, Stam-*  
*Street, Blackfriars' Road.*

unday, Oct. 12, the newly-erected  
in Stamford Street, Blackfriars'  
was opened for public worship.  
tely-appointed Minister, the Rev.  
omas Rees, conducted the whole

of the services, before a respectable and  
very attentive audience, the chapel being  
filled, notwithstanding the unfavourable  
appearances of the weather.

After reading portions of Scripture  
suited to such an occasion, and delivering  
a highly appropriate prayer, the preacher  
discoursed on the arguments from Scrip-  
ture and from Christian antiquity for the  
propriety and duty of social Christian

worship, adding a luminous summary of its various religious advantages; at the same time fairly stating, and answering, so far as the allotted time would permit, the objections against the practice which have been urged, with no small ability, by some learned and serious Christians. We wish, indeed, that the preacher may be induced to gratify the desire earnestly expressed by his congregation, that he would publish the sermon delivered on an occasion so interesting.

At the conclusion of his discourse the preacher traced, from the early times of Nonconformity, the congregation whose surviving members have become possessed of this chapel, according to the provisions of an Act of Parliament for the improvement of Westminster. It appears that Mr. Thomas Cawton, one of the ejected ministers of the Presbyterian denomination, was the first minister of the congregation which assembled (till their chapel was taken down, under the Westminster Act) in Princes Street. To Mr. Cawton, the preacher was disposed to attribute, (we trust with historical correctness, certainly with Christian candour,) an attachment to the right of private judgment in religion, and its uncontrolled exercise, on which alone the principles of Nonconformity can be consistently supported; but which none were more ready to dispute, except in their own cases, than too many *Presbyterians* of the 17th century.

From this first minister of the chapel, who died, (according to Calamy's *Account*, p. 73,) in 1677, the preacher passed down to modern days, having time only to recollect the names of Alsop, Calamy, Say and Kippis, (all to be found, and the last eminently distinguished, among the contributors to the varied literature of their country,) justly congratulating himself on becoming a successor to such men, nor forgetting to offer a tribute of regard to his friends, the later ministers of that society, who yet survive. The preacher concluded by expressing his satisfaction, on finding in his new congregation many who had formed part of the dissolved society at St. Thomas's, Southwark, of which he had been for many years the minister.

It would be unjust to pass unnoticed the unequivocal avowal, which this discourse contained, of a dissent, not only from the forms, ceremonies and *secular* constitution, but also from the doctrine of the Established Church. This dissent, however, as well as important doctrinal disagreements with large bodies of our Nonconformist brethren, was as unequivocally recommended to be maintained, in the spirit of Christian charity, and with an equitable appreciation of the ta-

lents and virtues of 'any whose creeds or customs, the result of serious inquiry, and the dictates of an enlightened conscience, may command us to disapprove.

We cannot, indeed, forbear to congratulate those who believe that the sole worship "of the God and Father of our Lord Jesus Christ" is the worship "in spirit and in truth," which Christianity inculcates, on the erection of this chapel, in a situation very accessible, and amidst a neighbourhood rapidly increasing. The building itself has been justly admired as connecting convenience with simple elegance, in a manner highly creditable to the taste and attention of the ingenious architect, Mr. Charles Parker.

N. L. T.

### *Opening of the Unitarian Chapel, Edinburgh.*

THIS Chapel was opened on Sunday the 14th of September. The Rev. W. J. Fox, of Parliament Court Chapel, London, who had been invited by the congregation to assist on this occasion, preached in the forenoon and evening. The Rev. B. Mardon, of Glasgow, preached in the afternoon. The devotional part of the morning and evening services was conducted by the Rev. J. O. Squier, minister of the chapel.

There was a very numerous attendance on all these occasions, and in the morning and evening many people went away who could not obtain places. At the evening service the passages were crowded by persons who could not be accommodated with seats. It is but justice to say that these services were listened to with the most respectful attention, and that the whole conduct of the strangers present exhibited a marked contrast to that of similar assemblages in this city only six or seven years ago, and proved that the inhabitants of Edinburgh can now listen to the Unitarian doctrine without those feelings of horror and aversion which formerly induced them to evince their disapprobation by indecent interruptions of public worship.

The addresses delivered from the pulpit on these different occasions, as well as the other parts of the service, were most acceptable to the members of the congregation, and must have produced a highly favourable impression on the minds of the strangers who heard them.

On Monday the 15th a party of forty persons dined together at McEwan's rooms, Royal Exchange, to congratulate each other on the completion of their undertaking. This meeting was much enlivened by the eloquence of Mr. Fox, and derived much interest from the presence of Dr. Southwood Smith, whose

former connexion with the congregation was remembered by the great majority of the party, whose steady friendship and recent good offices were within the recollection of all of them, and who was in both accounts welcomed by all with the most unfeigned pleasure and gratitude.

A unanimous request was made to Mr. Fox to publish his two sermons and opening address, to which he obligingly acceded. The meeting was addressed at great length by many of those present, and after expressing their gratitude to Mr. Fox for his able and eloquent efforts to serve their cause, and to their English friends and others who have so liberally contributed to the erection of the chapel, and joining in many other sentiments appropriate to the occasion, the company parted between nine and ten o'clock.

At the request of the congregation, Mr. Fox preached twice the following Sunday. So intense was the anxiety to hear him, that every part of the chapel in which even standing room could be obtained, was completely filled soon after it was opened for the evening service, and multitudes went away who could not get admission.

The chapel is small, but is remarkably neat and thoroughly well finished. It is furnished with a good organ, built by Wood, Small and Co. of this place. It is very elegantly lighted with gas, and the apparatus for heating it is on the best construction. In short every thing has been done to render it as comfortable as possible, and the expense as stated on the cover of the Repository, will not, it is hoped, be found to be exorbitant. The greatest care has been taken to superintend the appropriation of the money, and to prevent any of it from being uselessly squandered.

The fund for erecting the chapel has been in existence since 1816, and the numbers and wealth of the original contributors were so small as to make its success appear very doubtful. By a reference to the treasurer's books, it appears that the fund has derived the sum of £30. 12s. 7d. from interest of money, and the sum of £55. 8s. 6d. from bequests, contributions by persons since dead, and other sources which but for the existence of the fund during these seven years would never have been available. The contributors state these facts, as they conceive that they may be useful to other congregations similarly situated.

The members of the congregation are very desirous to improve the salary of their minister, but they are still unable to give him such a remuneration as the nature of his office requires. They there-

fore wish very much to get rid of the debt on their chapel, and they intend immediately to take measures for that purpose; but as their utmost efforts will do little towards its extinction for a number of years, they will feel greatly indebted to any of their friends elsewhere who may be kind enough to aid them. To those fellowship funds and individuals who have already contributed so liberally, they beg leave to offer their warmest thanks.

#### *Glasgow Unitarian Association.*

On the last Sunday of July, 1823, was held in Union-Street Chapel, Glasgow, the Scottish Unitarian Association. The annual sermon was preached in the evening by the Rev. J. O. Squier, of Edinburgh.

#### *Oldbury Double Lecture.*

THE Anniversary of the Double Lecture took place at Oldbury, on Tuesday, September 9, 1823. The Rev. James Hews Bransby, of Dudley, conducted the devotional service. The Rev. Alexander Paterson, of Stourbridge, and the Rev. Hugh Hutton, of Birmingham, preached: the former on 1 Cor. xi. 19, "For there must be also heresies among you, that they who are approved may be made manifest:" the latter on 1 Thess. v. 16, "Rejoice evermore." Eleven ministers were present. The Rev. J. Small, of Coseley, and the Rev. E. Jones, of Hinckley, were appointed to preach at the next Lecture.

#### *Annual Meeting of the Unitarian Association for Hull, Lincoln, Doncaster and Thorne.*

The Annual Meeting of the Members of the *Unitarian Association for Hull, Lincoln, Doncaster and Thorne*, was held at Hull on the 17th and 18th September. There was an introductory service on the evening of Tuesday the 16th, conducted by the Rev. G. Harris, of Bolton, who preached a discourse which went to prove, that the clear, simple and consistent doctrines of Unitarianism, are superior to those which distinguish the popular creed, inasmuch as they are better calculated to promote feelings of pure and genuine devotion towards the Supreme Being. Notwithstanding the short notice which had previously been given of this service, the audience consisted of between seven and eight hundred persons.

The first regular service connected with the Association, was performed on the following evening. It was introduced by

the Rev. C. Wellbeloved, of York; and Dr. Phillips, of Sheffield, delivered an interesting and impressive discourse on Matt. xiii. 47. The Rev. Luke Kirby, of Thorne, conducted the devotional part of the service on Thursday morning, and was followed by the Rev. C. Wellbeloved, who preached a discourse remarkable for a display of profound scriptural erudition and sound argument, on 2 Pet. ii. 1. The friends of the Institution afterwards met together according to their usual custom, in the Unitarian Baptist Chapel, New Dock Street, to receive the reports of the Secretary and Treasurer, and to attend to other business connected with the Association.

At half-past two o'clock, ninety-four persons sat down to dinner at the Cross Keys Inn. After the cloth had been removed, several persons, chiefly ministers, addressed the meeting. In the evening of the same day, the Rev. G. Harris addressed a crowded audience upon the subject of future punishments, endeavouring to expose the fallacy and the injurious tendency of the popular Calvinistic doctrine of the eternal duration of hell-torments. The Chapel was filled to overflowing. A deep and solemn attention pervaded the whole assembly, while the preacher stated and held up to the condemnation of his hearers the gloomy and appalling sentiments propagated by Boston (in his Four-fold State) and other Orthodox divines who have written upon the same subject, and exhibited the more pleasing and salutary view of the state of future retribution, which is embraced by Unitarian Christians. The service was introduced by the Rev. J. Platts, of Doncaster. Persons were present at this Meeting from Lincoln, Doncaster, Thorne, Gainsborough, and various other places. The Institution is in a flourishing state, and there can be no doubt that the effects which have already resulted from its establishment, will be followed by others still more important and beneficial to the cause of Divine truth.

W. W.

#### *Quarterly Meeting of Unitarian Ministers in South Wales.*

The Quarterly Meeting of Unitarian Ministers in South Wales was held at Blaengwrach, on Thursday, the 2nd day of this month. In the evening of the preceding day, Mr. J. Griffiths, of Llandyfaen, preached from 1 John iv. 9, and at eleven o'clock on the following day, (Thursday,) the Rev. David Rees, M. D. of Merthyr, in the absence of Mr. J. Davies, of Capel-y-groes, Cardiganshire,

preached from John iii. 3. Immediately after the service was concluded with singing and a prayer, an open conference was held, when Mr. W. Williams, the minister of the place, being called to the chair, Mr. David John, of St. Clears, proposed for discussion *the Christian's grounds of hope for salvation*. Several persons gave their opinions at some length, and were heard with great attention. There were present about eight preachers, and the audience were respectable. The next Quarterly Meeting is to be held at Merthyr, on the 1st day of the year 1824. J. James, of Gelli-Onnen to preach; and it is understood that the question, *If there be any, what is the difference between appointing to eternal misery and creating, when the certainty of that result is infallibly known to the Creator?* will again be proposed for consideration at the conference. That subject was before debated at Merthyr, at the last quarterly meeting held there.

Fairst, Oct. 18, 1823.

#### *Half-yearly Meeting of the Somerset and Dorset Unitarian Association.*

On Tuesday, October 7th, the Half-yearly Meeting of the Somerset and Dorset Unitarian Association was held at Dorchester. The religious services, morning and evening, were performed by the Rev. Messrs. Bennet, of Poole, and G. B. Wawne. Nine new members were added to the Society, and the friends present at the Meeting, to the number of nearly thirty, dined together between the services.

G. B. W.

#### *Testimony of Respect to the Rev. John Yates, of Liverpool, by his late Congregation.*

WE are informed that on the resignation of the Rev. JOHN YATES, a piece of plate, value one hundred guineas, was presented to him, bearing the following inscription:

Presented to  
The Reverend JOHN YATES,  
By the Congregation of Protestant Dissenters,  
Assembling in Paradise St. Chapel,  
Liverpool;  
As a grateful acknowledgment  
Of his Services as their Minister  
For the period of 46 years,  
And an affectionate testimonial  
To his Private Virtues.  
1823.

*Hanley Chapel.*

A late Meeting of the Bristol University Fellowship Fund, a *second* count of ten pounds was voted unanimously towards the erection of the chapel at Hanley, in the Potteries, Staffordshire; and the Chairman was directed to communicate the said resolution to the Monthly Repository, with a view of exciting others to assist our fellow-brethren in that populous dis-

MISCELLANEOUS.

*Dumbness cured by Galvanism.* [The following authentic case is so important, in order to serve the interests of humanity, we feel ourselves justified in extracting it from the "Journal of Science," by Professor Brande, No. XXXI. 7—189, though it does not come under the immediate design of our work.

The following account of a galvanic experiment on a dumb boy having been published in several newspapers, unknown at the time, I am induced, by the desire of several medical friends, to attest the truth and correctness of the facts as far as respects my knowledge of the circumstances attending the event and recovery; and having made the most diligent inquiry of those immediately connected with Christ's Hospital, I have no reason to believe the following description strictly true.

Eight months ago, a youth about twelve years of age, named Oldham, in Christ's Hospital, went to bed at the usual hour, and in the morning rose to find himself dumb. He preserved every other faculty, but was obliged to write on a slate, or every thing that he wanted, that he could not explain by signs. Every mode of internal remedy, and also electricity, were resorted to without effect. Galvanism was also attempted, but was at first resisted by the boy's fears, that he would not then be applied. His general health was invariably good. At length, on a long recommendation, his fears of electricity were overcome, and it was tried five different days. On Friday evening being the evening of the fifth application, exactly eight months to a day, he retired to bed as usual, and awoke early about eleven o'clock, making so much noise as to awaken some of his fellow-pupils. Their astonishment produced so much alarm, that the nurse opened the door of her adjoining apartment to learn the cause, when many exclaimed, 'Oh! nurse, Oldham speaks again.' The nurse doubting the fact, immediately went to him, and

discovered the reality of this phenomenon. In the morning the boy had quite recovered his speech, and on being asked if he felt any peculiar sensation, merely said, he thought he was being galvanised, as he felt the tip of his tongue affected, together with a rumbling in his inside. His speech has continued perfect ever since.

"In addition to the above statement it may be proper to say, some time previous to the commencement of the experiment, he was brought to my house, but having been somewhere electrified, the boy was so much frightened, on seeing a large apparatus in the room, that, considering the agitation he then laboured under, I did not think it prudent to urge him further, and he departed without being galvanised. About two or three months after he came again, attended by a medical assistant, with a note from Mr. Field, the respectable apothecary to the Hospital, assuring me that the boy was willing to submit to the experiment, and to be repeated according to my direction; and, in truth, he suffered me to proceed in a willing manner. I began with a small galvanic trough, plates in breadth and depth one inch, with diluted muriatic acid. Having placed a piece of insulated platina on his tongue, which, holding in his own hand, he could shift according to instruction, while I applied another conductor to different parts of the larynx, varying the direction according as I perceived the muscles to be most easily put in motion, and the vocal nerves apparently excited. By the account he gave after his recovery, a sensation of warmth always continued for some time as he returned home, and there constantly occurred an increased flow of saliva during the operation.

"I am not aware that any further particulars are necessary to be stated, as every person conversant with the medical application of galvanism or electricity, must know the necessity of attending to the present sensations, as a guide which admits of variation according to the state or temperament of the sensory nerves at the time of application. I deem it only necessary to add, that my young patient attended three days in the week, and it was on the morning after the fifth time that I received a grateful letter from the father, informing me of his son's entire restoration of speech at 11 o'clock on the preceding night, having been galvanised at 3 o'clock on the same day, being the fifth time of attendance, and I was much gratified a few hours after with a visit from the boy, attended by his father, the son himself giving me, with a clear voice, the whole of the circumstances



stated in the Times Newspaper, and, as I am told, copied afterwards into other papers.

"P. S. It may be proper to state, the boy continues well at the present time.

"MILES PARTINGTON.

"Orchard-Street, Portman-Square,

"June 19, 1823."

A PUBLIC meeting was lately held at Leeds, the Mayor in the Chair, when it was resolved, to prevent vexatious disputes, to effect a commutation of the vicarial tithes and Easter-offerings. Richard Fountayne Wilson, Esq., of Ingmanthorpe, had generously vested 7000*l.* in the Funds, with directions that the dividends should be applied in aid of the commutation. This meeting returned him their warmest thanks for his munificent donation.

*Low State of Intelligence in Ireland.—*

A circumstance scarcely credible has transpired before the Commissioners of Government respecting Ireland, which casts great light on the state of that unhappy country, and proves at least that education and literature are not among the causes of its maladies ;—it is, that in eleven counties *there is not a single book-seller's shop!* Those who argue that education tends to excite a spirit of discontent and insubordination among the poor, will find it somewhat difficult to apply their theory to the actual state of Ireland. The friends of education, on the contrary, will feel themselves encouraged to renewed zeal and exertion in diffusing this invaluable boon, from every new proof, either of the evils which result from its absence, or of the blessings which, when rightly directed, it invariably confers.—*Christian Observer.*

*Rotation of Irish Prelates in Parliament.*—The rotation in which the Irish Prelates sit in Parliament is according to a double cycle ; the one consisting of the four Archbishops, and the other of the eighteen Bishops. The cycle of the Archbishops is completed in four sessions ; that of the Bishops in six, there being three Bishops in rotation every session. The two cycles commenced together the first session after the Union. At the end of twelve sessions they again commence together, and will constantly continue so to do, at the end of twelve sessions. The following list, which completes the whole of twelve sessions, may be useful for reference :

1. Primate, Meath, Kildare, Derry.
2. Dublin, Raphoe, Limerick, Dromore.
3. Cashel, Elphin, Down, Waterford.
4. Tuam, Ferns, Cloyne, Cork.

5. Primate, Killaloe, Kilmore, Clogher.
6. Dublin, Ossory, Killala, Clonfert.
7. Cashel, Meath, Kildare, Derry.
8. Tuam, Raphoe, Limerick, Dromore.
9. Primate, Elphin, Down, Waterford.
10. Dublin, Ferns, Cloyne, Cork.
11. Cashel, Killaloe, Kilmore, Clogher.
12. Tuam, Ossory, Killala, Clonfert.

LITERARY.

IMMEDIATELY after the adjournment of Parliament, Sir *J. Mackintosh* attended the Marquis of Tichfield to Welbeck, to examine the archives of the family, which had not been opened for many years. Sir James, it is said, there discovered some invaluable letters and State papers, which will materially tend to illustrate that portion of his History of England, to which they belong.

SOME of the magazines announce with triumph the discontinuance of the *Liberal*, the periodical work compiled abroad by Leigh Hunt, and containing some of the poems of Lord Byron. The work was not certainly of a character to make its decease a subject of regret to the friends of morality ; but there are other publications in the hands of the opposite party which retributive justice would equally consign to oblivion. Ribaldry and malignity are quite as bad on the side of superstition and despotism, as on that of scepticism and democracy.

THE *Morning Chronicle* newspaper has been sold by the executors of the late Mr. Perry, for the benefit of his family. The *Edinburgh Review* places it at the head of the daily press. It brought the enormous sum of 40,000*l.* ; a fact, for the credit of the literature of the day, worthy of being recorded. The purchaser is Mr. Clement, the proprietor of The Observer, Sunday Paper. The Editor of the Monthly Magazine says that the *Chronicle* yields from 7 to 8,000*l.* per annum. He adds, that twenty-fourth shares in the *Courier*, fetch nearly 2,000*l.* ; and the *Times* yields about 20,000*l.* per annum, from advertisements only. The said Editor relates that he has just received 20,000*l.* for a third of the interest in the books connected with the Interrogative System of Education.

SPEEDILY will be published, an Essay on the Nature and Design of Scripture Sacrifices, in which the Theory of Archbishop Magee is considered ; by the late Rev. James Nicol, Minister of the parish of Traquair, near Peebles.

THE next part of Mr. Wellbeloved's Family Bible, containing the book of Deuteronomy, Preliminary Remarks on the Pentateuch, &c., is in the press, and will be published as speedily as possible. Mr. W. has also in the press, a second part of Devotional Exercises for the Use of Young Persons.

PREPARING for the press, and speedily will be published, A Practical German Grammar, being a new and easy method for acquiring a thorough knowledge of the German Language; for the use of Schools and Private Students; by John Rowbotham, Master of the Classical, Mathematical, and Commercial Academy, at Walworth.

SPEEDILY will be published, *Telyn Dewi*, the Poetical Works of the Rev. D. Davis, of Castle-Howell, Cardiganshire, chiefly in the Welsh Language, including Translations from Gray, Cowper, Addison, Barbauld, &c., with a Portrait of the Author, whose reputation as a Classical Welsh Poet has been for many years established by his translation of Gray's Elegy, which is considered equal to the original.

## FOREIGN. FRANCE.

THERE has recently been formed at Paris, a society for the translation into French of *all valuable works* in foreign or dead languages. Its object is to increase the knowledge and taste of the community by means of faithful and spirited translations, and to rescue this important branch of literature from the mischievous controul of the booksellers. Success in this laudable undertaking is ensured by the number and character of the associated members, who include among them some of the most eminent linguists and authors of the French capital. It will be sufficient to name M. M. Algan, Barbie du Bocage, Benjamin Constant, Jouy, Jullien, Lanjuinais, Sismonde de Sismondi, &c. An association of such strength in numbers and reputation cannot fail to accomplish its excellent and most useful object. It has already excited a natural emulation in Germany, where a similar society has been formed; and we trust an example of such obvious utility will not be lost upon England. We greatly admire the liberality of that part of its plan by which a portion of the profits arising from the translation of any popular

work will be given to the *original author*, since (as the *prospectus* of the society justly and liberally expresses it) "his fortune ought to be increased in the same proportion that his fame is extended." We should not conclude this notice without mentioning, that those of our countrymen who read French may participate in the advantages offered by the society's translations. The society publishes its works in numbers, which may be subscribed for, and will be delivered periodically, at the foreign booksellers' in London, at a small increase of price, to cover the expense of importation, which additional charge, however, owing to the cheapness of printing in Paris, still leaves the price very moderate as compared with English books. As a specimen of the spirit in which the translations are made, we observe, that the first publication of the association is a new edition of the *Arabian Nights*, carefully compared with the original texts, and with several *additional* tales, now first translated by M. Edward Gauttier, Oriental Professor. This will be delivered in six volumes octavo, a volume every month; and the whole work, with 18 plates, will cost 48 francs.—(*Examiner*.)

## ITALY.

*The New Pope.*—Contrary to general expectation, the Italian party has triumphed in the Conclave, which, after being shut up from Sept. 3, to Sept. 27th, declared on the latter day, the election to have fallen on Cardinal Genga. ANNIBAL DELLA GENGA, the new Pope, is of a patrician family in Italy, and has been long accustomed to diplomatic business. He has taken the title of Leo XII. He was born in 1760. His age therefore renders a long reign possible; but his health is said to be precarious, and this is alleged as one of the reasons of his being chosen by his brother Cardinals to fill the Holy See. The era of his elevation is critical, and should he take upon him the character of the guardian of Italian interests, he may ennoble himself and encircle his brows with the laurel wreath of patriotism, of infinitely more value than the triple crown.

M. ANGELO MAI, prefect of the Vatican Library, to whom the learned world is so much indebted for his valuable discoveries, has just published a second edition of the *Fragments of the Works of Frontonus*. These he had discovered originally in the Ambrosian library of Milan, but he has now considerably aug-

mented them, by fresh discoveries, made in the treasures of the Vatican. Among the additions are more than a hundred letters of Marcus Aurelius, Fronto and others. This edition is dedicated to the Pope.

### POLAND.

THE Assembly of Rabbis and Elders of Plosko, in Poland, came lately to a determination to allow the Jews to celebrate their sabbath on the Sunday. The Polish Israelites are generally allowed to surpass their brethren of other countries in intelligence, attending to moral and useful instruction, rather than to cabalistical and talmudical dogmata.

[The above is copied from the Monthly Magazine. The fact stated in the first sentence is very questionable: perhaps, some of our correspondents may furnish us with information upon this point.]

### INDIA.

*Hindoo Literary Society.*—A meeting of respectable Hindoos took place lately in Calcutta for the purpose of establishing a Literary Society, the objects of which are highly laudable. Meetings of opulent and learned Hindoos are to be held, as often as may be practicable and convenient, for the discussion of different subjects connected with the improvement of their countrymen, and the diffusion of general literature. The Society have resolved to translate into Bengalee, and publish scientific and useful works; to comment on the immorality and inconsistency of the customs of the present day, and to point out habits and conduct more conducive to the well-being and happiness of mankind; to publish small tracts in English and Bengalee, and to collect European mathematical and philosophical apparatus and instruments for public instruction.

The individuals who attended the first meeting agreed to defray all expenses themselves, until the objects of the Society are generally known and understood. A house is intended to be erected for the accommodation of the Society, with a college attached to it, in which arts and sciences are to be taught.

### CHINA.

*Literary Crime and Punishment.*—Our readers may judge of Chinese ideas of

authorship and of the liberty of the press, from the fate of an author named WHANG-SER-HEOU, whose crime is thus set forth in the report of his judges. "We find," say they, "1st. That he has presumed to meddle with the great Dictionary of Kang-hi; having made an abridgement of it, in which he has had the audacity to contradict some passages of that excellent and authentic work. 2nd. In the Preface to his Abridgement, we have seen with horror that he has dared to write the *little names*," (that is, the primitive family names,) "of Confucius, and even of your Majesty: a temerity, a want of respect, which has made us shudder. 3rd. In the genealogy of his family, and in his poetry, he has asserted that he is descended from the Whang-tee. When asked why he had dared to meddle with the great Dictionary of Kang-hi, he replied, 'That Dictionary is very voluminous and inconvenient; I have made an Abridgement which is less cumbersome and expensive.' Being questioned how he could have the audacity to write in the Preface to this Dictionary, the *little names* of the Emperors of the reigning dynasty, he answered, 'I know that it is unlawful to pronounce the *little names* of the Emperors, and I introduced them into my Dictionary merely that young people might know what those names were, and not be liable to use them by mistake. I have, however, acknowledged my error, by reprinting my Dictionary, and omitting what was amiss.' When asked how he dared to assert that he was descended from the Whang-tee, he said, 'It was a vanity that came into my head. I wanted to make people believe that I was somebody.' According to the laws of the empire, this crime ought to be rigorously punished. The criminal, therefore, shall be cut in pieces, his goods confiscated, and his children and relatives above the age of sixteen years put to death. His wives, his concubines, and his children under sixteen, shall be exiled, and given as slaves to some grandee of the empire." The Sovereign was, however, graciously pleased to mitigate the severity of this sentence, in an edict to the following effect: "I favour WHANG-SER-HEOU in regard to the nature of his punishment. He shall not be cut in pieces, and shall only have his head cut off. I forgive his relatives. As to his sons, let them be reserved for the great execution in Autumn. Let the sentence be executed in its other points: such is my pleasure."

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## CORRESPONDENCE.

E.'s Letter on Extempore Prayer cannot, we think, have been received; if it have been, it has been unfortunately mislaid, and we request to be favoured with another copy.

Other acknowledgments to Correspondents next month.

## ERRATA.

P. 539, col. 2, four lines from the bottom, for "glowing" read *flowing*.

P. 539, col. 2, eleven lines from the bottom, for "praseology" read *phraseology*.



# THE Monthly Repository.

No. CCXV.]

NOVEMBER, 1823.

[Vol. XVIII.]

*Memoir of the late Rev. Joseph Cornish, of Colyton : Drawn up by  
Himself, for the Monthly Repository.*

*Exeter,  
Nov. 8, 1823.*

SIR,  
YOUR readers have been informed (p. 607) of the death of my highly-valued friend Mr. Cornish, the minister of Colyton. Called upon, by his written request, to perform the last office of humanity, I attended his remains to the grave on the 17th of last month, accompanied by the clergyman and many of the most respectable parishioners. Every one deeply felt the loss the town had sustained by his death; and his fervent piety, simplicity of manners and active beneficence will be long remembered with veneration and gratitude. His views of the principal doctrines of religion were the result of serious inquiry. While he asserted and maintained the Unity of God and admitted only one object of worship, he believed in the pre-existence of Jesus Christ. But, however he might differ from others on this and other theological subjects, his mind was free from bigotry, and he esteemed it his happiness to number among his friends many valuable members of the Establishment, and particularly the highly-respectable vicar and curate of his parish, with whom he lived on the friendliest terms; and it is equally creditable to these gentlemen that they shewed him every mark of attention while living, and of respect to his memory when dead. It is with pleasure I mention these circumstances so honourable to both parties.

He was strictly and uniformly frugal in whatever related to himself, but very generous where the wants of others required his assistance. Economy and benevolence, which are generally a check upon each other, were in him happily united. By the former he was enabled, out of an income of forty pounds per annum, and the assistance derived from a few scholars, to pay the debts of his father, who died insolvent, and indulge in the luxury of doing good. He was a benefactor to the County Hospitals of

Devon and Somerset, to the Lunatic Asylum and Eye Infirmary in Exeter, and to the Widows' Fund and the newly-established Society for the Relief of Infirm and Aged Ministers in London. And his brethren in the ministry and their families frequently partook of his kindness.\*

The memoir which accompanies this was drawn up with a request that it "may be perused by his brothers Manning and Yeates, and if they see fit, may be forwarded to the Editor of the Monthly Repository and Christian Reformer to insert the whole or part in either of the above publications."

In compliance with this request of our friend, Mr. Yeates and I have perused the memoir, and, after some abridgment, have sent it to be disposed of as you may judge proper.

J. MANNING.

"JOSEPH CORNISH was born at Taunton, Somersetshire, December 16, 1750. His father, Joseph Cornish, was the youngest of nine sons, who all arrived at manhood. Two of these were educated for the ministry. Mr. John Cornish served a respectable society in Leather Lane, London. His brother, James Cornish, was the pastor of a society at Dulverton, So-

\* His pious and benevolent spirit rendered it nearly impossible for him to have any enemies; and the innocence and simplicity of his manners and the fidelity with which he discharged the duties of his profession, will leave a deep and lasting impression on the minds of his friends. Thus much a regard to truth has led me to say concerning my departed friend. Few have known him so long as I have done, and I thankfully and publicly acknowledge the favour of Divine Providence in leading me to an early acquaintance with this excellent man, and blessing me with so great a share of his friendship during fifty years of my life.

# *Memoir of the late Rev. Joseph Cornish, of Colyton.*

He was much beloved by his people, and held in high esteem by Mr. Grove, Amory, and others, who endeavoured by their preaching to promote free inquiry and genuine Christianity. Joseph, the youngest son, was brought up to the trade of a tucker or dresser of cotton goods. Honour, the second son of Joseph Cornish, was mother of the writer of these memoirs. She lived her life in the year 1769. Her husband, though unfortunate in business, through the unhappy disputes with America, was respected by all who knew him, and received substantial tokens of esteem towards the close of an upright life, peaceably ended in 1776. Joseph Cornish was the youngest of seven children, six of whom, born at three successive births, were soon removed.

Joseph Cornish always appeared a student of reading and early inclined to the ministry. His first classical instructor was Mr. Patch, a clergyman. Another of his masters was a Mr. Glass, educated at Westminster School. He resided near Taunton on a small fortune, and was a strict Churchman, but scrupled ministerial conformity which requires the solemn declaration of being moved by the Holy Ghost. In 1765, Dr. (then Mr.) Toulmin taking pupils, Joseph Cornish was most happily placed under his tuition till Sept. 1767, when, by his recommendation, he gained admission into Mr. Coward's Academy at Hoxton. The deeply-learned Dr. Savage, a favourite in early life of Dr. Watts, was the Divinity Tutor. His sentiments were Calvinistic, without the least mixture of bigotry. Those distinguished scholars and divines, Dr. Kippis and Dr. Rees, most ably directed the students in other branches of literature. By them and the trustees, he was recommended as fit for the ministry in 1772. Mr. Holden, his class-fellow, almost ever since pastor of the society at Tenterden, in Kent, passed his examination at the same time with him. It rarely happens that two, commencing their public work together, have so long continued with the same flock. By Dr. Amory, the pastor and friend of his parents, he was particularly noticed during his academical course, and by him strongly recommended to accept of an invita-

tion to a small society at Colyton, Devon. There Dr. Toulmin began his ministry, and was also very desirous of seeing the place supplied by his pupil. Whilst at Hoxton, he had occasionally preached at Epson, from whence he received a unanimous invitation. The same had been received from Colyton. Its nearness to Taunton, where his aged father was still living, made that place upon the whole more eligible. On the resignation of that learned divine and popular preacher, Mr. Farmer, he was proposed by several members of Salters' Hall congregation to succeed Mr. Farmer as afternoon preacher. Dr. Furneaux, who was then, together with Dr. Prior, the Sunday Evening Lecturer, was desired to make the proposal, and he kindly urged J. Cornish's compliance with the wishes of those who had approved his services. Dr. Furneaux's approbation was no small honour to one who had but just finished his academical course. J. Cornish must have been vain to a high degree if he had not felt his great inferiority to Mr. Farmer, and also to Mr. Sowden, of Rotterdam, to whom many had fixed their choice, and a competition with him was positively declined. Dr. Addington had been mentioned, but being beyond the middle period of life, he declined appearing as a candidate, which Mr. Sowden also had done; but the friends of Mr. Sowden were determined to propose him, hoping he might be prevailed on to accept an invitation. Joseph Cornish reluctantly consented to be nominated with this popular divine, who obtained a large majority, but the number of highly respectable persons who appeared in behalf of J. Cornish was gratifying.

"On the 11th of May, 1773, he was ordained in Dr. Toulmin's Meeting at Taunton. No ordination had taken place in that town for many years. A numerous audience attended, and twenty ministers were present. Mr. Toulmin preached. Mr. Kiddle delivered an excellent charge, and devotional services were conducted by Mr. Gifford and Mr. Jillard. A gentleman of the Establishment would give many guineas for a

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of Mr. Jillard's prayer. It was indeed excellent, and ministers who could not so conduct public or family devotions with readiness, were then little esteemed.

"J. Cornish thought the choice of the people gave sufficient authority for the performance of every pastoral duty. This opinion was then novel, and though ordination to the office, as heretofore conducted, might be unnecessary, yet a public service on the first settlement of a minister appears highly expedient and proper to be renewed on every removal. It affords a suitable opportunity of reminding teachers and hearers of their mutual duties, and on a first settlement, the public approbation of ministers and the heads of neighbouring congregations is very proper, as recommending a young man to esteem under a new and seriously important character.

"Colyton, though a small town, is most delightfully situated within three miles of the British Channel, fine views of which present themselves at very short distances, as also the devious courses of two beautiful rivers, the little Coly and the larger Ax, through rich meadows and between rising hills, shaded with trees, which present innumerable objects to charm the eye and elevate the heart.

"In the neighbouring towns many agreeable friends and brethren resided, with whom frequent exchanges were made. Taunton was distant about twenty miles, and Exeter nearly the same, where he obtained the kind regards of some truly valuable persons, and thought himself not a little honoured by the particular notice of that champion of the Dissenting cause, the venerable Mr. Towgood, who chose him to supply his place when absent, on sacramental occasions particularly.

"He boarded eleven years in the family of Mr. Slade, a steady friend to the Dissenting cause, and whose house was for years the chief resort of various ministers visiting the town. J. Cornish's income fell rather short of 40*l.* per annum, though besides some endowments, his hearers subscribed as much as he desired. For a few years it somewhat exceeded 50*l.*, but fell back to 40*l.* again. No mi-

nister, unless possessing other means of support, could now subsist on such a salary with tolerable decency; but before the American and other expensive wars Britain has since engaged in, a good manager would make it suffice. Goldsmith uses a poetical licence when he describes an amiable pastor as 'passing rich with 40*l.* a year,' and contriving to display generous hospitality. A single man, however, with that income could even so lately as 1772 make a decent appearance, and be able to spare something for charitable purposes. There was hardly any Dissenting congregation without some one or more families ready to board a minister, not desiring to gain, aiming only at a fair recompence. Many ministers at that time in the West of England were boarded by respectable persons for less than 20*l.* per annum, and in good farm-houses a much smaller sum was accepted for being found every thing like other members of the family. A gratis horse was frequently at the service of ministers, and both horse and rider kindly received, on making exchanges and visits, by some hospitable hearers. Western preachers had not far to walk where they failed of a welcome from some, esteeming them for their works' sake.

"One great advantage attended boarding in good families; young ministers being introduced to genteel acquaintance, not belonging to their own societies, to whom they might have remained unknown in a private lodging.

"Towards the end of 1781, J. Cornish was requested to preach at Tewksbury, on the removal of Mr. Tattershall. Having preached two Lord's days, he received a unanimous and pressing invitation to fill up that vacancy, and thinking a removal to some larger town eligible, he had written a letter complying with the offer. His friends at Colyton expressed so much concern, particularly the worthy family with whom he boarded, that he destroyed the acceptance and forwarded a refusal. The society at Tewksbury appeared much disappointed, and in order to give them time to procure a minister, he agreed to supply them for three

months. Mr. Anstis, who for many years laboured as a most approved instructor of youth, and then resident at Bridport, kindly engaged to supply Colyton, where he had for a short time been pastor. Mr. Humphries, an attorney, was married to the eldest daughter of the great Dr. Doddridge, and was the leading supporter of the Dissenting cause at Tewksbury, and at his house J. Cornish was most hospitably entertained during his stay. Dr. Doddridge's widow, with her two daughters, and Mr. Philip Doddridge, her son, then resided also in the town, and with other worthy hearers, three months were most happily spent.

"In 1792, in consequence of repeated applications, J. Cornish preached two Lord's days at Banbury, in Oxfordshire, Mr. Hampton,\* a worthy minister, wanting assistance, and not likely to continue his useful services much longer. Mr. Hampton's sentiments well accorded with his, and the principal hearers were desirous of his settling there. Many of the common people, however, were inclined to Methodism, and as nothing would have inclined J. Cornish to remove but a very unanimous invitation from some larger society, with a fair prospect of greater usefulness, he declined the offer made. The large church at Banbury had fallen down, and for some years the ministers of the Establishment were accommodated with Mr. Hampton's spacious place of worship, marriages and every service being carried on there, authorized by an Act of Parliament. The hours for worship were so ordered that the different congregations had both morning and afternoon services, and occasionally an evening lecture. On one of the sabbaths J. Cornish preached three times, and besides the usual services, the sacrament was administered to the members of the Establishment. The same, as J. Cornish has been informed, was soon after done at Buckingham, an Act of Parliament consecrating these Dissenting places sufficiently for the temporal uses of the adherents to the Church of England.

"After this, J. Cornish regarded himself as fixed at Colyton for life, and no situation was so well adapted to the comfort of his declining age.

"The Monthly Repository for November, 1816, (XI. 649—652,) gives an account of a most extraordinary attempt made by some over-zealous Calvinistical ministers to deprive his society of their place of worship, and to set himself aside as unfit for attempting any farther service as a minister. This proposal was considered by many of their own party as a very presumptuous one, but from the ministers who signed, no apology ever came.

"When a boarder at Mr. Slade's, he took the grandson of that gentleman under his care for classical instruction. In 1782, several boys were taught by him as day-scholars, and many friends wishing to place their sons with him as boarders, he left Mr. Slade's family at Midsummer, 1783, to reside in a house of Mrs. Stokes, who had boarded forty boys, some of whom were J. Cornish's pupils. Twelve, and afterwards fifteen, had separate apartments under J. Cornish's particular care, several more attending during school-hours. This continued till Christmas, 1796, when he bought a house, and accommodated pupils with board and instruction till Christmas, 1800. His charge for board and every part of instruction was, with one guinea entrance, £18 per annum, which after some years was raised to twenty guineas. The expenses of house-keeping greatly increasing, and the prejudices against the friends of liberty operating to his disadvantage, he declined taking domestic pupils. Day-scholars he continued instructing till Christmas, 1819, when, entering on his 70th year, and wishing to be quite master of his time, he wholly declined the employment. A school-master, especially one who takes boarders, must expect various disappointments, but J. Cornish never repented engaging in the business. Numbers of his pupils, as well as their relatives, appeared thoroughly satisfied with the endeavours used to fulfil his trust. His old age is rendered also much happier than it would otherwise have been, from the kind and respectful attention shewn him by those whom he

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\* See Mon. Repos. XV. 631—633.

fully endeavoured to improve in ledge and goodness.

With the members of the Establishment he always lived on the most friendly terms, and was also treated with great civility by several respectable ministers and curates who succeeded him in Colyton, during his long residence there. In three families he had the fifth generation.

Before his leaving the Academy, Cornish published 'A Serious and useful Address to Protestant Dissenters.' The first edition of 750 copies was speedily sold, and a second of 1000 went off quickly, as did a large number of the third edition, and they have long been out of print. The price of 4*d.* inclined many to distrust them.

'A Brief and Impartial History of the Puritans,' price 4*d.* also, met a favourable reception, 2000 having been sold; about half the number in one year, the rest since.

In 1775, Mr. Johnson, in St. Paul's Church-yard, who was always ready to encourage publications in favour of liberty, gave J. Cornish five guineas for the copy of a pamphlet entitled, 'A Blow at the Root of all Priestly Pretensions.'

'A Letter to the venerable Bishop of Carlisle,' who ardently wished for reforms in the Establishment, both in the Liturgy and Articles, was particularly noticed in the Monthly and Annual Reviews, in 1777. The good Bishop wished for Reform, but thought conformity justifiable in those who did not approve all they subscribed to, and yet wished like him for alterations. J. Cornish endeavoured to shew that the most likely way to bring about a Reform would be for those who disliked the terms required, to imitate Mr. Lindsey, Jebb and other worthies, in withdrawing from the Church. No public notice was taken of this letter, but the Bishop, through Mr. Corpe, the Vicar of Seaton near Colyton, who thought much of the Bishop of Law did, thanked J. Cornish for the manner in which he had addressed him, but said, private reasons justified his conduct in a way satisfactory to his own mind. To this J. Cornish only replied, that all he tried to prove was, that the reasons presented to the public did not appear sufficient to justify, on scriptural princi-

ples, persons solemnly declaring that they subscribed, *ex animo*, to what they inwardly disapproved. Much at that time had been written on the subject, and the pamphlet obtained an extensive sale.

"In 1780, J. Cornish published a Life of that excellent citizen Mr. T. Firmin. His venerable friend Mr. Towgood wished him to decline the attempt, as tending to revive the Socinian controversy, but on reading it, expressed his approbation of the temper and spirit with which it was written. J. Cornish neither at that time nor since has ever adopted the Socinian scheme, but thinking, with that very competent judge Dr. Kippis, that Mr. Firmin was one of the best men that ever lived, he thought a new account of his Life might be useful, and has some ground to hope its having proved so. The perusal may soften the prejudices of zealous Trinitarians, and excite Christians of every persuasion to activity in doing good. Mr. Lindsey, whose integrity and disinterestedness entitle him to his praise, opposed the circulation of this Life amongst Unitarian Tracts, because it contained some apology for Mr. Firmin's continuing in the Church. His peculiar circumstances might justify what J. Cornish endeavoured to shew could form no rational pretence now. Yet on that account a former Life of Mr. Firmin was circulated, which, whether or no it was so well adapted for general reading and usefulness, those who have perused both are the proper judges. The ingenious Mr. Christie, in a volume of interesting Essays, recommended the book, as did the Monthly Review. The whole edition has long since been dispersed.

"In 1784, J. Cornish printed, by request, a Thanksgiving Sermon, on the Happy Restoration of Peace with America.

"It was in 1783 (1785?) his 'Attempt to display the Importance of Classical Learning, addressed to the Parents and Guardians of Youth,' appeared. Of this Dr. Knox took very polite notice in a subsequent edition of his valuable Treatise on Education, and it was mentioned with approbation in the Monthly Review. The Messrs. Robinsons took on themselves the risk, and J. Cornish was to have half the profits.



“ ‘A Brief Treatise on Divine Manifestations to Mankind in general, and to some in particular,’ was printed at Taunton in 1787. Soon after, ‘The Pre-existence of Christ, considered in a Practical View, endeavouring to prove that the Doctrine did not lessen, but gave great additional force to his Example.’ This was followed by a short ‘Treatise on Evangelical Holiness.’ None of these short treatises are now to be procured.

“ J. Cornish’s beloved friend, Dr. Toulmin, who was candour itself, kindly superintended the publication of these little tracts, though the leading sentiments of them did not quite accord with, and in some particulars materially differed from his manner of expressing himself on these topics.

“ ‘A Brief History of Nonconformity,’ being an enlarged edition of the History of the Puritans, was published in London, in 1797, under the inspection of his valuable friend, Mr. Palmer, of Hackney, so deservedly esteemed for his important services to the cause of religious liberty and Christian piety. This has also been long out of print. A new edition has been proposed, which any one is welcome to set forth who may think it any way calculated to serve the noble cause of religious truth and liberty.

“ An intended Life of that real patriot and genuine Christian, Mr. John Lilburne, was announced, but the times became so unfavourable to all publications in defence of civil and religious liberty, that the design was not executed, and by J. Cornish never can. A very just account of this upright man is contained in Vol. VI. of the British Biography, in 10 volumes, 8vo., printed for Mr. Goadby, of Sherborne, and sold by R. Baldwin, in London. This Life might be republished in any periodical work without any prejudice to the proprietors of that valuable work, which may yet be procured for £2. 13s. 6d., a price far below its value. Mr. Toogood,\* a clergyman of eminent worth, and a particular friend of Dr. Toulmin’s, materially assisted in recording many of the Lives contained in Mr. Goadby’s Biography.

“ On the Lord’s-day, Aug. 31, 1823,

J. Cornish, after a comfortable night, arose at six, grateful for the fine appearance of a change in the weather. A violent attack of asthma came on; his faithful domestic was alarmed. His apothecary and many kind friends were soon with him, who thought he was expiring, but in about two hours the violence abated, and in the course of the day Dr. Barnes, the vicar, Mr. Peppin, the curate, and many friends called.

“ On Tuesday, September 2, before J. Cornish arose, a second violent attack brought him apparently to death’s door, and on Thursday, September 4, a third attack so weakened him, that his apothecary and himself, as well as those about him, thought that night must be his last. Blessed be God, he felt little pain, and though weak yet lives, and on the whole is comfortable. *October 2.*”

The above is the memorial which Mr. Cornish drew up, and which was closed only seven days before he died. He directed that it should be sent to Mr. Manning, of Exeter, and Mr. Yeates, of Sidmouth, and inserted in the Monthly Repository, with such alterations as they should think fit.

Three days after this, October 5, he found himself so much better that he attended the public service at the Meeting on both parts of the day, and assisted a friend who preached for him, in administering the Lord’s Supper, carrying round the bread and wine, and addressing the communicants in several appropriate passages of Scripture. At the close of the services he expressed to his friend the gratification he felt from having been permitted to attend the several services, and so far was he from being exhausted by the exertion he had used, that he seemed more cheerful, and apparently stronger, than he was in the morning, and spoke of his intention of preaching on one part of the following Sabbath. But the great Arbiter of life had otherwise decreed, for on Thursday, October 9, at five in the morning, he was violently attacked by water in his chest, and could only say to those about him, “ God bless you all,” and expired without a groan.

[The remains of this excellent man were committed to the grave on Friday, October the 17th, his valued

\* See Mon. Repos. XVI. 63 and 77.

friend Mr. Manning officiating on the occasion. The corpse was followed to the grave by the curate of the parish, and many of the most respectable parishioners.

Mr. Cornish's frugality and economy had enabled him to save a sum of money, which to those that should know his circumstances without knowing the simplicity of his habits, would appear incredibly large. The greater part of this (£400) he had some years before his death put into the hands of the managers of the Presbyterian Fund, on condition of receiving the interest during his life, that on his decease it might form part of the Fund so denominated, the income of which is distributed amongst Dissenting Ministers.]

*Note relative aux manuscrits de feu Pascal Alexandre Tissot sur le Nouveau Testament, et adressée au Reverend — à Londres.*

[We have been not a little embarrassed by the following communication. It is, indeed, one of the most difficult and painful tasks that our office as Editors lays upon us, to determine in what manner to dispose of papers that contain hypotheses contrary to our own opinions and probably offensive to the majority of our readers. The matter and manner of some communications of this description render a decision easy; but there are others which we can hardly reject without seeming to withhold information on theological literature and to oppose religious inquiry and discussion. Of this latter kind, is the "Note" which we are about to insert. For various reasons, we give it in the language in which it is sent to us; and after this explanation may we hope disclaim all responsibility with regard to its contents, except as to the correctness of our copy. Ed.]

*Paris, le 19 Juillet, 1823.*

**L**A science des écritures, dont il est tant parlé dans les anciens et entr'autres par Clément d'Alexandrie, en ses *Stromates*, est perdue depuis longtems. Dans l'origine on n'initiait aux mystères du Christianisme qu'un très petit nombre d'élus, choisis parmi des personnes éprouvées, Jésus étant convenu avec

ses disciples, pour mieux répandre sa doctrine, de la cacher sous le voile de la parabole.

A la mort de Jésus, la nécessité de taire le secret se fit sentir plus vivement que jamais; et plus la théocratie juive et les rois devinrent soupçonneux, plus la science des écritures dût se limiter à très peu d'individus.

Les disciples de Jésus continuèrent dans le silence à répandre sa doctrine et à faire des prosélytes. Les initiés devenaient aussitôt de zélés amis de l'humanité, de chauds défenseurs de ses droits, et l'on a vu de célèbres philosophes, après avoir reçu la précieuse science, abandonner leurs spéculations, désertir leurs écoles; ils possédaient le grand secret, ils avaient découvert la vérité, ils la propagèrent et la défendirent sans se laisser intimider par les persécutions, les tortures et la mort.

Cependant Paul, prêchant la doctrine de Jésus aux nations que les Juifs désignaient sous la dénomination de *Gentils*, ne crut pas devoir suivre le même système que les autres apôtres. Il n'avait pas les mêmes motifs de respecter les préjugés civils et politiques des Hébreux; pour se faire entendre, il parle donc sans détour, il donne l'essor à son génie, il agit séparément, sans se consulter avec les apôtres. Il arriva de là que bien des choses que Paul pouvait dire sans inconvéniens aux Gentils, venant à la connaissance des Juifs, qui se trouvaient dans une toute autre position, compromettaient les *mystères du Seigneur* et les exposaient à être pénétrés par le vulgaire. Dans cette conjoncture les apôtres ne virent pas d'autre parti à prendre que de publier que Paul propageait une doctrine fausse et qu'il était sans pouvoir pour enseigner. L'un d'eux en même tems, et tout porte à croire que ce fut Pierre, visita successivement toutes les églises fondées par Paul, dans le but de donner à leur doctrine la forme qu'elle avait dans l'église de Jérusalem. Il était passé chez les Galates et avait réuissi à les détacher de Paul. Celui-ci qui était absent, et, à ce qu'il paraît, retenu à Rome dans les fers, n'acquiesça pas une telle certitude sans éprouver une vive indignation: ce fut en ce moment qu'il écrivit son

admirable lettre aux Galates, chef-d'œuvre d'éloquence, d'art, de force de raisonnement et de génie; dans laquelle il annonce qu'il ne parle pas *d'après les hommes mais pour les hommes*. Usant dès lors de représailles envers les apôtres, il ne les épargne point, sans cependant les nommer, feignant ainsi d'ignorer quels sont ses adversaires, et se débarrassant de toutes les entraves qui pouvaient retenir sa plume et sa parole. Il attaque leur système hyperbolique et insinue très adroitement que les apôtres ne pensent pas différemment de lui, et que la doctrine dont ils font profession ostensible, n'est qu'un moyen d'éviter l'œil de la ténébreuse politique et de multiplier le nombre des initiés sans les exposer à une persécution certaine.

Les deux textes que *Alexandre Pascal Tissot* paraît avoir découvert, les divers passages des écritures et des Pères qu'il a rassemblés et rapprochés contradictoirement prouvent l'existence de la double doctrine. Les apôtres conservèrent pour l'usage des *parfaits* l'original de la lettre de *Paul* aux Galates, mais pour l'usage du vulgaire, ils en firent une édition dans laquelle *Paul*, n'exposant plus la véritable doctrine, et ne combattant plus la doctrine ostensible, ne parle que dans le sens de celle-ci. *Christ* partout y cède la place à *Jésus Christ*, en d'autres termes *Dieu* à l'homme et l'esprit à la loi. C'est ce dernier texte que *Tissot* appelle *apostolique*, non qu'il le regardât comme contenant la doctrine réelle des apôtres, mais parce qu'ils en furent les auteurs, et qu'il renferme leur doctrine ostensible ou apparente.

Le centre d'action du Christianisme resta chez les Juifs à Jérusalem jusqu'à la destruction de cette ville par *Titus*; de là il fut transféré à Rome. Cette époque fut celle d'une révolution mémorable. La double doctrine fut publiquement abandonnée. Le véritable texte de *Paul* prit la place du texte falsifié, sauf le retranchement d'un petit nombre de passages qui pouvaient donner à connaître que c'étaient les apôtres que *Paul* combattait. On accrédita en même temps l'opinion qu'il n'avait eu en vue que de faux apôtres; ce qui, au fond, était véritable, puisque en effet les disciples de *Jésus* n'avaient agi dans

le sens condamné de *Paul* que par une dissimulation obligée.

La substitution du véritable texte de *Paul* au texte falsifié fit faire à cette époque des progrès prodigieux au Christianisme. Le changement subit des écritures n'eût pas cependant lieu sans opposition et on devait s'y attendre. Aussi cette époque est elle marquée par une foule d'hérésiarques qui, le texte apostolique à la main, arguaient de fausseté le texte véritable dont ils n'avaient jamais entendu parler. On peut s'assurer par les citations des Pères, que *Marcion*, le plus redoutable de tous, avait le texte apostolique.

Chaque jour, comme je viens de le dire, on voyait le nombre des Chrétiens augmenter et l'on pouvait alors espérer que bientôt lui-même le moment où les *desseins du Seigneur* devaient recevoir leur entier accomplissement.

Mais, *Constantin*, tyran non moins rusé que féroce, eût l'adresse de détourner le coup qui menaçait le trône et devait en lui frapper peut-être le dernier des oppresseurs du genre humain. Ayant sondé les chefs, il les combla de richesses et d'honneurs, et une horrible trahison fut consommée. Le trône se fit un appui de l'autel, et l'autel trouva dans le trône un appui nécessaire. Pour consolider cette union fatale, le texte apostolique fut mêlé au texte véritable, afin de ne plus laisser, par ce mélange bizarre, pénétrer le sens des écritures. En effet le texte qui en résulta et qui est aujourd'hui le texte reçu, présente le pour et le contre, souvent dans une même phrase.

En Orient, les patriarches et les conciles placés sous l'influence des empereurs, altérèrent en conséquence le texte grec, tandis que *Chrysostôme* ajoutait à sa confusion en glissant dans le texte nouvellement reçu un plus grand nombre de leçons qu'il puisait dans le texte apostolique, et qu'il réformait la liturgie pour mieux les corrompre et pour mieux détourner les esprits du véritable sens de la doctrine de *Jésus* prêchée par *Paul*.

En Occident, *Jérôme*, par l'ordre des Papes, opéra de semblables changements sur le texte latin; il dénatura la version du véritable texte qui s'était conservé pur chez les

ns sous le nom de Vulgate. La nouvelle de Jérôme fut ap-Italique; elle subit à son tour modifications successives d'après nuscrits dits *Claramontanus* et *ermanensis* que des savans estimais à tort, avoir été copiés Vulgate ancienne.

re moment l'enthousiasme pour ristianisme cessa, il ne se fit e conversions qu'à l'aide de es, de persécutions et de bu-

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s publiées par les allemands

s savans anglais que *Pascal*

*dre Tissot* a découvert la véri-

cience des écritures, et est par-

retrouver de lui-même le texte

non seulement des épîtres de

es évangiles de *Mathieu*, *Marc*

*uc*, mais encore des Actes des

, avant de l'avoir retrouvé

s manuscrits.

on seulement copié la véritable

recque de l'épître aux Galates,

a traduit toutes les Lettres de

ux Corinthiens, aux Thessa-

, aux Romains, à *Timothée*,

et accompagné le tout d'un

ataire critique et des trois textes

, apostolique et reçu.

n outre rétabli, toujours d'a-

autorités, les textes des trois

évangelistes, et fait connaître les interpollations qu'ils ont reçus à l'époque de la grande trahison des chefs du Christianisme, et par là, il justifie les assertions de Belcham [*Belsham*] relativement aux deux premiers chapitres de *Mathieu* et de *Luc*.

*Tissot* n'a rien laissé sur l'évangéliste Jean. Il le regardait comme un empyrique qui, cédant aux rêveries de son cerveau, dénature la vérité et donne aux faits qu'il rapporte un air romanesque qui doit le rendre plus que suspect.

*Tissot* a traduit le livre des Actes et ne le regarde que comme une espèce de concordat signé à Rome entre Paul et les apôtres, lors de la prédication publique de la véritable doctrine. Il m'assura qu'il y prouvait que ce livre est singulièrement altéré dans le texte reçu.

Pénétré de tout ce qu'il avait observé dans *Paul* et les évangelistes, il s'est livré à des recherches sur l'église de Jérusalem, dont il a écrit l'histoire. Il a rédigé un livre tout entier intitulé—*Examen critique de l'Evangile*. Il a expliqué le sens mystique des huit béatitudes. Il a rétabli l'évangile des partisans de *Jésus*, qu'il désigne sous le nom de *Jésuens*, et du tout il en a déduit des principes qui offrent la constitution politique la plus sage et la plus convenable aux hommes.

Ce travail considérable, fruit de plusieurs années de recherches, de méditations et de fatigues inouïes, est accompagné de la conférence des textes grecs et latins imprimés, de notes diverses et d'observations intéressantes sur les manuscrits existans et sur les livres bons à consulter.

*Tissot* faisait un très grand cas de la version Copte, du manuscrit Hauv. (*Havn. P*) 3, des textes hébreux sans points et de quelques psaumes de *David*.

Il me disait souvent qu'il subsistait encore quelques taches dans les textes qu'il avait suivis, mais qu'il n'avait pu, faute de données, retrouver la véritable leçon pour ces passages, heureusement peu nombreux.

Il a négligé aussi, me disait-il encore, de corriger le texte dans les endroits où il pêche seulement contre la grammaire; comme il y a beaucoup à faire sous ce point, par suite de la négligence des copistes, il réservait

cette partie de son travail pour le moment de l'impression. La mort l'a empêché de s'y livrer.

Tous ces manuscrits sont en bon état et font l'unique espérance de la veuve et des deux jeunes enfans de *Tissot*. Puissent-ils recueillir un jour, de la justice des hommes dignes de ce beau titre de la reconnaissance des véritables *Jésuens*, les avantages et la gloire qu'un travail de cette nature promettait à leur époux et père ! C'est le vœu qu'exprime en terminant cette note le plus sincère et le dernier ami de *Pascal Alexandre Tissot*.

THIÉBAUT DE BERNEAUD

*Brief Notes on the Bible.*

No. XXIII.

"The Lord hath sought him a man after his own heart."—1 Sam. xiii. 14.

**T**HERE is not, perhaps, any passage in the Bible more generally misconceived than this.

It is a solitary passage, unsupported by any corresponding one.

We learn from the history that the Almighty had set apart and insulated the Jewish nation, surrounded by idolaters, as the visible depository of his divine truth, of the precious knowledge of the absolute and indivisible unity of God. In accordance with this *purpose*, all the institutions and ordinances of religion were held of primary importance, and their strictest observance indispensable. No quarter, if so familiar, though intelligible, a phrase be allowable, was conceded to the violation of them.

What were the facts? In a great emergency, when the Israelites were apprehensive of being crushed by the Philistines, Saul had waited impatiently for Samuel, the ordained prophet, to minister at the altar, and solicit a communication of the Divine will in the apparently desperate state of their affairs. The prophet was behind his appointment; and the monarch, as such potentates are apt to be, feeling a little sore at what he might think a personal disrespect, had the temerity to offer the sacrifice himself, in defiance of his recognized exclusion from that holy office. This, however, was a profanation not to be endured; it required a chastisement that should arrest attention by its

publicity, and accordingly Samuel, in his own language, it may be presumed, though expressing the will of heaven, denounced the offender thus—"Thy kingdom shall not continue. The Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people."

There is no rule of construction better established than that the meaning of any passage in the sacred volume, as in all others, of dubious import, is to be sought in, and confined to, the subject treated of,—to what, in more homely phraseology, may be termed the matter in hand.

At the time of this denunciation, David was a youth, and had not betrayed any propensity to evil. He was selected by the Almighty, who "sees the fruit in the blossom," as an efficient instrument to uphold, and preserve inviolate, the establishment and ordinances of the Jewish religion. This is what God may be said, without irreverence, to have set *his heart* upon, as was fully comprehended by the prophet, who, in describing the future king of Israel as a man after God's own heart, adverted, not to his moral character, still to be developed, but to his anticipated and contrasted zeal for the sanctions framed against idolatry, manifest in the strict, undeviating conformity observed by himself, and exacted by his people, to all the divine ordinances of that religion; one of the most important of which had been slighted by the reigning monarch, who was soon to experience the consequences of an offence, which appears to have ranked at that period with the blasphemy against the Holy Spirit in after-times.

In this unsophisticated view of our subject, what is there in the prophet's designation of the successor of Saul at all repugnant to the honour of God, to the divine consistency, to his abhorrence of any crimes which David might eventually commit,—what, to justify the sarcasms of unbelievers so plentifully engendered by this famous passage? In the paramount article of an unrelaxing zeal for the worship of the true and only God, and for the ordinances by which it was to be conducted and distinguished, under the inspection, as it were, of idolatrous nations,—ordinances, the neglect of



was equivalent to moral guilt, so impressed upon the minds of the whole Jewish nation; in this, so essential to the main purpose (be that remembered) of their ar and conspicuous station, Daught aptly be deemed a man after own heart, whence Saul had led himself by a contrary descent; and this difficult passage, ny have sneeringly affected to er it, is thus resolved into an ation simple, concise and satisfactory.

n aware of Bishop Porteus's ate discussion of the subject, hstanding which, this compen- of its leading features may not cceptable.

#### BREVIS.

A writer in the European ine, descanting on the merits fects of the Rev. Edward Irving, oticing a rich harvest of both, is l to observe,

r. I. omits no opportunity of ng and refuting the errors and lies of Unitarianism; he reso- and skilfully unravels *the web it has spun around* Christianity, splays its close affinity to De-

novelty of the above insinua- amusing. Unitarianism would Christianity of certain articles, its professors conceive to have superinduced, but which their ox brethren consider as pro- belonging to, and essentials of d therein the parties should o differ; but this is the first

believe, that Unitarians have harged with wrapping it in a hich, if the language have any g, can only mean the surround- it with human additions, the mplaint which Unitarians have d against their opponents, and hemselves upon. Unitarianism s at least—justly or otherwise, ter;—but it professes to strip nity of the web in which its and sublime truths have been d and obscured, and to disclose a the naked simplicity of their gation, cleared of the extrinsic hich human ingenuity has into the system, from time to ince (and partly during) the the apostles. In brief, Unita-

rianism would recover the Christian world to a creed that can be worded in scriptural terms—and anchor there. Even what is called the Apostles' Creed, admitted into our orthodox Liturgy, whatever repugnancies disfigure it, is, in relation to the Divinity, a Unitarian creed. What web of sophistry, therefore, it may be fearlessly asked, have Unitarians ever been tempted, or found occasion to wind around primitive Christianity?

Unitarianism embraces revelation. Deism repudiates it. Such is their close affinity!

Is the proclaimed hostility of the Rev. Edward Irving to be regretted?  
B.

SIR,

I HAVE but lately seen a criticism in the Eclectic Review upon Mr. Bowring's "Matins and Vespers." I know it has already had some portion of animadversion, but still think it due to the Unitarian cause, to Mr. Bowring's reputation, and to the cause of fair criticism, that the cant, hypocrisy, misrepresentation and ignorance of this article should receive a greater measure of just retribution. Fortunately this writer has furnished his readers, if they are thinkers too, with a sufficient antidote in the long quotations he has made from the work he condemns. The charges which this Reviewer makes against these poems may be separated into five distinct accusations; and upon each of these, I propose to shew that the character I have given of his critique, though strongly expressed, is richly merited.

First then, ut "in media arma ruamus," he asserts that "a Deist may have been the author of almost any and every Matin and Vesper in the present collection." This is said of poems which recognize in the plainest terms the *divine mission* of Jesus, which dwell with rapture on the advantages of *revelation*, which are constantly transferring thoughts and hopes to eternity, and which are perpetually reposing trust on the *promises* of God. This I will establish by quoting a few passages, and as many of these poems have already appeared in your pages, I will afterwards quote no more.

" 'Twas in those orient Syrian lands afar,  
O'er whose high mountains towers the morning star:  
Lands now to tyranny and treachery given,  
*But then the special care and charge of heaven:*  
Lands, now by ignorance and darkness trod,  
*Then shining brightest in the light of God.*

" Holiest and best of men! 'twas there thou walkedst,  
There with thy faithful, privileged followers talkedst,  
*Privileged indeed, listening to truth divine,*  
Breathed from a heart, and taught by lips, like thine!

" But, tho' he dies, he triumphs—and in vain  
*Would unbelief oppose his conquering reign;*  
A reign o'erspreading nature—gathering in  
Kindreds and nations from the tents of sin  
To virtue's temple.

" Sow then thy seed—that seed will spring, and give  
Rich fruits and fairest flowers, that will survive  
All chance, all change: and tho' the night may come,  
And tho' the deeper darkness of the tomb,  
*A sun more bright than ours* shall bid them grow,  
And on the very grave hope's buds will blow,  
And blow like those sweet flowers that, pluck'd, ne'er lose  
Their freshness, or their fragrance, or their hues."

*Mat. and Vesp. 137, 138.*

" Hope, that builds its airy schemes  
On time's transitory star,  
Revels in delusive dreams,  
Which an ignis fatuus are:  
Ever smiling, and beguiling,  
Still misleading pilgrims far.

" But the hope, the faith, whose tower  
Stands upon heaven's arches high,  
Well-supported by the power  
Of *eternal prophecy,*  
Fair-erected, heaven-protected,  
Never can in ruins lie."

*Mat. and Vesp. 142.*

" ——— 'Twas thus  
The Saviour spoke—and in that blessed road,  
What flow'rets grow, what sun-beams shine on us,  
All glowing with the brightness of our God."

Again,  
" As the *heaven-guided prophet,* when his eyes  
Stretch'd wearied o'er *the peaceful promised land,*  
Even as he stood on Canaan's shores, we stand."

*Mat. and Vesp. 57.*

" ——— It shall people heaven;  
Fill up the thrones of angels—it shall found  
A kingdom, knowing nor decay nor bound,  
Built on the base *by Gospel promise given.*"

*Mat. and Vesp. 59.*

" What is it to die? 'tis nought  
But to close the book of care,  
Inter in the grave all troubling thought,  
And rest with oblivion there.

" This is the worst ; for if truth  
Shine in the Scripture page,  
The spirit shall wear the wings of youth,  
And live through an endless age."

*Mat. and Vesp. 245.*

" And such were life, without the ray  
From our divine religion given :  
'Tis *this* that makes our darkness day,  
'Tis *this* that makes our earth a heaven."

*Mat. and Vesp. 243.*

But really you can scarcely read a single poem where the bright anticipations which Christianity alone can inspire, do not sweetly blend in these sacred songs with the admiration of nature which sincere devotion always excites. What but wilful misrepresentation can state that a Deist with all his uncertainty, with his mere conjectures, surmises and "impotent conclusions," could raise such a spirit of faith, hope and joy? There is no ground for this first charge, which would not condemn many of the poems of Watts, Young, Milton, Doddridge, and even David and the sublime Isaiah, as compositions which a "Deist whether eastern or western," might not have composed.

The next charge is, that Mr. B. speaks of the Deity "with irreverent and repulsive familiarity." He is obliged to allow that even Watts and Wesley are very reprehensible in this point of view, and he candidly quotes *one* instance in which the Deity is called "Dear God." "But here the scope and tenor of the hymn redeem the expression from impropriety." This is very indulgent. But "Mr. B. invokes Deity with more than equal familiarity," i. e. I suppose addresses him as an inferior "and without any epithet of affection, and connected with no redeeming sentiments, with a presumption that makes the" poor Reviewer shudder. Delicate, sensitive being! Moravian indecency, Calvinistic ferocity, and Methodist temerity, merit reprehension, but deserve redemption. Mr. Bowring is, however worthy, to be condemned without mercy; and three instances of his unpardonable familiarity are quoted—only three, because I believe the lynx-eyed Reviewer could find no more. The first is "All-wise, All-present friend." Here "friend" is the offence. Yet the Scriptures have

called Abraham "the friend of God;" but I leave it with all its guilt. Mr. B. has spoken of God's wand of mercy, while other poets have repeatedly spoken of his sceptre, rod and staff. He has used the epithet "proud spirit" and "proud mandate." My recollection furnishes me with no appropriate instance to defend this; but Johnson tells us, that Milton uses proud to mean "lofty of mien, grand of person," and that Bacon uses it to signify "grand, lofty, splendid, magnificent." And even this wretched critic must know that Mr. B. attached a grand and good meaning to the term, if he have been too bold and injudicious in its selection. I may indignantly say to this Reviewer, when he can tolerate all the bad taste, and indecent familiarity of his own poets—"proud me no proude," and do not hope to bring the style of grandeur and reverence in which Mr. B. generally speaks of the Deity to the level of that orthodox phraseology, which has gone far to make religion a jest among the sensible part of the world. The redeeming sentiments which the Reviewer wants are in this passage: "There is nothing amongst all the ancient fables or later romances that have two such extremes united in them, as the Eternal God becoming an infant of days, the possessor of the palaces of heaven laid to sleep in a manger," (Mr. B. irreverent man! speaks of "heaven's never-sleeping eye,") "agonies of sorrow loading the soul of him who was God over all, and the Sovereign of life stretching his arms on a cross bleeding and expiring."—*Watts*. Had Mr. B. indulged in these most fabulous of fables, most romantic of modern romances, as their pious composer justly styles them, he might with impunity have indeed spoken with indecent familiarity: but not having "so learned

Christ," granting him to have erred, he has in those instances only been detected, and most harshly condemned.

Then comes a list of qualities in which Unitarian piety is deficient, "no repentance towards God," a piety without humility, without contrition, without love. This is mere ignorant rant. Without repentance, Unitarianism allows the guilty no hope. Without extolling humility, no man can believe in Jesus; and the leading sentiment of our religion as the religion of Christ is this, "God is love." Mr. B. repeatedly speaks of mankind and himself in scripture language as "dust;" acknowledges his entire obligation to the mercy of God; deplores the weakness and folly and vice that stain our nature, and throughout his poems exalts the Deity and praises man only as the image of his Maker, and as deriving all his power and goodness from him. But this is not enough. He should speak as sincerity will allow none but the vilest of mankind to speak of themselves. He should extol as mysteries the most blasphemous perversions of the doctrines of Jesus; or he will have a piety without cant, which in this canting age is more galling to the *saints* than the most unlicensed profligacy and depravity.

Our Reviewer bolder grows as he proceeds to blacken the fair fame of his author, and charges him "with the almost total avoidance of the dialect of scripture." By dialect, this nice discernor means the words or language of the Bible. What a base, impudent and false charge is this! In the first quotation in the review there are eleven passages; in the second, there are three; in the third, there are fifteen; in the fourth, ten passages where the expressions are furnished by the Scriptures. And the whole volume is full of images and expressions taken from the Old and New Testament: not to mention the versions noticed by the Reviewer of four portions of the Bible, and a beautiful version of the beginning of the xivth chapter of John which he

has not noticed. The Reviewer must know this to be the case, or he must not know the compositions he was abusing, or he must be astonishingly ignorant of the language of holy writ; and the blame does probably fall equally upon his head and heart.

To complete the condemnation, this Reviewer decides, that "in the polite world," (which I take to mean the intelligent part of society,) "Mr. B.'s 'Matins and Vespers' may rank with the Hebrew Melodies of Lord Byron, and the sicklier strains of Anacreon Moore;" and thus "damns him to everlasting fame" in a breath. If the Reviewer allude to the Sacred Melodies of Moore, which are most beautiful and often devotional, I pity his taste who can call, "O thou that driest the mourner's tears," or, "Go, let me weep," or the fine martial song of Israel's triumph, "sickly strains." And Mr. Bowring will willingly take his station by the side of the first poets of the age in the chaster efforts of their muse, if the Reviewer can cast him, in the public opinion, into such company. What principles of taste, then, have guided this modern *Œdipus* so incorrectly and unjustly to judge? It is a taste formed in the conventicle, and degraded by constant converse with the most faulty class of English poetry. And as this Reviewer is confident in his religious, so he boldly avows his poetic, creed. "But give us, we say (and affirm) Sternhold and Hopkins, or the Scotch Psalms, rather than such melo-dramatic devotion as this." That a man with such taste should err in judging of poetry is to be expected, but that he should make the illiberal and unjust observations he has made upon Mr. Bowring's poetry, merely to abuse a sect, whose principles he does not understand, is a melancholy proof of the power of bigotry to blight all the best affections of our nature, to pervert the understanding, and to deprave the moral sense. Let him go and sing with the heart and understanding such devotional and affecting strains of his chosen poets as these:

"A man was famous, and was had  
In es-ti-ma-tion,  
According as he lifted up  
His axe thick trees upon.

" But all at once with axes now  
And hammers they go to,  
And down the carved work thereof,  
They break and quite undo."

Scotch Psalms, lxxiv. vers. 5, 6.

Let him boast that such strains give glory to God, and exalt the devotional feelings of the pious. They have nothing "sickly" about them—nothing to excite "delusive emotion"—nothing to charm "the polite world:" but the elect, of which number of course the Eclectic Reviewer is one, can find in them something far above the Hebrew Melodies of Byron, the Sacred Songs of Moore, and the Vespers and Matins of our Unitarian Bard. Some of these elect, or eclect, in all their purity, existed in the days of the good Dr. Watts, and he describes their taste in the Preface to his Lyrics: "They love the driest translation of the Psalms best; they will venture to sing a dull hymn or two at Church" (daring spirits!) "in tunes of equal dulness, but still they persuade themselves and their children that the beauties of poesy are vain and dangerous. All that arises a degree above Sternhold and Hopkins is too airy for worship, and hardly escapes the sentence of unclean and abominable." Our Reviewer has advanced a step farther. Every generation improves upon the past. He has imported foreign literature, and finds great gratification in the Scotch Psalms, from which the two beautiful and pious stanzas above are extracted.

In one thing Mr. Bowring is superior to all his predecessors, though he modestly disclaims originality. There is breathing through his sacred songs a strain of devotion of a more cheerful, elevating and confiding character than in any volume of devotional poetry with which I am acquainted. His principles lead to this. They put not vengeance, wrath and fury amongst the attributes which they extol. They explain strong oriental language, so as to make it consistent with sense and justice; and they fill the heart with confiding repose, which the advocates of the gloomy tenets of Trinitarianism and Calvinism can never feel. With very slight exceptions, I hesitate not to pronounce Mr. B.'s little volume a beautiful treasure of devotional poetry, which will be read

with pleasure and improvement, perhaps as long as bigotry, and something else as bad, can keep Sternhold and Hopkins, and even the Scotch Psalms, in high esteem and pious use.

A NORTONIAN.

*Description of the New Chapel in Stamford Street, lately opened for the Use of Dr. Thomas Rees's Congregation. (See p. 607.)*

(From "*The Literary Chronicle*" of Saturday, October 18.

THIS building, which was opened for public worship on Sunday last, forms a striking and elegant contrast with the generality of chapels and meeting-houses; and may be regarded as a happy illustration of that maxim which ought never to be lost sight of by architects, namely, that beauty is attainable with the most limited pecuniary means, provided those means be employed according to sound economy and pure taste. When we observe the barbarous and truly hideous style in which almost, without a single exception, all our metropolitan structures of this kind are erected,—their utter insignificance, the despicable attempt at ornament which they sometimes display, and the complete absence of the knowledge of, or the least relish for architectural effect, which they invariably manifest,—when we consider this, it was not without some feeling of surprise that we first beheld this truly unostentatious and simple edifice; and, on viewing it, we cannot help considering it, and hailing it as the indication that a better æra of architecture is commenced, and that a taste for its beauties is becoming more generally diffused: and yet we must, indeed, confess, that when we witness the sad doings and pitiful grimaces that our builders—especially those who carry on their exploits in our suburbs—daily perform in brick and mortar, we are fain to retract our opinion, and confess, to our shame, that there is still nothing among us like a popular feeling for architecture, else could not such deformity be



permitted, or for a single hour be tolerated "tricks that make artists weep."

In the chapel of which we are now speaking, there is no attempt at novelty of arrangement, or originality of design, but both judgment and taste are displayed in the adoption of classical features. An hexastyle portico of the Grecian Doric order occupies the whole front of the edifice, and imparts to it a commanding and temple-like aspect. The wall within this portico is unbroken by any other aperture than a single door, forming the entrance to the building. Hence arise a boldness of effect, a greatness of manner, a chasteness and repose, of which we should desire to see more examples, and which we would most earnestly recommend to the study of our metropolitan architects. On viewing this elegant façade, we regret but two circumstances: first, that the door is not pannelled in a bolder style, and that it has not been painted in imitation of some dark, rich-coloured wood,—secondly, that it has not been attempted to give more the character of stone to the building, by tracing the jointings of courses; \* yet these are trifling blemishes, easily corrected, and which we should hardly have noticed, were it not that we feel somewhat impatient at perceiving the attainment of perfect beauty in some degree frustrated by what we consider mere capriciousness and perverseness. The interior corresponds with the exterior, in simplicity of taste, and in the style of its decoration, if we can rightly apply the latter term to an edifice, where all that comes under the name of ornament seems to have been studiously rejected. In this respect, we do not think that it would scandalize even a congregation of Quakers; and yet there is a certain air of taste, a propriety of architectural feeling, and, withal, a decorum that satisfies the beholder, and affords him no small pleasure. The chief feature, in this interior, is a recess opposite the entrance, decorated with two fluted Doric columns, forming three intercolumns, the central one of

which is occupied by the pulpit, elevated on a sort of screen, which occupies the lower part of these intercolumns, rising to about one-third of the height of the columns. This arrangement is one of the most advantageous that can be devised, for the pulpit is thus rendered an important object. It is not thrust on one side, as in our churches, but the preacher is in front of all the congregation, and equi-distant from either side. Behind this screen, too, the clergyman enters the vestry, or the pulpit, without passing through the chapel itself. At the back of this recess are two ante, corresponding with the columns, and between them the wall is hung with a plain purple drapery, on which the light is thrown down in a rather picturesque manner, by a window which is concealed, being above the entablature, over the columns. This entablature is continued quite round the interior, constituting the only architectural embellishment. There are no galleries, and the light is admitted by three, or rather, perhaps, one window on each side, consisting of three arched apertures, glazed with ground glass. The light thus admitted is quite sufficient, and the effect is far better than that produced by so many windows as it is usual to have in our places of public worship. Nearly the whole of this interior being of a uniform tint, approaching a white, there is a coldness and rawness arising from this circumstance, which, we think, detracts from the general effect: had a slightly warm hue been given to the glass, this would not have been the case. We would recommend a large transparent blind, strained on a frame, so as to be fixed permanently, before the window on either side, and painted in chiaroscuro, in three compartments, answering to the three-arched apertures of each window. We really think that this sort of blinds, if executed in a superior manner, might be very judiciously and effectively introduced into many of our churches and chapels, to subdue the too great body of light now generally admitted, and, at the same time, to render these apertures—what they certainly are not at present—subservient to decoration and pictorial display. By way of conclusion to these remarks, we will add, that, as we regard the New Church at

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\* The columns are stone; but the entablature and other parts of the front are covered with cement.

increased as one of the happiest models of the simplicity becoming a stant Church, where painting is rarely permitted to display its power. So do we consider the Stamford Chapel as one of the best and most models for that still more simple and economical style which best suits with the worship of a Dissenting congregation. We hope that sectarians may, by degrees, be able to discard much of that affectation and severity which seems to regard any imitation of the elegancies of art in their chapels and conventicles, as leading towards worldly feelings; and if to mortify the eye, and to keep as much as possible from any partaking of the nature of a worldly gratification, they have hitherto most pertinaciously adhered to, most pervertedly affected, what is most barbarous, monstrous and contemptible, in architectural

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*Proposal with regard to Religious Edifices.*

CORRESPONDENT suggests that as new chapels are now going up every where amongst the English Dissenters, it is desirable that the total expense of about a third of the last new ones should be inserted in a column of the Monthly Repository. By this means, he thinks, congregations meditating new places of worship, would be able to choose their plan without expense or the risk of being misled. They would be enabled to determine according to their means, whether to consult economy as at Padiham, or elegance of appearance, as at Brighton and Stamford, or to adopt a design between the two extremes. The contribution to the Repository should, besides, record the number of persons the buildings will seat, and the cost on their completion. If a catechetical plan were always formed, it, he says, be lent for inspection and the assistance of others engaged in similar undertakings. We agree with our correspondent's suggestion, and shall be always glad to give publicity to the particulars which he supplies. We add, that it would greatly further our correspondent's

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wishes and be gratifying to our readers if correct views of the more elegant buildings were contributed to our work. We would engage to procure an engraving of them, if the congregations particularly interested would agree to take a certain number of copies at a moderate price.

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*Hove-House, near Brighton,  
Nov. 8, 1823.*

SIR,  
THE reasons which persuade men to dissent from a National Church, may be presumed to be of sufficient weight in their judgment, to make them wish well to the Dissenting cause. The numbers, learning, morals, manners, the worth and the weight of the body to which they are united in principle and profession, must appear to them to be things of moment. Since it can never be fashionable to dissent, it may be supposed that the greater part of those who choose to be so unfashionable, are determined in their singularity by principle. They are satisfied that this is one of those cases in which it is right to be singular, and in which conformity would be wrong. They do not deplore their conscientious dissent as a misfortune, entailed upon them by education, but they think the inconvenience well repaid by independence of mind, and the goodness of their cause. They are happy that they see reason to dissent from false creeds and intolerant institutions; they wish that more saw reason to do the same; and they are especially desirous that their natural successors in society should inherit the principles which direct their conduct.

To all who feel thus, (and thus every consistent and enlightened Dissenter must feel,) it will appear to be their duty to protect the minds of their youth from the influence of situations which are likely to make them indifferent to principles held sacred by themselves. They lament that their sons cannot receive the instruction of the public colleges, without being exposed to this bad influence; since it is impossible that they should submit to the necessary conditions of being members of the English Universities, without injury to the principles of Nonconformity, or to their moral principles. The fact is, that the suc-

cession of Dissenters of the most opulent class is continually and increasingly diminished from this cause. The youth, who have been taught by their parents or friends *occasional conformity*, are prepared to be very easy and pliant conformists for the rest of life. If the effect is proposed, the means are certainly well-chosen. But it cannot be doubted that many, who are not guilty of the dishonest purpose, are, notwithstanding, induced to risk the event, that their sons may not want the advantages or the reputation of a university education. The effect is, that many men of distinguished talents, attainments, and place in society, are lost to the Dissenting body. If the evil is without remedy, it is useless to complain of it. Perhaps in these times of corrupt flexibility, to exterminate it is hopeless; but can nothing be done to reduce it? Can no means be devised by which the Dissenting youth might enjoy the benefit of good public lectures, and courses of instruction in all branches of learning and science, without being tempted to subscribe what they do not believe, and what no man understands; and becoming Conformists not from principle but submission? The design cannot be impracticable, with private wealth and public funds amply sufficient to carry it into effect. Liberality could obtain the necessary services of men of talents, attainments and industry; and if the cause deserves to be supported at all, it ought to be sustained with liberality and judgment.

In several parts of England institutions now exist, which, if I am not much mistaken, would afford a great facility for the accomplishment of such a design. In London, Liverpool, and more recently in Bristol, literary institutions have been formed, which offer to students the advantages of public libraries and lectures. Within a certain distance of those buildings, houses might easily be found or fitted for the accommodation of as many students as it should be proposed to collect; for from assembling numbers in one dwelling, little good, and probably much evil, would arise. A fit Moderator should be placed at the head of each hall, capable of enforcing the necessary discipline of making the

public lectures subjects of daily private examinations, and of forming the taste and correcting the compositions and declamations of the pupils. It would be easy to obtain the assistance of lecturers and teachers in those arts and sciences which would require to be taught constantly and carefully within the walls of the College. Of this kind, in particular, is all that was included in the schools of ancient Greece and Rome in the study and practice of rhetoric. To think, to write, and to speak always correctly, and often eloquently, should be proposed from the first, and pursued steadily to the last, as the end and reward of the studies and exercises of every student; and when it should be found that this ability in different degrees was generally produced, the place in which it had been reared would not want public honour and patronage. As the prosperity of the schools would depend principally on the fitness of the resident tutors to maintain necessary discipline, they should be appointed with a chief regard to this qualification, probably out of different professions, and with different shades of religious opinions.

This is a broad outline of a plan which might easily be filled up, if it were thought to merit the attention of the Dissenting public; but whatever may be thought of it, I shall rejoice greatly if, through the medium of your useful Repository, it could draw attention once more to a subject which has been suffered to sleep too long. While Manchester College, York, exists under the direction of such men as now fill the chairs of the professors, Unitarian Dissenters will have good reason to congratulate themselves on an institution which does so much honour to its founders and supporters, and is eminently fitted to provide a succession of able ministers for our churches. But a great want remains, for which no adequate provision has been made by any description of Dissenters. They want public schools for young men in the interval of leaving private academies, and entering into active life. A better and more practicable plan than that which I have ventured to suggest, could, perhaps, be communicated by some of your correspondents; and by men

who would be able to call the public attention to a subject of very great importance, by the strength of their appeal, and the authority of their names.

JOHN MORELL.

*Tenterden,*

*November 3, 1823.*

SIR,

I OBSERVE in your obituary list, (p. 607,) the name of my beloved friend and fellow-student of the same class, at Hoxton College, Mr. J. Cornish; and hope for a more particular account of his life and ministry. He was much respected by the neighbouring ministers, and was upon very friendly terms with the late Dr. Toulmin.

Whilst at College he published a small tract, entitled "A Serious and Earnest Address to Protestant Dissenters of all Denominations," which soon passed to a second edition, and also a very brief "History of the Puritans" of the same size. We carried on an epistolary correspondence to the last, with a full flow of cordial affection, in which time and long separation caused no abatement. In one of his last he writes, "I heartily thank you for yours of May 23. Few ministers have continued so long with the same society as you and I. I rejoice that your society flourishes; mine, as to numbers, is much the same." In another part he observes, "Most of our fellow-academics are gone before us; but our venerable resident tutor," referring to Dr. Rees, "brings forth fruit in old age." In this he well knew that with him I should most cordially rejoice.

One circumstance also I had from his own pen, which was highly to his honour. From the fluctuations in trade during the American war, his father was a sufferer in his circumstances; and at length called his creditors together, and honestly divided his remaining property among them. Many years after this, when my beloved friend, by the profits of a school, had it in his power to do it, he called the above creditors together, and paid them up to twenty shillings in the pound. Providence still continued to bless him, and he informed me, by a letter, not long since received, that he had every comfort which this life could afford him, still beloved by the

congregation to whom he ministered. I have written the above, hoping that, if it shall be judged to be useful, some neighbouring minister or friend may give a more particular account of the unostentatious and retired, but I would persuade myself useful, life of one who has never ceased to have a place in my esteem and affection.

L. HOLDEN.

*Plymouth,*

*November 2, 1823.*

SIR,

IN the Course of Lectures on Non-conformity, which are now in the hands of the public in most of the counties of England, I have said that "with regard to the archbishops and bishops of the Church of England, they can be regarded in no other light than as ecclesiastical attorneys, employed to do the work of the Church," (p. 99,) which, "in point of fact, is one of the many branches of the estate of the realm, over which the king presides as head." Pp. 87, 158, 191.

It would, I now think, have been more correct to have said, that they are ecclesiastical magistrates, to whom the people are directed to look up among other duties for a licence to open a place of worship, in the same manner as others apply to the civil magistrate for a licence to open a tobacco or a gin shop.

I also feel some regret at a passage in p. 145. "Consecrated water to sprinkle the living, which is employed in the Catholic ceremonies, is not in use in the Protestant Church: but, in what does this rite, so much laughed at by Church-of-England men, differ from the consecrated buildings without which they are not permitted to offer a public prayer, or the consecrated ground in which they must bury their dead?" I had recently read of the consecration of a church by Archbishop Laud, and of all the mumery practised by that zealot upon the occasion; and, in common I believe with the public at large, as well Churchmen as Dissenters, I had supposed that some superstitious rites were observed in the present day in what is called the consecration of churches. I have since learned that I was under a mistake, and that the good sons of the church in my immediate neighbourhood found themselves

as much mistaken as I was, upon an occasion that recently presented itself in this town, of witnessing the consecration of a Chapel of Ease to the Church and Parish of St. Andrew. The term consecration I imagine led us all astray; and the Churchmen were as much pleased as I confess myself to have been, on discovering that there was not even a tincture of superstition in the whole service, which was conducted in its different parts by the bishop, his official principal, his chaplain and the gentleman who is appointed to do the duty of the chapel. The ceremony might very well be called a dedication. It was little different from what might be observed in a Dissenting Chapel on a similar occasion; excepting the signing of a deed drawn on parchment by the bishop, constituting that building a place for divine worship according to the ritual of the united Church of England and Ireland. A clergyman, on receiving orders, binds himself to his bishop not to perform or assist in divine worship in any building that is not set apart for that purpose by a bishop of the English Church; therefore, until a licence had been obtained from the bishop of the diocese for using this chapel as a place of worship, no deacon or priest of the church could do duty in it. The ceremonies which were gone through were as follows.

On the day appointed, the bishop, attended by his vicar general and other officers, entered the building by the west door, when, having put on their respective robes, they went out again into the yard, where the parishioners waited for them. Then a person deputed for the purpose offered a petition to the bishop in writing, at the same time requesting him in the name of the parishioners, to consecrate this chapel to the uses mentioned in the petition. To which the bishop replied that he was ready to do as they desired, and besought God to bless and prosper the good work they were going about. Then all entering together and passing up the middle aisle, they repeated the xxivth Psalm, the bishop beginning, "The earth is the Lord's," &c. The bishop being seated at the side of the altar, the petition was then read, which was immediately followed by the in-

strument of donation or endowment, in which provision is in some way made for a salary for the minister and especial care taken not to entrench in any respect on the rights, privileges and immunities of the vicar or rector of the parish. The bishop then bespoke the attention of the audience, as to the expediency of having fit houses of worship, and observed "that devout and holy men, moved either by the secret inspiration of the blessed Spirit, or by express command from God, or by their own reason and sense of the natural decency of things," (which last expression I am pleased to see inserted after the others,) "have erected houses for the worship of God," &c. Then followed suitable prayers, collects and lessons, after which the instrument of consecration, that is the licence, being read by the official principal, it was signed by the bishop, and the remaining part of the prayers and a sermon followed.

The ceremony of consecrating a burial ground, which took place at the same time in a neighbouring parish, is of a similar character, a mere licence to use it for the burial of the dead; and, that it is not considered in a religious or sanctifying point of view, is evident from this circumstance, that the parish having occasion to make use of it before the bishop could come down, obtained a dispensation from his office and actually buried many bodies in the ground before the consecration took place.

I had a short time since the pleasure of hearing the first charge delivered by the present Bishop, Dr. Carey, to the clergy of this diocese, in which it appeared to me, that he was aware of his duty as chief steward of this portion of the ecclesiastical estate; for, excepting a slight hit at Antinomianism, which he did not consider to belong to the Church-of-England religion, his design was evidently to shew, that he should make it his business to see that every one of the lessees under this estate did his duty, in the post he held under his lord. He spoke of service being regularly performed according to law, curates being properly paid, too much service not being covetously undertaken by one man, parsonages being



kept in repair and in creditable appearance, and the like; his whole charge bore upon the temporals of the Church, and he talked much as a steward would talk to tenants about the cultivation of their farms and the proper apportionments of their pieces of land. I commended him for what appeared to be a fulfilment of his duty, and I thought this diocese was happy in not being plagued, either with a Burgess who thinks himself authorized to enforce the rigid systems of Orthodoxy, or with a Marsh, who will bind the poor candidates for clerical honours and profits with more than an Egyptian burden.

I. WORSLEY.

P. S. I must not omit the present opportunity of remarking upon a misstatement which a friend informs me I have made in p. 99, respecting the words used by Mr. Jones, Curate of Bovey in this county, on the Athanasian Creed. His words are said to have contained a disbelief of the damnable clauses of the Creed, and not of the Creed altogether; but if it were so, it does not invalidate my observation. A man who is in the Church is not at liberty to believe a part of its professed doctrines, and to deny another part; for if this were the case, how could he declare his assent and consent to all and every thing contained in the book of Common Prayer? As a faithful steward the bishop had no right to admit Mr. Jones to the duties of the Church, when his conscience would not permit him to fulfil its requirements, one of which clearly is, to consign to everlasting damnation all those who do not believe the Athanasian Trinity.

2, St. John Street, Clerkenwell,

SIR,

Nov. 2, 1823.

**T**HERE is no subject upon which a greater variety of hypotheses have been formed than that of the redemption of mankind by the death of Jesus Christ; particularly as to its nature, and as to the means by which it was accomplished. Much has been said and written upon the subject; but all that I have seen and heard upon it, I confess, appears to me very unsatisfactory, and as not entering sufficiently into the ideas respecting it which were meant to be

conveyed by the sacred writings, in which it is treated of at large, and from which alone a clear and accurate knowledge of it can be derived.

Let us then endeavour to ascertain what is stated in those writings upon this important subject. And we may observe, in general, that they represent Christ as *dying for*, or on account of, the *sins* of mankind, as the Lamb of God that taketh away the *sin* of the world, as delivered for our *offences*, as dying for *sins* the just for the unjust that he might bring us to God; in particular, that his dying for sins was to *put them away*, to make *reconciliation* for them, to make *an end* of transgressions, to redeem us from them, and to *purge* them away; and all this is represented by those writings as having been actually accomplished by the death of Christ. "When he had, say they, by himself *purged our sins*, he sat down on the right hand of the Majesty on high. This man after he had offered one sacrifice for sin, for ever sat down on the right hand of God: for by one offering he hath perfected for ever them that are sanctified. Now once in the end of the world hath he appeared to *put away sin by the sacrifice of himself*. He was once offered to *bear* (i. e. to carry away, to remove) the *sins* of many. God *hath reconciled* us to himself by the death of his Son; for God was in or by Christ, i. e. by his death reconciling the world unto himself, not imputing their trespasses unto them."

Such is the statement of the New Testament on this interesting subject. The necessity of such a redemption as that which was effected by the death of Christ will appear, if we take a view of the state in which the world was when Jesus appeared to put away sin. With respect to the Gentiles, the Apostle Paul describes them as sunk into the grossest idolatry and wickedness, and as being without hope and without God in the world. With respect to the Jews, he represents them as in *no wise* in a better state than the Gentiles, as alike afar from God, as being no less sinners before God than they were, and equally with them in a state of condemnation and death; so that the whole world was become guilty before God, subject to the judgment of God,

who had concluded them, both Jews and Gentiles, all under sin.

To this state of condemnation and death, does the death of Christ for the sin of the world refer, and the design of it was to reverse that state in which all mankind were, to annul the sentence of death which they were under by taking away the sin of the world, the cause of that condemnation, by reconciling them to God, who were in a state of irreconciliation and enemies to him by wicked works, and by establishing a *new dispensation*, (not of terror, condemnation and death, like that under which they then were, but,) a dispensation of grace, mercy and *free forgiveness*, to open to them a door of hope, and a new and living way of access unto God. "He died for sins," says Peter, "the just for the unjust, that he might bring us unto God."

That mankind, universally, both Jews and Gentiles, were in a state of condemnation and death, without hope and without strength, sinners and at enmity with God, *at the time* when Christ died for them, the apostle infers from the fact of his dying for them. "If one died for all," he says, "then were all dead," and he died for all, that they who live might live unto him that died for them and rose again. And again, "When we were without strength, when we were yet sinners, in due time Christ died for the ungodly." And again, "When we were enemies we were reconciled to God by the death of his Son."

From the above premises we are naturally led to an inquiry respecting the extent of the efficacy of the death of Christ. We are told that he appeared, by the sacrifice of himself, to *put away sin*. Did his sacrifice effect this both prospectively and retrospectively? Did he die for the *future* sins of mankind, as well as for their past transgressions? If for the former, i. e. for all the sins that should be committed throughout all the future ages and generations of men, will it not follow, that he died for a nonentity, to put away that which, in reality, had no existence? For sin has no existence until it is committed; it is the *act* only that gives it a *being*. Should it be said that the *future* sins of mankind were all *present* to the omniscient mind of the Divine Being,

(who seeth the end from the beginning, and to whom all futurity is present,) and were contemplated in the sacrifice of Christ and put away by it, will it not follow, that since that period, no sin, even in the Divine Mind, has had any existence in the world, either to be charged to the account of the sinner, to be repented of by him, or to be pardoned by the mercy of the Divine Being? These considerations are sufficient, I think, to shew that the death of Christ was not intended to put away the *future* transgressions of men, although, (as we shall have occasion to observe,) it laid the foundation of their remission under the new dispensation, but that it had respect to, and an immediate effect on those which had taken place prior to that event. This is clearly implied in various passages of the New Testament, and *expressly* asserted in others.

The Apostle Paul writing to the Romans, tells them that God hath set forth Jesus Christ as a mercy-seat in his own blood,\* to declare his righteousness for (with respect to) the *remission* (the passing over) of *sins that are past*, through the forbearance of God. (Ch. iii. 25.) These words have an especial reference to the Gentiles with respect to whom the forbearance of God had been exercised in a peculiar manner, in *passing over*,† not noticing or imputing to them their former trespasses. No divinely-authorized legislator was ever sent to them to instruct them in the knowledge of the true God, in the manner in which he was to be worshiped, in the knowledge of his will, or of their obligation to him, concerning all which they were in the most deplorable ignorance. From the time that the *long-suffering* of God waited in the days of Noah, until the coming of the Messiah, no in-

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\* "He is the mercy-seat, on which the cloud of glory rests; sprinkled and consecrated by his own blood, as that of old was by the blood of the appointed victim. On this basis divine mercy takes its stand, and proclaims the commencement of a new and glorious æra." Belsham in loco.

† So the Greek word rendered *remission* signifies. It does not occur in any other passage of the New Testament.

prophet was sent to the Gentile world to warn them of the evil ways, to call them to repentance, or to offer any terms of mercy or forgiveness. "The times of this grace, (as Paul tells the idolatrous Athenians,) God winked at, but when a universal dispensation of grace and mercy was opened, in a day of future retribution was revealed, in which God would judge the world in righteousness by an whom he had ordained, of whom he had given assurance to all by raising him from the dead, having commanded repentance and remission of sins in his name, to be claimed among all nations, God winked at the former times of ignorance, now commandeth all men everywhere to repent. No such universal command had ever before been given, because the reason of it did not

rest on the same sentiment respecting the justice of God to the Gentiles, expressed by Paul and Barnabas in address to the people at Lystra, where they, supposing them to be of the likeness of men, with the image of Jupiter, were about to offer sacrifices to them, "which when they heard, they ran in among them crying out, and saying, Sirs, we have these things? We also are men like passions with you, and we have turned unto you that ye should turn these vanities unto the living God, which made heaven and earth, the sea, and all things that are therein." They then inform them of his living God, the Creator of all things, "In times past suffered all to walk in their own ways," but he pursued them without interfering to restrain them, or to punish them. The apostle adds, "Nevertheless he left not without witness," (that is of his existence, power and Godhead,) as evidence of his being and person, as was not afforded them by any interposition or supernatural power, but only by the common sense of his Providence. "In the days of old," he did good, and sent rain from heaven and fruitful seed, filling our hearts with food and gladness." Thus we see that it

was for the remission or passing over of the past sins of the Gentile world, that Jesus Christ was, at that time, set forth as a mercy-seat to declare the righteousness of God.

With respect to the Jews, the writer of the Epistle to the Hebrews more directly and expressly affirms that the death of Jesus Christ was necessary in order to redeem their past transgressions. Speaking of the sacrifice of Christ, he says, "For this cause he is the Mediator of the New Testament, (covenant,) that by means of death, for the redemption of the transgressions that were under the first testament, (covenant,) they which are called might receive the promise of eternal inheritance; for where a covenant is, there is a necessity for the death of that which establisheth the covenant.† For a covenant is not firm over the dead: whereas it is of no force while that which establisheth the covenant liveth." Upon this passage we may observe,

In the first place, that the dispensation of the gospel is here denominated, "the new covenant;" as the law, the dispensation of Moses is denominated the first, or old covenant. This covenant was the decalogue, the law of the ten commandments written by the finger of God upon two tables of stone, which are called the tables of the covenant: these were deposited in the ark, which on that account is styled the ark of the covenant.‡ Our translators in these verses, and in some other passages, have, very improperly, rendered the Greek here used, with respect to both the Jewish and the Christian covenants, by the word "Testament," thereby conveying the idea that the latter was the will of Jesus Christ, to the validity and effect of which the death of him the testator was necessary. If this be the true interpretation, will it not necessarily follow, that the victim, whose blood was shed, and whose death confirmed the Old Testament, was the testator of that Testament? On the other hand,

\* Heb. ix. 15.

† Imp. Ver. That is, of the victim by which the covenant is ratified. See Wakefield and Doddridge.

‡ See Deut. ix. 9—11; Heb. ix. 4.

\* Acts xiv. 13—17.

if the two covenants were the covenants of *Jehovah*, as the Scriptures every where state them to be, and the term covenant means a *last will* and *testament*, then must not *HE* have been the *testator*? which would involve in it the monstrous idea, that the *death of Jehovah himself* was necessary for the confirmation of each, for without it, as the apostle reasons, "they would have been of no strength at all."

Secondly, we remark, that Jesus Christ is here styled the *mediator* of the new covenant, as Moses is said to be the *mediator* of the old covenant; Moses was the medium through which it was communicated to the people of Israel. "It was ordained by angels in the hand of a mediator."\* Jesus Christ is the *messenger* of the new covenant, by whom that new and gracious dispensation was brought from heaven and communicated to the children of men. "The law was given by Moses, but grace and truth came by Jesus Christ."† We may here remark, that the term *mediator* is applied to Jesus Christ, exclusively in relation to the *covenant* which he was commissioned to reveal and to ratify with his own blood. We are accustomed to hear a great deal said about the *mediation* of Christ, his *mediatorial person*, as *God-man*, his *mediatorial work*, his *mediatorial offices*, his *mediatorial righteousness*, his *mediatorial reward*, his *mediatorial kingdom* and *glory*; modes of expression adopted, in order to support an hypothesis, without the least countenance or warrant from any thing contained in the Sacred Scriptures, where the term is solely applied to him with respect to his connexion with the *new covenant*.

Thirdly, we observe that Christ's being the *mediator* of the new covenant, rendered it necessary that he should die in order to confirm and give validity to that covenant. "For this cause he is the *mediator* of the new covenant, that by means of death for the redemption of the *transgressions that were under the first covenant*." This writer adds, "For where a covenant is, there is a necessity for the death of that which es-

tablisheth the covenant," that is of the victim by which the covenant is ratified. (See Wakefield and Doddridge.) For a covenant is firm over the dead, whereas it is of no force while that which establisheth it liveth. So that the death of Christ was rendered necessary, in order to give validity and effect to that covenant of which he was the *mediator*.

Fourthly, we observe that the reason why Christ was made the *mediator* of the new covenant was, that he might redeem the past offences that were committed under the Jewish or Sinai covenant; "For this cause he is the Mediator of the new covenant, that by means of death for the redemption of the transgressions that were under the first covenant." It is worthy of observation that the author of this epistle when treating of the deliverance of those who were *under the law*, (and consequently under the curse and condemnation,) from their former sins under that covenant, makes use of the term *redemption*, for where law is transgressed, sin is imputed, which renders the redemption of them necessary; whereas the Apostle Paul, treating of the same subject in relation to the Gentiles who were not under the law, but, as he says, without law, does not speak of their past sins as *redeemed*, but as *passed over*, as not *reckoned*, not *imputed* to them, "for sin is not imputed when there is no law." In the former case, the sacred writers consider those who were under the law as bond-slaves and captives under a sentence of death, for the law gendereth to bondage; so the apostle speaking of the *freedom* of the gospel in opposition to the *bondage* of the law, as allegorized in the persons of Sarah and Agar says, "These are the *two covenants*; the one from Mount Sinai, which *gendereth to bondage*, which is Agar; for this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." From this captivity and slavery it was necessary that they should be redeemed; and for this very purpose was Jesus Christ the Mediator of the new covenant, that he might redeem the transgressions that were under the first covenant. How then were they to be redeemed from this

\* Gal. iii. 19.    † John i. 17.

captivity? Clearly by the death of the tyrant by whom they were enslaved. That, says Paul, being *dead* in which we were *held*.\*

This leads us to inquire, fifthly, what it was in the death of Christ that made it effectual for the accomplishment of this great and important purpose. Or whence was it that the sacrifice of himself was available to put away sin? This did not arise from his being a *vicarious* sacrifice, the substitute of sinners, having their offences charged to his account, and suffering, in their stead, the full punishment which was due to them; nor did it arise from his sacrifice appeasing the wrath of Almighty God, satisfying the demands of law and justice, and thereby making a complete atonement to God for all their transgressions; nor did the efficacy of his death consist in this, that by it he reconciled God to his offending creatures and purchased his favour and mercy towards them; nor was the death of Christ designed to exhibit to mankind God's abhorrence and detestation of sin, by the punishment of it in the person of his *innocent* and well-beloved Son in the stead of punishing the guilty. Nothing of this sort is attributed to the death of Christ in the Holy Scriptures: they represent the efficacy of it as consisting in this, that the blood which he shed, as the *mediator* of the new covenant, was the *blood of the covenant* by which it was *sealed, ratified and established*, as an everlasting covenant, by which he superseded, annulled and did away the old covenant with all its obligations and penalties, depriving it of its commanding and condemning power, and thus redeeming the transgressions that were under it. For this cause he was the *mediator* of the new covenant, that by shedding his blood, as the blood of the covenant, he might accomplish the redemption of transgressions, and thereby open a new and living way for those who were called into the gracious dispensation of the gospel, that they might receive the promise of eternal inheritance. The writer of this epistle, having quoted from Jeremiah the promise of God that he would make a *new covenant*,

observes upon it, "In that he saith a *new* covenant, he hath declared the former *void*. Now that which is declared *void* and groweth old, is ready to disappear."\*

The Apostle Paul, in order to prove the total abolition of the law, compares its dominion over those who are under it, to that of a husband over his wife, which entirely ceases when he is dead. "The woman," he says, "that hath an husband is bound by the law to her husband as long as he liveth, but if the husband be dead, she is loosed from the law of her husband." "Wherefore," he adds, "my brethren, *ye also* are become *dead to the law* by the body of Christ; for," says he, "when we were in the flesh," (i. e. under the *carnal* dispensation of the law,) "the motions of sin, which were by the law, did work in our members to bring forth fruit unto death; but now we are *delivered from the law*, that being *dead* wherein we were *held*, that we should serve in *newness* of spirit and not in the oldness of the letter."†

Thus it appears that the death of Christ put away sin by abolishing the law, which gave to sin its life and power, for without the law, sin is dead. But as the subject is of great importance, and largely insisted on in the New Testament, we shall proceed to a further consideration of it, as stated and illustrated in various other passages of Scripture. In those Scriptures, then, we are informed, that "sin is the transgression of the law," and that "where there is *no law*, there is no transgression;" that "the strength of sin is *the law*," and that "without the law, *sin is dead*." Paul, in his own person, describing the state of a Jew under the dominion of the law, says, "I was alive without the law once; but when the commandment came, sin revived, and I died; for sin, taking occasion by the commandment, deceived me, and by it slew me." And again, "sin is not imputed when there is no law." If then the law be abolished, the power and the very existence of sin is done away.

The apostle enters at large into

\* Rom. vii. 4, 6.

\* Heb. viii. 13. Imp. Ver. 1st edit.

† Rom. vii. 1—6.



this subject, in his Epistle to the Ephesians, and proves, that the abolition of the law, by the death of Christ, was the means by which he made *peace*, and by which he *reconciled* both Jews and Gentiles to each other and unto God. He first reminds them of their former state, as being in time past Gentiles in the flesh, who are called *uncircumcision*, by that which is called the *circumcision* in the flesh, made by hands; that at that time they were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. He then lays before them the means by which this state was reversed. "But now," says he, "in Christ Jesus, ye who sometimes were far off, are made nigh *by the blood of Christ*," that is, by that blood by which the new covenant, embracing in its promises the Gentiles as well as the Jews, and by which the first covenant (which kept them at a distance from God, and precluded them from all access to him, or knowledge of him) was done away. "For," he adds, "he is our peace, who hath made both," i. e. Jews and Gentiles, "one, and hath *broken down the middle wall of partition between us*, having *abolished* in his flesh the enmity, the *law* of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both (Jews and Gentiles) *unto God* in one body *by the cross*, having *slain* the enmity thereby."\*

Under the *old covenant*, the way into the holiest of all was not made manifest. None were permitted to enter into it but the high priest only, and he not without blood; but now, that *covenant* being abolished, *that wall* of partition being broken down, and the veil of the temple rent in twain, the way into it is opened, and both Jews and Gentiles have boldness, free liberty, to enter into the holiest of all by the *blood of Jesus*, the blood of the *new covenant*, by which the former covenant was entirely set aside. So the apostle says here, having made peace by his cross, and

having slain the enmity thereby, "he came," (that is, by his ambassadors the apostles,) "preaching peace to you which were afar off, and to them that were nigh; for through him we both have *access*, by one spirit, *unto the Father*."\*

The *enmity* between the Jews and the Gentiles was abolished by removing the cause of it, the separating wall, which not only prevented any friendly intercourse between them, but was also the cause of the greatest enmity to each other. The *enmity* said to be slain by his cross, appears to refer to the *enmity* of both Jews and Gentiles unto God by their wicked works, because it is said to be done away by *reconciling* both *unto God*. This *enmity* with respect to the Gentiles, was slain by God's *passing over*, and not *imputing* their former trespasses unto them; for which purpose Jesus Christ was set forth as a *mercy-seat* in his own blood, as the seat or throne where the grace and mercy of God in the *new covenant*, which he ratified with his own blood, as it were, took their stand. With respect to the Jews, the enmity was slain by the non-imputation of their transgression under the first covenant, Christ having by his death abolished that covenant, which was the only ground upon which the transgressions under it could be *imputed*; for, as we have before seen, sin is *not imputed when there is no law*. Thus then did Jesus Christ make peace, reconciling both Jews and Gentiles unto God in one body by the cross.

The same apostle, in another place,† speaking of this reconciliation by the death of Christ, says, that the *word*, (the doctrine,) the *ministry* of it, was committed to them, (the apostles). What was this doctrine of reconciliation? He tells us, it was this, "to wit, that God was in Christ," i. e. by his death "reconciling *the world* unto himself, *not imputing* their trespasses unto them." That is, passing over and not reckoning to them their former transgressions in their Jewish or Heathen state, but freely forgiving and blotting them out. And this he did by abolishing the law, the minis-

\* Ephes. ii. 11—16.

\* Ephes. v. 17, 18.

† 2 Cor. v. 18, 19.

demnation, by the death of so the apostle says, "when enemies we were reconciled by the death of his Son."

manner in the Epistle to ssians, the apostle says, "u being dead in your sins, neircumcision of your flesh, (God) quickened together (i. e. Christ,) having for- all trespasses, blotting out rriting of ordinances which ary to us, and took it out of nailing it to his cross." It w that stood in the way of s of the Gentiles into the of God: this he took out of cancelled and blotted out, to his cross, representing it y as put to death by being crucified with him: hence le says, "we are become e law by the body of Christ, r dead in which we were in a state of captivity and

cluded in the next Number.]

#### Protestant Bible Society.

Bible Society of Paris, es- hied amongst the Protes- it may be hoped arouse d body, and produce a re- dormant spirit of reforma- ir churches. The English the means of originating, erhaps the instruments in this institution. How long ociation will be permitted der the Bourbon govern- uestionable. A hint from eries would dissolve the c and cause the most ac- of the Society to be dumb less. But whilst it lasts, will we are persuaded do though it is not the fault cized members if it is not of some evil.

Report of the Society is e us, an 8vo. volume of (*Société Biblique Protes- aris. IV<sup>e</sup>. Rapport An- l.*) The Rules state the e Society to be to distri- Holy Scriptures amongst Christians, in the autho-

rized versions, without Note or Com- ment. The Marquis de Jaucourt, Peer of France, is the President: amongst the Vice-Presidents are Le Comte Boissy-d'Anglas, Peer of France; Le Baron Cuvier, Counsellor of State; Le Baron De Lessert, Mem- ber of the Chamber of Deputies; Le Comte Maurice Mathieu de la Re- dorte, Peer of France; Le Comte de Reinhard, Counsellor of State; Le Comte Ver Hnell, Peer of France, &c. One of the Secretaries is Le Baron de Staël-Holstein.—A full ac- count is given in this Report of the last Annual Meeting, held at Paris the 16th of April. It bore a great likeness to the similar meetings of England; the same long speeches, all containing nearly the same matter; the same bandying of compliments from speaker to speaker; and the same ardent expressions of loyalty and assurances of the increase of loyalty from the circulation of the Scriptures. This said loyalty obliges the French Society to profess their object to be to circulate the Bible amongst Protestants only; but it ap- pears from some passages of the Report that a Roman Catholic who will take a Bible is considered as a conquest. In one respect, the French Society goes beyond the English. With the same avowal of no Notes or Comments, the object is evident of making the Society an engine of Orthodoxy, at least in those points on which Lutherans and Calvinists are agreed. Though the several re- ceived versions are pretended to be adopted, the last Geneva Version, the best of all the French translations, which is in use amongst a large pro- portion of the Swiss and French Pro- testants, is not even alluded to. It is implied in the language of the speakers that the Protestants, speak- ing the French tongue, are Trini- tarians; and Messrs. Marron and Monod allow the language to pass uncontradicted. The English Mis- sionaries must smile at their silence. A barefaced violation of the funda- mental rule of the Society is confessed in the Report. A Committee was appointed to prepare a new edition of Ostervald's French Bible. The edi- tions of this work in general use are that of Basle in 1820, and that of

\* Col. ii. 13, 14.

Neuchâtel in 1744. These the Report says were collated in forming the new edition. But it is admitted that the text has been changed and the translation of Martin foisted into Ostervald, in 2 Cor. v. 19, "in order to express more decisively the Divinity of Jesus Christ!" ("Le texte même n'a subi aucun changement quelconque, à l'exception d'un seul passage. Au verset 19, chapitre v. de la 2<sup>e</sup>, aux Corinthiens, la traduction de Martin, conservée sur ce point dans l'édition d'Ostervald de 1724, l'a été également dans la nôtre, comme plus fidèle et exprimant plus formellement la divinité de Jésus-Christ.") After this we cannot wonder at seeing in the Report a profession of unity with Roman Catholics on the subject of the Trinity (p. 121), or at finding one of the orators describing Christ as the "Saviour-God, who perished on the Cross;" but we confess ourselves a little surprised at some semi-papistical language with regard to the Virgin Mary (p. 131). This comes from the Lutherans, and the Reformed suffer it no doubt as tending to conciliate their Roman Catholic neighbours.

With the Report we have received Bulletins 15 and 16 of the Society, subsequently published. The former of these gives an account, which is truly French, of the distribution of Bibles in a country-school, as "Wisdom—prizes." On this occasion, the President addressed the successful candidates, and one sentence of his speech is a curious specimen of Bible-Protestantism: "On this subject (of the Bible) flee all discussion; your piety would be destroyed by it and toleration would be injured." The words must surely be stolen from some Romish Priest's charge to his flock against the use of the Bible. In these Bulletins and in the Report itself much is said of M. Stapfer's visit to the last Annual Meeting of the Bible Society in London. His Speech on this occasion is translated, and all the compliments to him and praises of him are carefully preserved. He makes a special report of his mission, the accuracy of which may be judged of from his describing the friends of the Bible Society under the general term of "Worshippers of

Christ," and from his representing it as common for the English Dissenters to express their wish of seeing the National Church *maintain its authority untouched*. These publications are full of eulogiums on the late Mr. Owen, one of the Secretaries of the Bible Society. The Report contains an "Eloge" upon him of thirty pages. His merits were doubtless great in relation to the Bible Society; but it is a real injury to his memory to speak of his learning, talents and virtues as if they were never equalled and the loss of them can never be supplied.

Nov. 1823.

SIR,  
**W**ILL you allow me to call the attention of your readers to what appears to me a striking proof of the progress of those liberal opinions which it is the main object of your Repository to advocate and diffuse? In the Quarterly Review for last September is an article intitled "*Buckland's Reliquiæ Diluvianæ*," in which I found, not without surprise and I may say delight, some observations so congenial to the opinions which I have always been taught to entertain, that I could not help giving way to a sort of triumphant feeling. It is true I am about as much entitled to triumph as the private who wears a Waterloo medal for having during the battle been somewhere within sound of the cannonading; but one cannot help sympathizing in the triumph of one's party or principles, and we by-standers are apt to forget that we have no right to appropriate to ourselves any part of the glory.

You, Sir, have always advocated the principle that a liberal interpretation of the Scriptures was most conducive to the interests of religion. Point after point has been contended, and though the opponents have struggled desperately and refused to own their defeat, we have seen them gradually abandoning the object of contention, and cautiously avoiding to excite fresh discussion; but I am not aware that so bold an avowal of this fact has ever been made as is contained in the following extracts from the Quarterly Review.

P. 162. "Others object to it,"

that is, the interpretation of the six days of creation as six indefinite periods,) "with great vehemence, as wholly incompatible with the institution of the Sabbath, which is manifestly set forth as the seventh day, and therefore they contend that the other six must necessarily be regarded as days in the same sense and of the same kind. Instead of presuming to decide peremptorily in this matter, our object will rather be to caution the friends of religion against a rash and possibly a mischievous mode of indicating their opinions. We beseech them to bear in mind that similar alarm has been taken and similar zeal manifested for the cause of religion in several instances *which are all terminated in establishing the points so much dreaded.* And yet Christianity so far from receiving a shock has only emerged from the controversy with increased vigour and lustre."

And again, p. 163. "We would call to their recollection also the opinions formerly maintained as to plenary and even literal inspiration of the Scriptures, &c. Well indeed is it for us that the cause of revelation does not depend upon questions such as these, *for it is remarkable that in every instance the controversy has ended in a gradual surrender of those very points which were at one time represented as involving the vital interests of religion.*"

I am aware that this is but the opinion of the Quarterly Review, and that nine out of every ten good orthodox religionists would startle at such infidelity. But it is really delightful to see that all the efforts which have been making for the diffusion of liberal opinions are not thrown away, and that the most respectable opponents begin to avow their conviction. We cannot expect that the great mass of uneducated enthusiasts should be open to any argument. The present age will live and die in their present opinions. After a certain age, as Dr. Priestley well observes, there is little chance of change; but the next and succeeding generations will gradually perceive the truth. How pleasant it is to look forward to this happy period! What consolation under all our rebuffs and rebukes to think that we shall have been in any

way instrumental in producing such glorious results! How ought this persuasion to nerve our strength and stimulate our exertions!

K. K. K.

*Religious Intrepidity, exemplified in Dr. Kennicott, and in the Rev. George Walker, of Nottingham.*

SIR,

Nov. 3, 1823.

THERE appears to have been an incident in the public life of Dr. Benjamin Kennicott, which reflects particular honour on his character, and which has a close parallel in an occurrence, that befel the late Rev. George Walker, of Nottingham.\* Between these two highly valuable persons a wide diversity existed, in respect of their situation in the world, of their political and theological opinions, of their pursuits and tastes, their attachments and connexions: both of them were governed, however, by that religious principle, without which it is comparatively of little moment to what church a man belongs, what sentiments he professes and defends, or in what studies he engages; and, while, in some things, to which, it may be, an undue importance is attached, I dissent from both the individuals whom I have mentioned, I must equally admire in each that *manly integrity*, that *Christian fortitude*, of which each was the example and the advocate.

In the very concise and general account of Dr. Kennicott, which Nichols' *Literary Anecdotes*, &c. supply, it is said that he "distinguished himself by the publication of several occasional sermons, which were well received."† Among his discourses of this class, is one, preached before the University of Oxford, Jan. 25, 1757, on *Christian Fortitude*, and afterwards printed, for the author, at the Theatre;‡ though, for reasons which are not assigned, the Vice-Chancellor's IMPRIMATUR was refused to it. I shall be greatly obliged

\* I designate him thus fully, in order that he may not be confounded with a celebrated Irish divine, of similar habits of mind, *The Rev. George Walker*, who was slain at the battle of the Boyne.

† Vol. II. 408.

‡ Then the University press.

to any of your correspondents, who, being acquainted with the circumstances in which this discourse was composed, delivered and published, will have the goodness to communicate some history of it, in your pages. It is a very animated and pious sermon, from Rom. viii. 35, 37: in the progress of it, the preacher avows his cordial attachment to the cause of Protestantism, and to "THE GLORIOUS REVOLUTION," adverts to the war then raging on the continent of Europe, and to the state and dangers of the country, and takes occasion to recommend a more numerous attendance at the Lord's Supper, in the church of the University. From the preface and the notes it clearly appears, that some things which he said were subjects of animadversion, and even of severe censure: what these were, however, is not stated; though we may justly conclude, that the discourse was not quite so "well received" as the rest of his single sermons. With the author of his text, Dr. Kennicott could, no doubt, ask, "Do I seek to please men?" and, with him, could add, "If I yet pleased men, I should not be the servant of Christ."\*

The late Rev. George Walker, having undertaken to supply the pulpit at Salters' Hall, on March 24, 1793, delivered a discourse from Heb. xii. 3, on *Christian Fortitude*: the sermon "appeared to have given offence to a few of the hearers;" and "this offence they were pleased to signify in a singular manner, by a very abrupt departure in the midst of the service, and without waiting to judge of the design of the preacher." Mr. Walker, like Dr. Kennicott, published the discourse, in justice to himself;† nor does it contain any thing, which a Christian, a Protestant, and a Protestant Nonconformist can reasonably arraign. Some allusions, however, there are to the awful contest then exhibited on the theatre of Europe, and some very seasonable admonitions to the exercise of that religious courage, of which many professors of the gospel neither understand the nature nor feel the obligation.

\* Gal. i. 10.

† Sermons, by G. Walker. IV. p. 281.

Thus far therefore we perceive a remarkable coincidence in the situation, the views, the feelings and the conduct of Dr. Kennicott and of Mr. Walker. To point it out, has been a pleasing, and, I trust, a salutary, employment. The Christian spirit, wherever, and in whomsoever, it exists, is "the spirit not of fear, but of power, of love, and of a sound mind."

N.

Liverpool,

Nov. 12, 1823.

SIR,  
HAVING lately looked a good deal into the work of Schoettgenius, referred to by Mr. Gurney, as related by your correspondent E. (p. 590,) I beg leave to state that as far as I have been able to observe, that learned writer does not quote *any one passage* from the book Sohar or from any other book, such as Mr. Gurney (if your correspondent did not mistake his meaning) pretends to have derived from him. It is true that Schoettgenius has *endeavoured to prove* that all the names enumerated by Mr. G., as well as several others, were ascribed by the Jews to their expected Messiah, for which purpose he has produced passages from various Jewish writers, and especially from the book Sohar, but I cannot think very highly of the success of his endeavours. That your readers may be able to judge of his manner, and of the general value of his reasoning, I will quote what he says of the name *Jehovah*, the first on Mr. Gurney's list, and offer a few observations on it.

Book I. Chap. i. p. 4. This essential name of God is attributed to the Messiah, Jerem. xxiii. 6, on which place see what is said Book II. Sohar on Deuteron. fol. 119, col. 473: "*Elsewhere the doctors of traditions have taught that the temple and name of the Messiah are expressed by the nomen tetragrammaton,*" i. e. *Jehovah*. Sohar on Exod. fol. 21, col. 83, on the words Exod. xiii. 21, "And the Lord went before them." The words are explained of *the Matron* and the *Angel of the Covenant*, which names we shall shew hereafter to belong to the Messiah.

Midrasch Tehillim on Ps. cvii. 1, fol. 40, col. 1, remarking on Isaiah



'And the ransomed of all return." "He does ransom of Elias, nor of the Messiah, but the Lord." Here it is ransomed of the Messiah; ransomed of Jehovah synonymous. Midrasch c. 21, fol. 57, col. 1, said: *The Messiah is in names, which are, Jinh, Our Righteousness, nachem, David, Schiloh* These are then severally passages of Scripture which were produce. But as the *ah, Our Righteousness*, merated as two names, but one, perhaps the s have expunged one, R. Huna's eight names,) be rendered plain by on of copies.

ok II. p. 200, on Jerem. place referred to at the the last extract, we meet following remarks: v. 6, his name, whereby they , Jehovah our righteous- Rabbathi, fol. 59, col. 2, ions i. 16: *What is the King Messiah? R. Abba uid: Jehovah is his name, is his name.*" Midrasch 57, col. 1, R. Huna said, e passage quoted above. t Isaiah lx. 6, (where ference to this passage of en from Breschith Rabb ch Tehillim on Ps. xxi. *the king Messiah by his But what is his name? od. xv. 3, Jehovah is a But this is said con- ing Messiah.*

ra, fol. 75, col. 2: *There ings which come in the Holy and blessed God, Just, the Messiah and Je- he Scripture thus speaks the Messiah. "This is R. Joseph Albo in Sepher ited by Eisenmenger l. p. ripture calls the name of JEHOVAH OUR RIGHT- cause he is the Mediator om we obtain justification Kimchi. The Israelites Messiah by this name, JR RIGHTEOUSNESS, be-*

*cause in his times the justice of God will be firm and established amongst us, which will never depart.*

These two passages contain the whole of what Schoettgenius has produced to prove that the Jews expected their Messiah under the name *Jehovah*. The real question is whether they expected him as DEITY or possessed of a divine nature. The authority of the rabbinical writers in general, as interpreters of Scripture, is less than nothing, as they were completely devoted to the allegorical method, and have applied to the Messiah innumerable passages which have manifestly no relation to him; besides that many of them have written the most extravagant nonsense, of which Schoettgenius's extracts afford abundant specimens. The simple question is, what they thought of the nature of their expected Messiah, and we must recollect in applying to him certain high epithets, (not as expressing his nature but his offices and works,) they might have been influenced by rivalry of the Christians.

Now on the first testimony from Sohar on Deuteronomy, it is obvious to remark that the temple, as well as the name of the Messiah, is said to be expressed by the name Jehovah. The meaning, therefore, could not be to ascribe a divine nature to the Messiah any more than to the temple. We are next referred to Sohar on Exodus, for an explanation of the words Exod. xiii. 21, "And the Lord went before them by day in a pillar of cloud, and by night in a pillar of fire," of the matron and the angel of the covenant, names, says our author, of the Messiah; but it is the express testimony of the book Sohar on Gen. fol. 68, col. 268, that *wherever the expression ANGEL OF THE COVENANT occurs, the discourse is concerning the holy and blessed God. As to the matron*, it is made out to be a name of the Messiah, chiefly by its being shewn to be synonymous with *Shechinah*: but our author's own extracts prove, that though the Jews might call their Messiah the Shechinah or sign of God dwelling among them, in reference to the blessings of his reign, they did not exclusively or even frequently intend him by the use of the word *Shechinah*. What the

Jews meant by the allegorical name *matron*, it is not easy to understand, and our author's attempt to explain it of the marriage between the human and divine natures in the Messiah, and of the Messiah's participation of his Father's dwelling and glory, as a queen shares those of the king her husband, will only excite a smile. Our author's reasoning on this passage is as follows: "Jehovah is said to have gone before his people in the cloud and pillar of fire, (plainly meaning that the visible sign of his presence went before them,) Sohar explains Jehovah here as meaning *the Matron*, (a fanciful and figurative expression by which some of the Jewish writers seem to have denominated the visible sign of God's presence,) but the *Matron* is elsewhere explained of *the Shechinah*, (by which expression the visible sign of God's presence with his people is certainly meant). Now Jewish writers have sometimes spoken of their expected Messiah as the *Shechinah*, therefore the writer of the book Sohar understood the Messiah by Jehovah, Exod. xiii. 21, and believed him to be truly God." By such reasoning any doctrine might be established.

The third extract from Midrasch Tehillim only shews, that in the writer's estimation it was correct and proper to describe what was done by the Messiah as done by God, since the Messiah could only perform his will and act by his power. Schoettgenius's own observation on R. Huna's eight names is sufficient, namely, that "Jehovah our righteousness" is evidently *one* name, and there has probably been another name lost which would make up the number. Now "Jehovah our righteousness" is a name of the kind which occurs so frequently in Scripture as Immanuel, Maher-shalal-hashbaz, &c., not intended to express the nature of the individual, but some circumstance to happen in his time or through his instrumentality. That it was thus the Jewish writers understood this name is manifest, from the comments of R. Joseph Albo and Kimchi, as quoted by our author above. In Echa Rabbathi, fol. 59, col. 2. *What is the name of the King Messiah? R. Albo ben Cahana said: Jehovah is his name.*

There is a direct and acknowledged reference to Jer. xxiii. 6, which explains the meaning, he is *Jehovah our righteousness*, for as Kimchi has it, *In his days, the justice of God shall be established amongst us.* In Midrasch Tehillim on Ps. xxi. 1. (*God calls the King Messiah by his own name. But what is his name? Answer. Exod. xv. 3, Jehovah is a man of war, but this is said concerning the King Messiah.*) The meaning is, that where God represents himself as a warrior, he does so in allusion to the victories which he would give to the Messiah, whom the Jews expected as a conqueror; but what can be clearer than that God, who calls the Messiah by his name to do him honour, and express his purpose of giving him success, is his superior in nature? We have but one passage more, that from Bava Bathra, and surely I need do no more than remark, that the Just and Jerusalem are in precisely the same state with the Messiah. The reference to Jer. xxiii. 6, shews the way in which the writer understood the Messiah to come under the name of God.

I think I have shewn that Schoettgenius has not proved from their writings that the Jews expected their Messiah as Jehovah, or ascribed this name to him as expressive of his Deity or Divine nature; and he has certainly nothing stronger to produce respecting any of the other names which can at all be considered as implying superiority of nature. I may, if I can find time hereafter, send you a few observations on the rabbinical sense of the phrase *Son of God*, as well as on the phrase *Word of God*, in the Targums, and on the Spirit of God being the Spirit of the Messiah. In the mean time I must venture to contradict Mr. Gurney's assertion respecting the doctrine of the Targums, and I conclude by reminding your readers that Justin Martyr, the earliest defender (and that not in the sense of modern Orthodoxy) of the divinity of Christ, complains much of the Jews as misunderstanding and perverting the Scripture, and represents Trypho as asserting that "all his nation expected the Messiah as a man born like other men,"—a testimony as to the opinions of the Jews,

clear, disinterested, because strongly opposed to the writer's wishes, and antecedent in time to all the Jewish writers above quoted; of course strongly confirming the view of their meaning which I have given.

W. HINCKS.

SIR,  
I HAVE read with much interest in your current Number, (p. 585,) Mr. Johnston's remarks "On some recent Hypotheses of the Origin of Evil." Many of them are conclusive; but essentially differing in opinion with him upon a particular point of *practical* import, I propose suggesting a few hints for his future consideration. Does he not, with many others, assume too much, and only sanction a popular prejudice, when he says, "to reconcile the free agency of man with the strict and unlimited omniscience of the Deity, appears to our finite minds an impossibility, a contradiction in terms"? Every individual introduced into existence is placed in circumstances over which, *in the first instance*, he has no controul. Thence, however, to infer, he must always continue so, is a mere *gratis dictum*. Whether to be born or not is no object of choice; but is this a reason WHY introduced into being the subsequent development of our powers, *when duly improved by ourselves*, and matured, should not enable us to make elections? The infant, at birth, hungry and requiring food, would *of itself* presently perish; the faculties nevertheless as yet in embryo, when subsequently developed enable the child not merely to eat, but also *to choose food* the most suitable and agreeable to the palate and constitution.

Upon the supposition (apprehended to be correct) of the Creator having placed us in circumstances in which *a real choice of action is given*, not at birth, but subsequently attainable by our own exertions, it will be no impediment to the Divine foreknowledge, that either the one or the other of two given results takes place, however opposite in their nature and quality, as of right and wrong: for instance, the Creator having provided for the alternative—a fact fully confirmed to us by the Christian revela-

tion. Thus, *whatever ensues*, neither unknown nor unprovided for, it opposes no obstacle to the exercise of the attribute of foreknowledge.

The Deity knows precisely what is, that a capacity is given of doing either right or wrong; but to contend upon account of the Divine foreknowledge of the ultimate result, that we must choose the one, and could not have chosen the other leaves no alternative, and is in effect to deny we can do either; thereby rendering the Divine prescience a nullity, it having no cognizance of nonentities. *Compelled* to act in one way rather than another, our privilege of choice ceases, and at the same time *accountableness*. With your valued and ingenious correspondent I perfectly agree, "That to reconcile the Necessarian hypothesis with moral accountability is equally impossible and absurd;" but differ from him *in toto*, when he considers it "*a contradiction in terms to reconcile the free agency of man with the strict and unlimited omniscience of the Deity*;" believing that to do so is neither absurd nor impossible. Convinced of the *practical* importance of a meet elucidation of the point at issue, you will, I trust, pardon this intrusion. The above considerations are submitted to the candid inquirer, who possibly upon reflection may, with me, be of opinion, that the commonly-alleged inference of the incompatibility of the free agency of man with the Divine foreknowledge, is an assumed dogma of highly injurious tendency, as, if proved to be true, it must sap the very foundation of morals, by being utterly subversive of the moral relation, *or at least of such a view of it as is consistent and compatible with the Christian doctrine of a future state of retribution*.

SAMUEL SPURRELL.

Clapton,

November 5, 1823.

SIR,  
IN a catalogue of French books, sold by "Louis de Wainne, à Bruxelles," which is annexed to "Les Actions Héroïques et Plaisantes de L'Empereur Charles V.," the *Approbation* to which is dated 1674, I find the following articles:

"Apologie du Système des Saints

Pères sur la Trinité, contre les Tropolatres et les Socinies, par Mr. Faydit."

"Réfutation du Système de Mr. Faydit, sur la Trinité."

Can any of your readers say who were *les Tropolatres*? I have in vain examined the great French dictionaries to discover them, or the "Système de Mr. Faydit." For the substance of the following account of that ecclesiastic, who appears to have received the customary recompence of a Reformer, I am indebted to *Nouv. Dict. Hist.*, (1789,) III. pp. 581, 582.

*L'Abbé Pierre Faydit*, a native of Riom, in Auvergne, was expelled from the congregation of the *Oratory*, in 1671, for having published a *Cartesian* work, *de Mente humanâ*. He afterwards preached at Paris, against *Innocent XI.*, in defence of the liberties of the Gallican Church. In 1696, he was confined at *Saint Lazare*, for a publication, which, according to his biographer, was *Tritheistic* ("il paroisoit favoriser le Trithéisme"). It was the first volume of a work entitled "Altération du Dogme Théologique par la Philosophie d'*Aristote*; ou fausses idées des Scholastiques sur les matières de la Religion." Unreclaimed by his restraint at St. Lazare, he was banished by the king to his native country, where he died in 1709.

Besides the work for which he was thus persecuted, *Faydit* published *Remarks on Virgil, Homer, and the poetical style of the Holy Scripture; Télémaco-manie*, a censure of *Fenelon*, and satirical verses on *Bossuet*. He also attacked the *Memoirs of Tilletmont*. In "Dictionnaire Historique des Auteurs Ecclésiastiques," (1767,) *Faydit* is charged with a presumptuous attempt to render a Trinity intelligible. "Il osoit donner ses idées sur ce mystère ineffable qui doit être pour nous un objet de la plus profonde adoration." This presumption is, however, charitably attributed to a distempered brain. "Il fut enfermé à *St. Lazare* comme un homme dont le cerveau étoit attaqué."

In reference to your correspondent's inquiry, (p. 573,) I find in *Phil. Trans.* for 1757, (Vol. L. Pt. I. Art. 15,) a paper, "Read Feb. 24," being "An Account of the Peat-pit, near

Newbury in Berkshire, in an extract of a letter from John Collett, M. D. to the Bishop of Ossory, F. R. S." Dr. Collett died in 1784, as appears from the following notice in the *Obituary of the Gent. Mag.* (L. 252). "May 12, Dr. Collett, physician at Newbury, Berks. His amiable qualities and eminence in his profession deservedly entitled him to that extensive practice which he enjoyed for a great number of years." His age is omitted.

Dr. Collett was, probably, of the family mentioned by Whiston under the year 1747, (*Mem.* 1753, L. 417,) "Samuel Collet," his "most intimate Christian friend," who appears to have resided "at Great Marlow," and "Governor Collet," an acquaintance of "Sir Peter King," then one of Whiston's "Council in the Court of Delegates," afterwards Lord Chancellor. From the memorandum of a conversation with my excellent friend, Dr. Toulmin, when he visited me at Bromley in 1813, I find that "Mr. James, a Presbyterian minister at Newbury," was a descendant of Governor Collet; of whom I may, probably, send you some further account.

I wish I could say more of Dr. Collett, especially to gratify your correspondent N, to whom your readers have been so frequently indebted.

J. T. RUTT.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCCIX.

*Four Mahometan Perfect Women.*

In the book called *Al Shihib* there is a tradition that the Apostle of God,\* whom God bless, said among men there are many perfect, but among women there have been but four; Asia, the wife of Pharaoh; Mary, daughter of Amran; Cadigha, daughter of Cowalled; and Fatema, daughter of Mahomet.

*Life of Mahomet, prefixed to Ockley's Hist. of Sar.*

\* Mahomet.

## REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—Pore.

**ART. I.—***An Analytical Investigation of the Scriptural Claims of the Devil: to which is added, an Explanation of the Terms Sheol, Hades and Gehenna, as employed by the Scripture Writers: in a Series of Lectures, delivered at Portsmouth, in the Months of October, November and December, 1820,—January, February and March, 1821.* By Russell Scott, Minister of the High-street Chapel. 8vo. pp. 670. R. Hunter, and C. Fox and Co. 14s. 1822.

“ **I**T is a singular fact,” (says Dr. Cogan, who was a diligent student of the Scriptures, and a very cautious theologian,) “ which has not been sufficiently attended to, that although the current language of the New Testament seems to intimate a general belief in the existence of malignant spirits in the land of Judea, yet there are no instances of the *practical influence* of the creed. They were never worshiped; there are no marks of incantations, or the use of superstitious ceremonies, to soothe their malice; nor of any supplications to the true God for protection against them. So that, if their existence was believed, it was a mere inert opinion. And it is as singular a fact, that the perverse imaginations of numerous Christians have revived those works of darkness which the Saviour came to destroy. During many ages has the Christian Church not only believed in the existence, but in the *perpetual agency* of such beings. Public prayers have been composed, and are continually repeated, to be delivered from their malignancy. Credulity has compressed those mighty beings, ‘who once dared the Omnipotent to arms,’ into little irksome, mischievous imps; and has rendered them as numerous as the flies that meander in the sun. Superstition has consecrated the bells of our churches, that their undulations may keep these evil spirits at a distance from departing souls; and it expects either to drown the little immortals in holy water, or to inspire them with a kind of hydrophobia,

which makes them shudder at its approach. So obstinately perverse have been these errors, that pious and learned divines have thought it their duty to place those who disbelieve the existence of such agents, in the rank of INCORRIGIBLE ATHEISTS. Notions like these are, in fact, the revival of Paganism in the very centre of Christianity. They are a close resemblance of the perverse idolatry of the Jews, in spite of the Monotheism peculiar to their religion: and they prove that ignorance breeds dæmons, fiends, imps, &c. &c., as numerous, and as various, as the animalculæ which are produced from putrefactions.” \*

These remarks may lessen the apprehensions with which some inquirers approach the subject of evil spirits and remove the alarm which many Christians, far superior to the multitude in their religious notions, feel at the discussion of this topic in popular discourses. The people entertain false and pernicious opinions and superstitious feelings with regard to diabolical agency. Is it not desirable that they should be well-instructed on this point, and does not even piety require that doctrines which militate against the Divine perfections should be exposed and confuted?

Some persons who may assent to the affirmative in these questions may still reply, that the best mode of removing error is the establishing of positive truth. They judge that the fortress of superstition may be more easily undermined than taken by storm. Fix, they say, in men’s minds just principles with regard to the Divine Government, and the prejudices that are inconsistent with these will gradually fall away of themselves. Plausible as this plan of proceeding is, experience does not furnish many proofs of its efficacy. It is true, that they who plead for letting superstition alone, that it may die a natural death, have seen prejudice after prejudice

\* Theol. Disquis. being Vol. IV. of the Work on the Passions, Note K., pp. 475, 476.



and one species of intolerance after another wither and perish; but this has not been the consequence of their own passiveness, but of the spirited and fearless labours of others, to whom they have never given more than "faint praise," whom they have never encouraged, much less assisted, and whom on any failure or extraordinary ebullition of popular dislike they have been the foremost to censure and condemn. Questions of revelation can be determined only by an appeal to revelation. The common sense, or even piety of the vulgar, cannot rise above an error while they believe that there are texts of Scripture in its favour. If their reason or piety and the Bible are at variance, they become unbelievers. It is therefore of great importance to teach the people that the true doctrines of Christianity are agreeable to the sound judgments of the human understanding, and that it is solely through the misinterpretation of the language of Holy Writ that the contrary position has been maintained.

Certain theological discussions are more delicate than others, and require to be carried on with great prudence. Amongst these we are willing to place the subject of these Lectures, on which prejudice is peculiarly irritable, owing partly, perhaps, to a suspicion that the popular doctrine is not altogether tenable. Is not this suspicion manifest also in the ludicrous associations of ideas that are general with regard to evil spirits, whose names and images, if they were seriously believed to exist and to be perpetually acting upon the soul of man, would raise only emotions of awe and terror? For this last reason, it is very difficult to debate the subject without violating decorum. But whatever call there may be for a careful consideration of the best manner of disproving the doctrine, no justification can be set up of allowing the doctrine to work undisturbed upon the public mind, which would not be a virtual abandonment of revealed truth, as unimportant and inefficacious.

Such as do not consider themselves "set for the defence of the gospel," must admire the courage of those who having, as they think, discovered the mind of God in the Scriptures, step forward on every proper occasion to proclaim what they know, and in this

ministry keep back none of the Divine counsel. Of this class is the author of these Lectures. Mr. Scott has been upwards of thirty-four years the pastor of the Presbyterian congregation, now avowedly Unitarian, at Portsmouth. Those that know him need not be told that during this long period he has been indefatigable and exemplary in the discharge of every ministerial duty. He has lived to see and enjoy the fruits of his labours. His congregation has of late increased numerically, and the thirst for theological information and zeal for truth have grown proportionably among its individual members. He has been thus led of necessity to preach upon controversial points, and hence these Lectures, the immediate occasion of which he shall himself explain:

"The discussion pursued in the following sheets was more a matter of necessity than of choice. The author is accustomed to comply with such requests as are made with seriousness and decorum, to preach on any particular passage of Scripture immediately connected with the controverted doctrines of the gospel. About three weeks before the commencement of these Lectures, he was discoursing on the Parable of the Sower, and incidentally remarked that '*the wicked one* did not, as was usually considered, refer to any such powerful, malignant being as the Devil is described by his advocates; and that Englishmen learned more about this supposed potent enemy of the human race, from Milton's *Paradise Lost*, Cruden's *Concordance*, the *Assembly's* and other *Catechisms*, than from the *Old and New Testament*.' To support this assertion, it was observed, from a late valuable and learned critic,\* that 'the word Satan, or Devil, signifies throughout the Scriptures an adversary,' and that 'no single text, or any number of texts, in which these words occur, afford any proof of the proper personality or real existence of any such being as Satan, or the Devil, is generally supposed to be. Many plain, distinct passages of Scripture, and the general spirit of them all, oblige us to understand these terms figuratively, of an allegorical person, not a real one.'

"In the course of the ensuing week, the Author received a letter from an occasional hearer, who appeared to be very

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\* "The Rev. John Simpson, of Bath: *Essays on the Language of Scripture*, Vol. I. p. 159."

much shocked at these assertions, feeling fully persuaded that much more had been advanced than could be maintained on scriptural authority, and expressing a strong desire to hear certain passages explained, if that could be done, consistently with the assertions which had been made. Agreeably to the wish of the writer, an early notice was given of the commencement of the intended discussion, when a large and attentive congregation assembled, and continued to do so during the whole course."—*Advert.* Pp. v. vi.

The Lectures are Twenty-four in number.

Lect. I. is upon the Serpent in Paradise, the text Gen. iii. 13. Mr. Scott here explains the mythology of the Persians and Hindoos, who deified the principle of evil, and shews that there was no such principle admitted into the Mosaic system, nor consequently any employment for a malignant being. He says,

"— we do not find that the Jews ever entertained any ideas concerning a separate principle of evil, or a malignant spirit, until they returned from their captivity in Babylon. In the early part of that captivity, we find them adhering to the belief that Jehovah was the source of evil as well as good. 'This appears from Ezek iii. 20; 'Again, when a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thine hand.' During their long abode in Chaldea, however, they adopted many opinions which were not to be found in their Scriptures, and acquired many habits which were not inculcated in them, and for neither of which can those Scriptures be made answerable. The more learned men among them adopted the philosophical opinions of the Greeks, among whom they lived in Egypt and elsewhere; and then they began to introduce these Heathen notions into the Mosaic system, as may easily be ascertained from those books which are called Apocryphal, and which were written after their return from the Babylonian captivity. It was among the Chaldeans that the Jews appear to have learned to attribute certain diseases to the influence of evil spirits, or the ghosts of wicked men, and who were designated by the term (*δαίμονες*) *dæmons*; and which the translators of the common version have ren-

dered devils. This fact may also be ascertained from their Apocryphal books; for not a syllable about any such beings is to be found in the other books of the Old Testament. To translate the word *δαίμων* devil, is to mislead and deceive the mere English reader of the New-Testament Scriptures; since neither the Chaldeans, nor any other nation of antiquity, had any such being in their religious systems as that which Christians have been long accustomed to consider the Devil to be; nor had the Greeks or the Romans any such deity or being in their mythology. Pluto, indeed, reigned supreme over all the inhabitants of their infernal regions, but he was a very harmless and inoffensive being: he had nothing of the Devil in him."—Pp. 7—9.

The Lecturer contends that there is not the least authority from the words of Moses to represent the serpent that tempted Eve as the Devil, or as possessed by the Devil. With Dr. Conyers Middleton and Dr. Geddes, and, it might be added, Dr. Price, he considers the account of "the fall of man" an allegory. The following remarks upon its moral design are excellent:

"Whether this apologue were intended to designate the placidity of a pastoral, or the activity of an agricultural life, as the history of Cain and Abel appears to be symbolical of the transition from vegetable to animal sacrifices; or, whether its design were to shew that, under the Mosaic dispensation, no evil principle, no malignant being existed, either as the opponent of God, or the enemy of mankind, the reason for employing a serpent as one of the actors in the fable, is evident, to render more conspicuous the folly and absurdity of serpent-worship, which had become very prevalent among the Heathen nations. The Chaldeans were very much addicted to this ridiculous worship, and to divination in connexion with it. Perhaps Lev. xx. 27, may be a reference to this kind of idolatry. There were several species of serpents held sacred by the Egyptians, among whom the Israelites had lived. Hence Moses is induced to hold up the serpent as an object of degradation, and not of religious worship. Instead of ascribing divinity to it, he represents it as the seducer of innocence, and points out, in strong terms, the inveterate enmity which subsists between this class of reptiles and the human race, as well as all the animals of the field. The serpent is evidently here introduced with a view to inspire the Israelites with a horror of such de-

testable worship, with a contempt and hatred for such foolish and abominable idolatry."—Pp. 17—20.

The II<sup>nd</sup> Lect. on Job i. 6, is designed to shew that no such being as the Devil, according to the popular opinion, can be found in the Old Testament. The introduction to the dramatic book of Job is here fully examined, and the whole book is pronounced an oriental fiction, invented like our Lord's parables for the sake of moral instruction.

"The poem, however, is beautiful and sublime; full of piety and devotion, of resignation and submission to the Almighty Ruler of the universe; and it was admirably calculated to oppose the idolatrous worship of the Sun and the Moon, which was then prevalent among the Chaldeans and Phœnicians (ch. xxxi. 26, 27). Hence it appears to me, that we are justified in considering the first two chapters as an allegorical lesson, which is explained and enforced in the poem itself, teaching that as Jehovah created the world and all its inhabitants, so all the occurrences of life are under his sole direction and at his entire disposal, without the intervention of any being whatever, to occasion or to promote what are termed the evils of life. These arise from the operation of second causes, under the appointment and controul of the great First Cause of all. So far, therefore, is this introduction from countenancing the opinion of an evil, malignant spirit acting in opposition to God, that it inculcates a doctrine the very reverse; instructing us, from the example of Job, to look to God as overruling all things for good to those who worship him in humility, who serve him with sincerity, who submit to his appointments with piety, and who acquiesce in all his dispensations with meekness and patience; that whether the Lord give, or whether he take from us, we may be always disposed to bless his name."—Pp. 40, 41.

Having gone through all the passages in the Old Testament in which the term *Satan* occurs, the Lecturer gives in the conclusion the following summary of the inquiry:

"From the preceding investigation it appears that there are no traces whatever to be discovered of the Devil in the Scriptures of the Old Testament, under the term *Shatan*, which Christian divines have assumed to be used as one of his names. We have seen that it uniformly signifies enemy, or adversary, or opponent, or accuser; and that out of the

thirty-four times, in which it is employed, fourteen are to be found in the first and second chapters of Job. As all these refer to the same point, they may be considered as one example: twenty will then remain. In five of these twenty, the term is, in the common version, rendered *Satan*, thereby meaning the Devil. Three of these five relate to the same persons, (*Tatnai, &c.*,) and therefore may be considered as *one*: the other *two* are to be found in 1 Chron. xxi. 1, and Psalm cix. 6. Here are, then, *four* instances in which this term is, in the common version, applied to the Devil. In the following passages, Numbers xxii. 22; 1 Samuel xxix. 4; 2 Samuel xix. 22; 1 Kings v. 4, xi. 14, 23, 25; Psalm xxxviii. 20, lxxi. 13, cix. 4, 20, 29, it is rendered by *adversaries*; and in Numbers xxii. 32, *to withstand*; Ezra iv. 6, *accusation*; and in Zech. iii. 1, *to resist*. After this statement, can any thing more be necessary?"—Pp. 44, 45.

In Lect. III., Mr. Scott examines several detached passages in the Old Testament Scriptures, which are supposed to inculcate or imply the existence of the Devil. The text is 1 Kings xxii. 21, and this upon investigation is declared to be an allegorical vision. The evil spirit that troubled Saul, 1 Sam. xvi. 14, is next considered, and is regarded as nothing more than the violent workings of the several strong passions of the mind, anger, hatred, disappointment, jealousy and revenge, which produced insanity, or at least, temporary mental derangement. The explanation of two passages in the Pentateuch follows, which we shall quote:

"In Deut. xxxii. 15, we find Moses complaining that the Israelites forsook God and despised the author of their salvation: hence, he says, 'They provoked him to jealousy with strange gods;' i. e. by worshiping them. By their abominations they provoked him to anger (ver. 16). They sacrificed to (לְשִׁדִּים) *shedim*, to *dæmons*; agreeably to the Septuagint, which renders the word by *δαίμονες*; indeed, it cannot mean devils, since neither the Canaanites, nor any other nation, sacrificed to or worshiped any such being as the Devil. 'They sacrificed unto dæmons,' says Moses, (ver. 17,) 'not to God; to gods whom they knew not; to new gods that came newly up, whom your fathers feared not.' These were evidently the idols which were worshiped by the various nations of the Canaanites. The whole passage speaks

'false gods, not of the Devil: of idols, which were without life; and, therefore, could not be the Devil. The same word occurs in Psalm cvi. 37, where our translators also read devils, but which the Septuagint has again rendered by δαίμονες, *dæmons*; and this is clearly the meaning of the Psalmist; for, in connection with these dæmons, (ver. 38,) he refers to them as the idols of Canaan; the vindictive and destructive dæmons, such as Moloch, Baalim, &c., to whom they sacrificed their sons and daughters.

"In Lev. xvii. 7, the Israelites are commanded, now that they had left Egypt, no more to offer their sacrifices to לְשֵׁעִירִים sheirim, unto *dæmons*; i. e. as Dr. Taylor,\* 'the hairy deities worshipped in Egypt; such as oxen, dogs, olives, monkeys, goats. *Bochart*.' It is these that Moses refers, and not, certainly, to any such being as the Devil, who cannot be a hairy animal, if he be, as it is said, a spirit. Consequently he could not be here intended by Moses, who had no kind of acquaintance with him, or with his 'serpentine ways;' nor could he know any thing at all about him.† It appears, however, that the Israelites had been accustomed, when in Egypt, to engage in the worship of cats, dogs and goats, and other such disgusting idols: hence it is that Moses so rigorously forbids them any more to slaughter their sacrifices to these *hairy deities*, after which he tells them they hankered; and on account of his debasing and abominable hankering, the severe punishment of death was to be inflicted on the offender. The same word is used in 2 Chron. xi. 15, and, of course, the same kind of *goat-worship* must be intended; and this you will find to be the case if you read the passage with

which the verse stands connected, even with common attention. It is said, that all the priests and Levites throughout Israel resorted to Rehoboam, king of Judah, because Jeroboam, king of Israel, and his sons, had rejected them from the performance of the priestly functions to the Lord, and constituted priests of hill-worship, for *the goats* and *the calves* that he had made. You see, Jeroboam and his sons *made* these *hairy idol deities*; they could not therefore be the Devil, nor any of his angels, since these could not be manufactured either by the king of Israel or the princes, his sons."—Pp. 59—61.

The Lecturer then explains the terms and phrases *Lucifer* (Isa. xiv. 12), *the great serpent and Leviathan* (ib. xxvii. 1), *Belial* (Deut. xiii. 13, &c.), and some others that have been fancifully interpreted of the chief of the evil spirits; and concludes with stating that the whole evidence, from the Scriptures of the Old Testament, relating to the Claims of the Devil, has been investigated, and that in the entire volume no such being is to be discovered, if the Bible is allowed to be its own interpreter.

Mr. Scott begins in Lect. IV. his examination of the New Testament. This Lecture is confined to the application of the word *Satan* in the four Gospels and the Acts of the Apostles, and in the text (Matt. xii. 26) and the other places is explained to mean an adversary to the person spoken of, an enemy to Christ or his cause, as will be seen by the following table:

<b>" Matt. iv. 10, Mark i. 13, Luke iv. 8.</b>	<b>}</b>	<b>(1.) (Temptation) personal adversary.</b>
<b>Matt. xii. 26, Mark iii. 23, 26, Luke xi. 18.</b>		<b>}</b>
<b>Matt. xvi. 21.</b>	<b>(3.) Peter, a personal adversary.</b>	
<b>Mark iv. 15.</b>	<b>(4.) Enemies to the gospel.</b>	
<b>Luke x. 17.</b>	<b>(5.) The same.</b>	
<b>Luke xiii. 10.</b>	<b>(6.) Applied to the woman afflicted with the rigidity of the back-bone.</b>	
<b>Luke xxii. 31.</b>	<b>(7.) Enemies to Jesus and to Peter.</b>	
<b>John xiii. 27, Luke xxii. 3.</b>	<b>}</b>	<b>Applied by these evangelists, and not by Jesus, to Judas.</b>
<b>Acts xxvi. 16.</b>		<b>Idolatry ; used by Jesus after his ascension.</b>
<b>Acts v. 3.</b>		<b>Applied by Peter to the covetousness of Ananias."</b>

P. 84, Note.

\* "Concord. R. 1994, III.

† "The prohibition evidently alludes to the worship of Pan, under the form of a goat, or other wild hairy animal, such as the fawns and satyrs were represented

to be. The Egyptians of Mendès were, in particular, noted for this sort of idolatry, which was highly obscene and lascivious. See Bochart, *Hieroz.* L. xi. C. liii. p. 1; Geddes' Crit. Rem.

In this Lecture occur the following judicious observations on the case of Judas :

“ In Luke xxii. 3, we are informed, that at the approach of the Passover at which Jesus suffered, Satan entered into Judas, surnamed Iscariot, who was of the number of the twelve. This is mentioned by John xiii. 27, to which the following observations will equally apply. John also reports another expression of our Lord's which will serve to illustrate these two passages. In chap. vi. 70, Jesus, in addressing his disciples, said, ‘ Have not I chosen you twelve, and one of you is a devil ?’ *diabolos*. No one of you ever supposed that Judas was that evil, malignant spirit called the Devil : if he were not, what was he ? An accuser, a traitor, an adversary. We have already seen that such is the meaning of *Satan* in the Old Testament, and we shall, in its proper place, have occasion to shew you that our translators themselves have so rendered the word *Diabolos*, in the New Testament. *Satanas* and *Diabolos* are, therefore, in these passages used as synonymous terms. What then are we to understand by *Satanas* entering into Judas, if it were not the Devil personating him, or getting possession of him ? If we look at the next verse, we shall find that Judas, under the influence of his covetous disposition, went and communed with the chief priests and captains of the Temple, how he might deliver Jesus unto them. That this was his own voluntary, base act, appears from ver. 5 ; ‘ And they were glad, and covenanted to give him money.’ This was exactly what he wished, and what he seems to have himself proposed. He then engaged to seek a convenient opportunity to deliver Jesus up to them, apart from the multitude, not doubting but that Jesus, in consequence of the great power which he had so often seen him display, would easily be able to rescue himself from any force they might bring in order to apprehend

him. Covetousness was the *Satanas* which entered Judas, and taking the full possession of his mind, became his bane, his enemy, his adversary, and not the Devil obtaining the use of his body, and carrying him to the Jewish rulers : he had, on several occasions, manifested the great influence of this base passion on his mind. We must either admit this construction of the word, or that Judas was considered by our Lord as the Devil himself, or one of his angels : ‘ Have not I chosen you twelve, and one of you is a devil ?’ In that case how are we to account for his choosing him as one of his immediate and select disciples, and even making him his purse-bearer ? But it was this office which brought the principle of covetousness into action. When he saw that Jesus was completely in the power of the Jewish rulers, he was evidently astonished and disappointed. When he found that he had irrecoverably betrayed innocence, even his covetousness forsook him ; he went to the council, confessed his guilt, and returned the money. Would the Devil, whose enmity to Christ is said to be always running, as it were, in a stream against him, have done this ? The conduct of Judas, as soon as he discovered that he had surrendered his Master into the power of his enemies beyond deliverance, is a sufficient proof of the Devil's having nothing to do with it, but that he was solely actuated by his avaricious disposition. The shocking catastrophe of his death, whether it were suffocation by the cord, or anguish of mind, tends also to shew that it was the love of money which induced him to think of delivering his Friend and Master into the possession of his inveterate and malignant enemies.”—Pp. 77—79.

The Vth Lecture, (from 2 Cor. xii. 7,) contains an inquiry into the meaning of the term *Satan* in the thirteen acknowledged Epistles of Paul, the result of which is thus stated :

“ In the thirteen epistles which are generally ascribed to the Apostle Paul, he has used the term *Satanas* in only five of them ; and, in these five letters, ten times. The author of the Epistle to the Hebrews has not made use of it.

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|-----------------------|---|
| “ (1.) Rom. xvi. 20,  | it designates, the persecutors of the Roman converts. |
| (2.) 1 Cor. v. 5,     | excommunication for a time.                           |
| (3.) 1 Cor. vii. 7,   | the violation of marriage vows.                       |
| (4.) 2 Cor. ii. 11,   | personal opponent to Paul.                            |
| (5.) 2 Cor. xi. 14,   | false apostles.                                       |
| (6.) 2 Cor. xii. 7,   | corporeal infirmity.                                  |
| (7.) 1 Thess. ii. 18, | Jews, persecuting Paul and Silas.                     |
| (8.) 2 Thess. ii. 9,  | the same persons still persecuting Paul.              |
| (9.) 1 Tim. i. 20,    | excommunication.                                      |
| (10.) 1 Tim. v. 15,   | idolatrous indulgencies.”—P. 104, Note.               |

In the same manner are explained, in the conclusion of the Lecture, the three or four examples of the use of the term *Satan* in the book of the Revelation.



Lectures VI. and VII. are upon the meaning of the word *Diabolos* or Devil, in the four Gospels and the Acts of the Apostles. The author's view of it may be seen in the following summary:

" This term is used five times by our Lord, as follows :

" (1.) Matt. xiii. 29, where it refers to human enemies of the gospel.

(2.) Matt. xxv. 41,

(3.) Luke viii. 12,

(4.) John vi. 70,

(5.) — viii. 44,

By John, — xiii. 2,

Peter, Acts x. 38,

Paul, — xiii. 10,

the Roman civil power.

human enemies of the gospel, as in Matt. xiii. 29.

Judas Iscariot ;

the Jewish Sanhedrim.

to the avarice of Judas.

to every species of sickness and disease.

the opposition of Bar-Jesus to the gospel."

P. 152, Note.

On the difficult passage, Matt. xxv. 1, Mr. Scott says,

" We have three distinct parties referred to in this parabolical representation : men, under the emblem of sheep ; men, under the emblem of goats ; and those who are included under the emblem of *Diabolos* and his angels, who must be men also, since men are to be associated with them, as having been guilty of similar crimes. If they were not intended to be men, the unity of the parable is destroyed. The sheep represent the mildness and innocence of those who befriended the followers of Christ, and who practised towards them the duties of hospitality, kindness and humanity. The goats are emblematic of those Jews who were violent and infuriated in their treatment of those, among their own nation, who embraced Christianity, and who were inhospitable, unkind and unhuman to them, particularly when sick, in distress, or in prison. The sheep were to be rewarded by an admission to the Messiah's kingdom. The goats were to be consigned to the same kind of punishment which had been prepared for *Diabolos*, their common Heathen enemy ; for the Roman civil power was as inimical to the Jews as to the Christians, making no discrimination between them during the interval referred to. The angels or messengers of *Diabolos* were those persons who were active in accusing, betraying and persecuting the Christians. All the characters, then, which are employed in the parabolical representation, are necessarily human ; and, particularly, as the scene of the parable is limited to actions performed during the period between the resurrection of Jesus and the destruction of Jerusalem. Hence none of them can have any reference whatever to an all-powerful, malignant, or superhuman being, at the head of an army of spirits as malicious as himself.

" There are some among you, no doubt, who feel a reluctance to admit

such a limitation of this highly figurative discourse, and who consider the whole of it as relating to the general day of retribution : there are others, perhaps, who, like Bishop Pearce and some other learned men, think it probable that ch. xxiv. and xxv. to ver. 30, refer to the destruction of Jerusalem, and its consequences to Jews and Christians ; but that the next sixteen verses must be descriptive of the day of judgment, emphatically so called. Allow me to ask you, whether it be common justice to inflict the same punishment on those human beings, who are here represented under the metaphor of goats, and whose sphere of action was necessarily limited, as on those who possessed the power and the inclination of being so much more extensively wicked, and who are supposed to have been so from before the foundation of this our world, since there is no account of so important a fact as a rebellion among the inhabitants of heaven on record, except in the fictions of Heathen and Christian poets ? If *Diabolos* and his angels were such beings as they are generally believed to be, who had been engaged in the intellectual and moral pursuits of a heavenly state, and had rebelled and fallen from that state of purity, dignity and glory, in which they were created and had moved, the punishment prepared for such high and elevated creatures could not be at all suited to those human beings, here represented under the term goats, whose specified crimes were but few, and which were confined in their operation. The natures of the goats and of *Diabolos* and his angels have no one point of coincidence or correspondence. The punishment, therefore, of these heavenly rebels could not be calculated for human beings. The duties incumbent on these spirits, who are represented as having been hurled from heaven, like Vulcan in the Heathen mythology, were so far superior, and so widely different from those of the goats, that it is impossible for the punishment attending the respective violation of them to be the same. If they were created

capable of a more elevated range in intellectual and moral attainments than human beings, they must of course be proportionably more culpable in the neglect and abandonment of them than human beings can be. For these super-human beings, and such beings as are included under the term goats, to be consigned to the same degree or kind of punishment would, therefore, be manifest injustice. And God, we know, cannot be unjust. The punishment, too, is said to consist of fire; can spirits be acted upon by fire? Does fire appear to be a punishment equally congenial to such heaven-born spirits and to mortals?

“There is another consideration which strongly militates against the opinion of our Lord's referring in this passage to the day of general judgment or retribution. It is not the general conduct of the whole lives of the sheep, which is the object of reward in the parable. The reward is confined to the exercise of those virtues only, which led them to succour, to relieve, and to protect, such disciples of Christ as they knew to be in sickness or distress, or persecuted. It was, the exercise of particular virtues towards a particular class of men, and in a particular situation. It was not the general tenor of their conduct, in all the relations and duties of life, which was then to be the subject of investigation; it cannot, therefore, include the future general day of judgment or retribution, but refers to a reward for the discharge of certain specified and peculiar virtues, arising out of peculiar circumstances. The punishment awarded is considered only as that of certain specified parts of their conduct who were to be punished. They had neglected to practise certain virtues, which they ought to have practised towards those of their own nation; they had wilfully omitted certain duties which, as men and as fellow-worshippers of the same God, they ought to have exercised towards their country-men; and for this part of their conduct and no other was their punishment assigned to them. This punishment was to be the same as had been prepared for Diabolos and his angels: this Diabolos and his messengers, therefore, must have been guilty of similar crimes, or else their punishment would not have been similar. Diabolos, the common adversary of the Jews and Christians, had greatly persecuted and oppressed the latter, through the instrumentality of his angels, who were continually seeking them as objects of their fury and hatred. The conduct of the goats towards the Christians, for this is the specified point of offence, is so similar to that of Diabolos and his

angels, that their punishment is the same: indeed, many of the goats were themselves the angels of Diabolos, or the Roman civil power. But, it being the punishment of human beings and for a part of their conduct only, both the reward and the punishment must be of a temporary nature. The sheep would be protected and preserved amidst the dreadful havoc, devastation and unparalleled barbarities of these times, while the other two parties, Diabolos and his angels, would miserably suffer during these horrible conflicts.”—Pp. 125—129.

The Lecturer seems to be fully aware that his explanation of the appellation *Devil*, in John viii. 44, (the text of the VIIth Lect.,) as referring to the *Sanhedrim*, will appear harsh to his hearers, and therefore he takes great pains in its vindication. How far he has been successful, we will not undertake to say; but we acknowledge that there is great weight in some of his critical remarks: e. g.

“When Jesus, therefore, tells the Pharisees in the text, that Diabolos was their father, who had been a murderer from the beginning, he repeats what he had said before, that they were seeking some plausible pretext for taking his life. In doing this, they were the active and faithful spies of their employers, the Jewish rulers: ‘Ye are the willing perpetrators of their machinations, whose intention has been murder from the beginning of my ministry among you.’ Considering all the malicious lies which these Pharisees propagated concerning him, as originating with the Jewish rulers, as a body, he here calls them liars, and hesitates not to declare his belief that they were the father of them, agreeably to the sense in which the term father is frequently used in the Hebrew Scriptures. Thus Jabel, who projected the plan of having moveable dwellings, for the greater convenience of attending their flocks, is called the father of such as live in tents. (Gen. iv. 20.) His brother Jubal, who was the inventor of string and wind musical instruments, is called the father of the harp and the organ (ver. 21). Joseph, (chap. xlv. 8,) who by his judicious administration of the government of Egypt, had raised it to great prosperity, tells his brothers that God had made him a father to Pharaoh. Job, who knew the value and blessing of rain and dew, speaks of God as the father of them. (Chap. xxxviii. 28.) And Hiram is called the father of Hiram, king of Tyre, (2 Chron. ii. 13,) because he was the best workman, in his dominions, in brass and copper.

same person is also called the father of Tyre sent him to Solomon, to cate for him, in those branches, the is and ornamental parts of the Tem- Thus, the Sanhedrim was the father : fabricator of all the maliciousoods circulated concerning Jesus ; other—the source of all the opposi- which had been made to the truth. any of the Pharisees uttered these Jesus tells them, they only spoke in cter, as closely connected with the s, the father and origin of all : en any one speaketh a lie, he speak- according to his own kindred ; for

his father also is a liar.\* The Pharisees in conjunction with their rulers, were the determined opposers, from the beginning, of Christ and his doctrine ; and they would not believe him, although he so repeatedly declared that he told them the truth, and the truth from God, appealing to the testimony which God bore to him by the miracles which he enabled him to perform.”—Pp. 145—147.

The VIIIth Lect. is upon the use of the word *Devil* in the Epistles ; the following is the scheme of interpretation here adopted :

“ This term is used eight times by Paul :

Ephes. iv. 27, where it implies a slanderer.

— vi. 11,

accuser.

1 Tim. iii. 6, 7,

evil speakers.

— 11,

slanderers.

2 Tim. ii. 26,

accuser.

— iii. 3,

false accusers.

Titus ii. 3,

false accusers.

Heb. ii. 14,

Heathenism.

James iv. 7,

pride and revenge.

1 Peter v. 8,

false accusers.

1 John iii. 8, 10, where it is used synonymously with sin.

Jude 9, an opponent to an archangel.”—P. 178. *Note.*

think our author peculiarly un- in his exposition of Heb. ii. “ Heathenism” might by a per- cation be styled the Devil, the ser or Tempter ; but in what could Heathenism be said to “ the power of death” ? A : to the Hebrews was not likely patiate upon the deliverance of entiles from their bondage and and verse 16th of the chapter ssly confines his reasoning to seed of Abraham.” There is ice in the passage itself that devil, as he is commonly con- , is not and cannot be intended ; Mr. Scott satisfactorily shews : he whole and true sense does ppear to us to have been yet ered. Can the writer mean by ccuser, who had the power of the Law, agreeably to John and Rom. vi. 13 and 20 ? or ie refer to some Jewish hypo- or fable which is not pre- ?

t. IX. embraces the explana- f other expressions in the New ment besides the Devil and Satan are supposed to refer to a y evil Spirit. “ The Prince of world,” in John xii. 31, (the f this Lecture,) is explained of

the Jewish Sanhedrim acting under the sanction of the Roman Govern- ment. Paul is said to refer, in Ephes. ii. 2, under the phrase “ Prince of the power of the air,” to some fanci- ful being in the theory of the Gnos- tics, against whom he is writing ; and in 2 Cor. iv. 4, under the phrase “ God of this world,” or age, to the idolatry of the Heathens. We quote at length the remarks upon some other supposed appellatives of the Evil Spirit in the Apocalypse :

“ The eleventh verse of the ninth chapter of the book of the Revelations,” (*Revelation*) is said to be prolific in its supply of names for the Devil, having no less than three ; ‘ the Angel of the bot- tomless pit,’ ‘ Abaddon,’ and ‘ Apollyon.’ John does not say the pit is bottomless ; he calls it ‘ the pit of deepness,’ as Wick- liff translates the word *αβυσσος*. The pit is on the earth, since the star, or mes- senger of heaven, came to the earth, and had the key given him to open this pit. It could not be hell, as its inhabitants are said to be confined there in ada- mantine chains, whereas these were let out for five months. The inhabitants of this visionary pit were the enemies of the gospel, and are represented under the

emblem of locusts; a very appropriate emblem of the enemies and persecutors of the primitive Christians, for it is a most destructive insect; hence, the leader has the name of Abaddon, or Apollyon, given him, for they both mean a destroyer; indeed, the one is merely a translation of the other. In Judges, chap. vi. 3, we read, that 'the Midianites, the Amalekites, and other eastern nations,' i. e. the various Arab tribes, 'came against the Israelites, encamping on their territory, ravaging the whole produce of the ground, as far as Gaza, leaving them neither provisions, flocks nor herds. They came with their cattle and their tents, like a multitude of locusts without number, laying waste the land.' The prophet Joel (ii. 3—5) speaks of the locusts, and describes the devastation they make in the following expressive language: 'Before them the land is as the garden of Eden, and behind them a desolate wilderness.' He compares them to 'the appearance of horses, and like horsemen they run; their leap is like the sound of chariots on the tops of the mountains, and like the sound of a flame of fire, which devoureth stubble.' After giving a further account of them, which, in many respects, resembles those mentioned by John, and of their rapid, irregular, destructive and overwhelming march, he says, 'Before them the sun and the moon are darkened, and the stars withdraw their shining. These locusts are used figuratively to denote the misery, distress and ruin, occasioned by an irresistible attack of a numerous host of enemies. This king of the locusts and his subjects were not, however, utterly to destroy Christianity, nor to consign those who embraced it to the eternity of hell torments, which, as the king of hell, he would have done had he been the Devil; but to harass and persecute the Christians for a limited time—five months; upon the earth, and not in hell. This period answers to the time that locusts generally make their appearance and commit their depredations—from the beginning of April to the end of August. To whatever, therefore, John referred by this deep pit, this abyss, he could not intend to designate by it the future abode of the wicked, nor the residence of the Devil, as must appear from the nature of the inhabitants of this pit; who were, probably, from the description of the locusts, military men, employed in the work of persecution and death.

"Smoke, in the language of Scripture, does not necessarily imply the presence of fire, as its cause, (see Deut. xxix. 30; Psalm xviii. 7, 8, lxxiv. 1, civ. 32, cxliv. 5): nor does John intimate that the smoke arose from a fur-

nace; but that it resembled a smoke from a great furnace. The vision contained in the twelve first verses of this chapter appears to me to refer only to some severe, though not a long persecution of the Christians, since John concludes it by saying, the first woe was over, and it had continued only five months; 'Behold! two more are yet to come.' No such superhuman, malevolent spirit, as the advocates of the Devil believe him to be, is described in this, or in any other of the visions of John." —Pp. 193—196.

In concluding this Lecture, Mr. Scott examines five passages of this book in which the term *Diabolos* or Devil occurs, and contends that in all of them none but a human adversary upon earth is meant; a position which will scarcely be disputed by any who have inquired into the sense of the Apocalypse and endeavoured to find a clue to guide the mind through this labyrinth of oriental vision and Jewish allegory.

[To be continued.]

ART. II.—*The Mutual Relation of the Unity of God and the Humanity of Christ, as Doctrines of the Gospel: a Sermon, preached July 9, 1823, at Bristol, before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books.* By John Kentish. 12mo. pp. 68. Birmingham, printed and sold by J. Belcher and Son; sold also by R. Hunter, London.

MR. KENTISH has been long distinguished as a learned, able, judicious and candid advocate of Unitarian Christianity, and the present discourse lays the denomination in which he occupies an important station under new obligations to him. The Unity of God and the Humanity of Christ have been often well asserted and satisfactorily proved from the Scriptures; but we know of no sermon or treatise in which "the mutual relation" of these principles as "doctrines of the gospel" is so concisely stated and argued, and so clearly established as in the present discourse. It adds to the merit of the Sermon that the whole argument is deduced from and supported by

the text. On this account, as well as from its temperate language and charitable spirit, and from the practical use made of the argument, this discourse may be recommended to young preachers as a model of controversial sermons.

The text, already referred to, is 1 Tim. ii. 5, which lays down in the plainest terms the two doctrines maintained by the preacher; the Unity of God and the humanity of Christ. The union of these truths, in the original system of Christianity, Mr. Kentish shews, 1. presented a barrier against Heathen idolatry. 2. It was opposed to a species of grossly erroneous worship, of which Christians were even at that time in danger, and which prevailed afterwards in the apostate church. And, 3, it was requisite for the developement of the extensive plan of redemption by Christ, as well as, 4, for the promulgation, stability and moral triumphs of the doctrine of the Cross.

Under the first head are the following judicious and instructive remarks:

“Heathen idolatry begun in assigning to the ‘one God’ subordinate agents, who first shared in the worship presented to him, and afterwards engrossed it. Such were the deified men of antiquity, or its *dæmons*: I employ the term by which Paul characterizes them, in his speech at Athens, and with which the title ‘lords’ is synonymous. For these, astonishing to relate! altars blazed and temples were erected. To the notions, whether right or wrong, entertained of *dæmons* by the later Gentiles the statement ‘there is one mediator between God and men, the man Christ Jesus’ very pointedly applies. The *dæmons* of our Saviour’s age, were human beings, exalted, on some account, after their decease, to a sort of middle rank between earth and heaven, between mankind and the primary divinities, of whom they were regarded as the *mediators*, or instruments, in transacting mortal affairs. It was a sentiment fruitful in error, and even in crime; being often productive of the most vicious and debasing homage—as in much later times it has been of many a superstitious practice and fancy. Since it could only be checked by means of sensible miracles, it demanded the controul of revealed religion. Much had been done under the Jewish dispensation to weaken its power: far more was effected by the progress of the spiritual worship and holy doctrine inculcated in the gospel, which subverted

and destroyed the reigning polytheism, by disclosing not only ‘one’ eternal ‘God,’ the sole Lord of nature and Object of prayer, but ‘one mediator, the man Christ Jesus;’ his rank being strictly human, while his mission was divine and his endowments were supernatural. Here you discover a key to the apostolic statement, upon which I am discoursing. Timothy, you will recollect, was now at Ephesus, the metropolis of idolatry for a large tract of Asia: \* in writing to him, his venerable friend virtually addressed the inhabitants of that city. To the Ephesians he represents the unity of the Creator. Yet, seasonable and important as was the lesson, ‘there is one God,’ something more was requisite as a remedy and antidote of *dæmon* worship, and, therefore, it is added, ‘and one mediator between God and men.’ But who was this mediator? Not a deified human being, a demigod, or a hero; not, to borrow the language of the same import, yet proceeding from a much later school, an incarnate divinity, or a god-man, but simply the ‘man Christ Jesus.’ Had Paul contented himself with asserting the unity of the Supreme Being, the case of *dæmons*, and of the religious services paid to them, would have been left untouched. If, again, he had only affirmed, ‘there is one mediator,’ this assertion, however pertinent and momentous, had, in like manner, been insufficient; since he would have passed in silence the doctrine of one God, nor even intimated an opinion with regard to the superior deities of the Pagan world. As it is, he aims a deadly blow at the Gentile superstition, by stating what was directly and completely to his purpose. He combines tenets, which, in reason, cannot be disjoined, and the mutual union of which is everlasting. To the enlightened Christian it must always be a subject of the most gratifying reflection, that, delivered from the darkness of Heathen idolatry, he adores a single and a spiritual Being; and this in the name of the ‘one mediator,’ the Great Revealer of his will, to whom the Universal Father has entrusted commissions and powers unspeakably surpassing in dignity those bestowed on any other individual of our race, and, as far as we are informed, of any creature, of any order.”—Pp. 11—15.

The preacher makes a happy use of his text, in reference to his argument, under the second head:

“*A little leaven leaveneth the whole lump.* The accumulation and the establishment of gigantic errors, are the work



of Time. If a capital article of Revelation be in any degree corrupted, we may justly fear, that the corruption will extend, in the same measure, to some other revealed tenets; especially should the two propositions relate severally to God and Christ. I entreat you to read again Paul's memorable statement. How devoid is it of obscurity; how entire a contrast with merely human creeds, terms and phrases! We, my brethren, I speak without hesitation, *we*, and they whose adoration is directed as ours is, are the only persons in the Christian world, who can employ this language, as the apostle employed it, literally and verbally, without the smallest mental addition or reserve. The distinction made between the Beings whose deeply interesting names are introduced, is the clearest which can be conceived. They are distinguished, in respect of the nature of each, as God and man: they are distinguished, with regard to their characters under the gospel, as the fountain and the channel of all spiritual blessings in heavenly places. Add to these clauses, or take any thing from them, and you are instantly lost in a labyrinth of error: you exchange apostolic simplicity for the dialect of the schools. Receive the words without a gloss: adhere to them strictly, in your speculations and your practice, and you will neither exhibit nor countenance any approach to idolatrous devotion. If there be '*one God*,' and the Messiah be discriminated from him as '*the man Christ Jesus*,' it is evident that *Deity* belongs not to the Lord of Christians in any of the modifications or qualifications with which some hold that he is of divine rank: it is equally certain that he cannot be the just object of religious homage. From the declaration that he is a human being, it, again, follows undeniably, that he is not a pre-existent spirit; and thus the unity of the Great Supreme is still further guarded. Were Jesus a super-human or angelic spirit; were he, under God, the Creator of the world; were he, though inferior to the Father, yet, in some way, undefined and inexplicable, of identical glory with him, how easily and insensibly would men hence be led to ascribe to our Saviour essential *Deity*, the very nature that he disclaimed, the very honours that he prohibited! The mind that duly reflects on the instructions of Scripture, and on the analogy and course of Providence, finds no resting-place, in its meditations upon the Author of the blessings of the Gospel, and the instrument of communicating them, from the '*one God*' to the '*man Christ Jesus*:' and Paul writes, as though he beheld with a prophetic eye the sad effect mutually separating those doctrines,

or of keeping either out of sight."—Pp. 21—24.

He sums up in the following observations, the argument from the language of Paul, under the third head:

"Let us pause, my brethren, and look back, for a moment, on the train of his thoughts and reasoning. Christianity is designed to be the religion of men of every tongue and kindred. Our common Maker and Father will have *all* of them to be saved, and to come unto the knowledge of the truth. To illustrate and establish this proposition, Paul alleges the Unity of God and the Humanity of our Lord. The force then of the writer's argument, depends on the literal, unreserved acceptance of his words, on God's being strictly *ONE*, on the mediator's being absolutely *MAN*. His language, again, must be interpreted by facts, not by an arbitrary hypothesis; by its context, not by the creeds of later ages—and it is conclusive no less against every theological system, which destroys or impairs the *paternal* character of the Deity, than against the doctrines of a conjunction of natures in Jesus Christ and a plurality of persons in the Godhead. If the Gospel be glad tidings of great joy for *all* people, it is because '*there is*,' without any qualification, '*one God, and one Mediator—the man Christ Jesus*.' Thus, the argument for the Divine Unity, from the Scriptures, and, I humbly think, that from creation, goes further than to '*an unity of counsel*:' it establishes *an unity of PERSON*."—Pp. 35, 36.

The mutual relation of the tenets here asserted is shewn, in the last head, to be proved by the instruction, comfort and hope, which they jointly impart to the sons of men. They represent God as a Father, and the Mediator as a brother. Christ's sameness of nature to man in general is the ground of his compassion for mankind; it makes him a fit pattern of duty and reward; it constitutes his resurrection a pledge of the general resurrection; and it qualifies him to be the Judge of quick and dead.

In applying his discourse to the occasion of the meeting, Mr. Kentish takes a brief review of the history of the Western Unitarian Society, and presents an animated picture of the triumphs of Christian truth, at home and abroad. He then proceeds and concludes,

"Why, my brethren, do I remind you

of these things? Not that boasting may be indulged. Let *that* for ever be excluded: Deep humility we should always cultivate; and to God let our praise unreservedly be rendered. In glancing at such facts, I am desirous of suggesting encouragement to your exertions. Where so much has been done, beyond our expectations, though certainly not beyond our wishes, unrelaxed and augmented zeal will naturally produce effects of far greater magnitude; just as additional impulses given to a body already in motion cause it to advance with accelerated rapidity and a surer aim.

“Christian zeal is ‘the spirit of love and of a sound mind,’ as well as of *energy*: let benevolence and knowledge therefore, not less than perseverance, be eminently the property of ours. Let us watchfully guard against the temptations arising from our situation in the religious world, from the controversies of which, at present, we unavoidably are the objects, and in which some of us may be parties. Nothing like railing must be returned for railing: we must reply in meekness to those who oppose themselves; we must inform them, plainly and mildly, that what they object to us, has been objected, and with the same injustice, to Christians of the earliest ages—and in the temper of those Christians our vindication must be made. If some individuals, who follow not with us, shew a disposition to employ unhallowed weapons, of attack, or of defence, let us, with united fortitude and gentleness, protest against the principle and condemn the act. Let every measure to which we have recourse, be worthy of our high and sacred cause, be the effect of a happy conjunction of wisdom, zeal and kindness. With that cause let us not intermix any foreign topics: let us not attempt to support it by any other means than those which accord with its spiritual and heavenly origin. Let us refuse to make our individual efforts, our favourite plans of usefulness, the test of the benevolence and judgment and piety of our brethren. In one word, let us adorn our doctrine by the cultivation of knowledge, but especially of religious virtue; cementing our union by social acts of worship, and exercising that devout and moral vigilance, which our circumstances particularly demand. For solid worth of character recommends truth more powerfully, and subdues prejudice and opposition more completely, than even the strongest reasoning.”—Pp. 55—58.

ART. III.—*An Introductory Address, delivered on Sunday, Feb. 2, 1823, in the Unitarian Chapel of Dundee; to which is added, a Summary Statement of the Principles and Defence of the Dissent of the Unitarians in that Town.* By David Logan. 8vo. pp. 32. Dundee, printed by James Chalmers.

THE peculiarities of Scottish eloquence are felt by all readers, though they cannot be easily described. This “Address” abounds in them, and we wholly mistake it, if it does not mark out its author as destined to great usefulness in the Christian church. He speaks “to the Reader” of himself in the following truly interesting manner:

“The author of the following Discourse, and defence of Unitarianism, is not a hereditary Unitarian. He is a convert. The renoucement of the doctrine of the Trinity cost him many pangs. It was the faith of his fathers—the faith which he cherished—the faith which men hoped he would defend—and glad would he have been, when he began to suspect its erroneousness, if he could have excused himself from an impartial inquiry into the evidences of the opposite doctrine. But this he could not do. A strong suspicion that all was not right in his creed having been excited in his mind, by a cause from which one would not have anticipated such an effect—excited by an orthodox sermon—he could not stifle it as some can do, by calling it a temptation of Satan, or by some other convenient expedient. He felt himself bound to inquire. He did inquire, and the result was, what some call heresy, and what I call truth.

“But, besides the duty of inquiry, he felt that he had another duty to perform—that of avowing his belief. This duty also he performed; and though poverty was before him—though obloquy was before him—though it grieved him to thwart a father’s wishes, who, having conducted him through eight sessions of education in the University of Glasgow, was now so near the close of the long preparation, to be so painfully disappointed, he nevertheless became an Unitarian preacher; and now, as a defender of Unitarianism, he calls upon his Unitarian countrymen, as Christians, to ‘search the Scriptures;’ as Protestants, to scorn subjection to human authority, to be manly in the exercise of their own understandings—to be unprejudiced, that if this be the truth they may embrace it,

and that if theirs be the truth, they may with some reason reject his error."—P. 5.

The "Address" appears to have been delivered by Mr. Logan, though the occasion is not explained in the title-page or preface, on his taking the pastoral charge of the Unitarian Church at Dundee, which has been kept together, and we believe partly raised, by the unostentatious but useful ministry of Mr. Robert Miller. The young minister adopts a text, which as applied to himself is rather quaint, but perhaps not ill-chosen for a Scottish auditory: it is Acts iii. 6, *Then Peter said, silver and gold have I none; but such as I have, give I thee.* Appropriating these words, Mr. Logan tells his flock that he gives them 1. his prayers: 2. his diligence; 3. an honest independence of sentiment; and 4. the cordiality of the brother. His language on this last topic is worthy of a disciple of him who "came not to be ministered unto, but to minister:"

"Receive from me all the cordiality of the brother. I am your brother; and I trust that you shall (*will*) never find me unworthy of the name of brother. I have no desire to play the priest. I hope to be at all times amongst you as a brother amidst his brethren—cordial and unaffected. I would (*should*) wrong you did I think that I would (*should*) expose myself to your rudeness, by unbecomingly to you my cordiality. No, surely, while I ensure your respect by diligence, by sobriety, by integrity, by decorum, and by piety, I cannot forfeit it by an unassuming intercourse with you. Let me, then, never keep any rail around me, to debar from friendly converse with me, the poorest of my hearers. Let my home be open to all as a brother's house, and let my heart be open to all, impartially and tenderly. Come, my brethren, to me in your doubts, that I may help you to solve them; come to me in your troubles, that I may be helping to console you;—come to me in your joy, that I may divide it with you. O come, and though silver and gold I may have none to give you, yet if I increase your faith and your spiritual happiness, it will nevertheless be mine to rejoice in being a benefactor."—P. 11.

With equal frankness and true Christian simplicity, the preacher next reminds his people that he expects

from them, 1. Independency both in thinking and acting for themselves; 2. the defence of their principles; 3. the assembling of themselves together; 4. the adorning of their doctrine by their conduct; 5. brotherly love towards one another: and, 6. indulgence to their minister's labours. He then addresses the fathers, the brothers, the sisters, and the children of his people, and implores for them all the Divine benediction.

This whole "Address" is singularly different from certain inaugural sermons of Protestant Dissenting ministers on this side of the Tweed, which betray a hankering after the Established Church. The author is a devoted champion of religious liberty. He is ardent and courageous in the maintenance of unpopular truth. His spirit is moved at the contemplation of that cowardice which would betray the best of causes; and the most eloquent passage of the "Address" is that in which he calls upon his new flock to stand forward in defence of their Christian principles. We cannot forbear quoting it.

"But farther, my friends, there is expected from you likewise a serious attention to the precept, 'Hold fast that which is good.' I wish you, in understanding, to be men. I wish you, in zeal, to be 'the good soldiers of Jesus Christ.' You are exhorted, not only to be inquirers, but also to be defenders, and defenders firm and unwavering. How easy comparatively now your compliance with the exhortation! If there was a time, my brethren, when to avow the truth was to incur the spoiling of your goods, and the loss of life itself; if there was a time when the struggle was no less a struggle than one between conscience and the fear of the dungeon, the gibbet, or the stake, what will those say for themselves, who, on account of the comparatively little inconveniences to which they might now expose themselves in the cause of truth, skulk from her standard, and seek a hiding-place amongst the crowd? The blood of the martyrs cries out against them. Those men, who braved all the terrors of sanguinary persecution, who counted not their very lives dear for the truth—who fought the good fight of faith, in spite of sword, of fire, of rack—how must they shame the cowardice of him who, only because of the annoyance of a relation, or the sneer of the bigot, or the fear of

hly inconvenience that may now  
ny the avowal of truth, would  
shipwreck of a good conscience,  
ld see the cause of truth injured  
desertion. If those who have  
eir very lives for the truth, could  
e excused themselves, had they  
en their lives at the expense of  
ow and where shall those stand,  
the expense of truth, have pur-  
ut some paltry convenience, which  
ight now require them to forfeit?  
r the hiss of the serpent, do  
What if you had to brave the  
the serpent? What if bigotry  
mocked you, but martyred you?  
the call to come to the standard  
—what if that call had come to  
n the Author and the Finisher of  
th arose proclaiming, ‘He that  
not up his cross to follow me, is  
rthy of me’? What if that call  
ue to you when Hamilton and  
gave their bodies to be burned  
h? Or what if that call had  
o you when your Servetus was  
to the stake of martyrdom, and  
the fiery furnace? Is it now,  
ll sit under their fig-tree, none  
to make them afraid; is it now,  
tolerance has lost its sting, and  
kill; is it now, when the heretic  
l up his head amongst his fellow-  
—can have his church among his  
itizens—and can fearlessly lift up  
imony amongst his fellow-citizens  
ow that there would be a pitiful  
g from the standard of truth—a  
mingling with the crowd—a pitiful  
on at the tardy progress of truth,  
the will to co-operate and to  
Scorn the cowardice. Detest the  
, and stand forth and hold fast  
ayed, and let not the blood of  
who have been martyred for truth  
against you.”—Pp. 14, 15.

The “Appendix,” containing a statement and vindication of Unitarian Christian doctrine, is excellent, and with a very few and slight alterations would form a most suitable tract for distribution by our Book-Societies. The following explanation of a little peculiarity of opinion in the Unitarian Church at Dundee, will interest the reader.

“Any view of the death of Jesus that is consistent with the supremacy of the Father—with the truth, that God the Father is the author of our salvation,—that it was his love that sent Jesus to be the Saviour of men;—any view of the death of our Lord, consistent with this truth, we consider a Unitarian view of that great event, whether Christ be regarded as the direct, though instrumental procurer of our forgiveness and our immortality, or the indirect procurer of these blessings by means of his doctrine. This we say, the more especially for this reason, that several of the congregation to which we belong, maintain a view of the death of Jesus, which, while it avoids all that would imply that there was any change effected upon the Divine mind, by that event, or that there was any inconsistency between the Divine perfections prior to it, or that God the Father was not strictly and supremely the Author of our redemption; yet, at the same time, regards Jesus as the direct instrument of our forgiveness and our immortality.”—Append. p. 21.

We cordially recommend this “Address” to general perusal. No English bookseller’s name is inserted in the title-page; but we doubt not that it may be procured of any of the usual venders of Unitarian publications in London.

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## POETRY.

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*ding some late intricate discussions in the Monthly Repository on the  
Doctrine of a Particular Providence.*

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O never, never from thee tear  
The simple Faith whose fruit is *Prayer*!  
Though far beyond the common creed  
Thy practis’d eye hath learnt to read;  
Though deep and high thy musings be  
On heav’n and man’s fix’d destiny;  
Though earth and air and sea combin’d,  
Have brought their treasures to thy mind;

Though the fair tree of knowledge show'r  
 In rich redundance all her store,  
 And thou hast look'd and look'd again  
 At all the springs of joy and pain—  
 Not deeming heav'n itself too high,  
 To pass before thy searching eye ;—  
 Yet to thyself, to others spare  
 That simple Faith whose fruit is *Prayer* !

O pause—If 'mid those darker themes,  
 Where struggling reason scarcely seems  
 To hold her empire o'er the breast,  
 And, weary, longs to be at rest—  
 If there one spirit mourns her lot,  
 Her light obscur'd, her trust forgot,  
 O dearly-bought the joy, the pride  
 Of wisdom, thus to doubt allied :  
 And better, better far to spare  
 The simple Faith which causeth Pray'r—  
 That faith, which, noiseless, meek and mild,  
 The loftiest minds hath reconcil'd ;  
 That faith which oft in times gone by,  
 Hath rais'd to heav'n the martyr's eye ;  
 And now, in many an hour, will come,  
 When the heart mourns its martyrdom,  
 Feels thy cold hand, suspicion ! rest  
 On many a kind and faithful breast,  
 Feels that the power which once allied  
 Its joys to theirs, must now *divide*.  
 Yet gathering sweetness out of pain,  
 Turns back to heav'n and hope again,  
 Looks through the passing cloud—and there  
 Breathes out the rising sigh in *Prayer*.—

That cheering faith whose glories steal,  
 O'er all we know, or see, or feel,  
 The grandeur and the beauty give,  
 To earth, and make it life to live ;  
 Whose brightest rays are ever shed,  
 Upon the dying and the dead :  
 That in the fellowship of love,  
 Joins saints below and saints above ;  
 That quickens, elevates, makes wise,  
 Soothes, cheers, supports and sanctifies—  
 O never, never from thee tear,  
 This simple Faith, whose fruit is *Prayer* !

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### HYMN TO THE STARS.

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Aye, there ye shine, and there have shone  
 In one eternal "hour of prime,"  
 Each rolling, burningly alone,  
 Through boundless space and countless time :  
 Aye, there ye shine—the golden dews  
 That pave the realms by seraphs trod ;—  
 There through yon echoing vault diffuse  
 The song of choral worlds to God.



Ye visible spirits! bright as erst  
Young Eden's birthnight saw ye shine  
On all her flowers and fountains first,  
Yet sparkling from the hand divine;  
Yes, bright as then ye smil'd to catch  
The music of a sphere so fair,  
Ye hold yon high immortal watch  
And gird your God's pavilion there.

Gold frets to dust—yet there ye are;  
Time rots the diamond—there ye roll,  
In primal light, as if each star  
Enshrin'd an everlasting soul!—  
And do they not—since yon bright throngs  
One All-enlightening Spirit own,  
Prais'd there by pure sidereal tongues,  
Eternal, glorious, blest and lone?

Could man but see what ye have seen,  
Unfold awhile the shrouded past,  
From all that is, to what has been,  
The glance how rich, the range how vast!  
The birth of time—the rise, the fall,  
Of empires, myriads, ages flown,  
Thrones, cities, tongues, arts, worships—all  
The things whose echoes are not gone.

Ye saw rapt Zoroaster send  
His soul into your mystic reign:  
Ye saw the adoring Sabian bend—  
The living hills his mighty fame!  
Beneath his blue and beaming sky  
He worship'd at your lofty shrine,  
And deem'd he saw, with gifted eye,  
The Godhead in his works divine.

And there ye shine, as if to mock  
The children of a mortal sire:  
The storm, the bolt, the earthquake's shock,  
The red volcano's cataract fire,  
Drought, famine, plague, and flood and flame,  
All Nature's ills, (and Life's worse woes,)  
Are nought to you—ye smile the same,  
And scorn alike their dawn and close.

Aye, there ye roll—emblems sublime  
Of Him whose Spirit o'er us moves,  
Beyond the clouds of grief and crime,  
Still shining on the world he loves;—  
Nor is one scene to mortals given  
That more divides the soul and sod,  
Than yon proud heraldry of heaven—  
Yon burning blazonry of God!

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## OBITUARY.

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SIR,

Nov. 19, 1823.

Believing the following Oration over the grave of my late excellent friend and correspondent, JOHN HANCOCK, of *Lisburn*, who died there Sept. 24th last, which was inserted in the "*Irishman*" of Oct. 3, a weekly paper published at Belfast, to be a just tribute to his memory, though delivered by a person of very different theological sentiments to those of the deceased, I send it for insertion in your valuable Journal. I subjoin a brief extract from a letter addressed by him to one of his sons, descriptive of the calm and consolatory state of his mind, in a reliance on the Divine goodness and mercy, when contemplating the near approach of his decease :

"I am not," says he to his son, "annoyed by persons who choose to envelop themselves in the thick mist of superstition, nor by those who please their fancies by the meteoric coruscations of ultra-scepticism. I have settled my creed remote from both extremes, but according to Jeremy Taylor's apologue on toleration, as modernized by Dr. Franklin, that since the great Power of the universe bears with all varieties, why should not I bear with them for my short hour? It is a great comfort to me in the present season of sickness and debility, that I have carefully settled my creed in health. I am free from the gloom of superstition, and the equally gloomy notion of annihilation. I speculate not on the mode or manner of a future state, till death shall remove the veil, and I receive additional senses."

May you and I, with all that are most dear to us, when that inevitable, but wisely-ordained hour approaches which is destined to precede the entrance into the unseen world of life and immortality, be favoured with equal serenity and soundness of mind, however differently each may be situated as to the present reputed extremes of orthodoxy and scepticism, somewhere between which, I have no doubt, the happy medium of genuine and scriptural Christianity lies, in which "the wayfaring man, though a fool," we are assured, "shall not err," and which the honest, earnest and fearless inquirer, who values truth above all things, cannot fatally mistake, inasmuch as his errors, whatever they may be, will be decided on by an all-wise, merciful, benevolent and indulgent Judge and Father of all.

THOMAS FOSTER.

"This very valuable man was yesterday buried in the Quakers' burying-ground in *Lisburn*. His remains were followed to the tomb by a large concourse of people of all denominations. The most respectable inhabitants of *Lisburn* and its vicinity assembled to pay their last respect to a fellow-townsmen, whose solid and substantial qualities they had long admired. The poor, with the sincerity which generally characterizes them, followed the remains of their friend and protector. They called to their recollection those sad and calamitous days when nobody almost was to be found at the bed-side of the dying victim to the typhus fever but the inestimable individual whose loss they had then to lament. Protestants, Presbyterians and Catholics, felt it a duty they owed to this inflexible advocate of public justice, to pay him the last and honours of the grave. When the body had arrived at its destined abode, Dr. TENNENT, one of the most intimate and confidential friends of the deceased, addressed the surrounding multitude in the following pathetic terms—a true and honest tribute to the worth of the departed, and a record full of value to the survivor :

"We are assembled here to perform the last solemn duty of affection and respect to our departed friend. Before committing his body for a season to its kindred dust, it may be profitable to take a short review of the tenor of his active and useful life, and observe some things which may be calculated to impress a desire on the living to go and do likewise. And here I must express regret that my acquaintance with John Hancock can only be considered recent, hardly yet extending to twenty years ; but from the beginning, that acquaintance immediately ripened into friendship, which no accident ever disturbed, and which continued perfect and uninterrupted until the last moment of his life. Although belonging to a meritorious sect, and brought up in that strict discipline for which the members of it are distinguished, I understand that he early began to think for himself on that most important of all subjects—Religion : and when his views did not square with theirs, he conscientiously separated from their society. It may be observed on this part of his conduct, that if he did not believe some things which many good men consider essential, it may justly be ascribed to a fear lest so much reliance might be placed on believing a

to weaken the attention to that purity of conduct and universal benevolence for which he himself was always so remarkable: and I think this construction is fairly borne out by the whole of his after-life. Who like him so constant in visiting the widows and fatherless in their affliction? Who so attentive to the wants of the sick and destitute, to relieve the poor, and plead the cause of the oppressed? And who so unwearied in following the example of him 'who went about doing good'? If any such, I trust their hearts will be found right before God, and that any involuntary error of their heads will lie lightly on them. John Hancock had no formal creed, religious or political, but the fervent aspiration of his heart was, 'Glory to God in the highest, on earth peace, and good-will towards men.' This he thought could never be attained without freedom—that freedom which becomes men possessing reason, and desirous of happiness; who should not only be free to secure that happiness, but encouraged and directed by freely-chosen collective wisdom in the pursuit of it. This made him the ardent and zealous advocate of liberty, the uncompromising enemy of corruption in the State or in the Church, and of all tyranny or assumed power in either, inconsistent with the perfect exercise of individual exertion to procure a man's own good, and that of the society of which he is a member. Our late friend was a Reformer indeed: after securing civil and religious liberty on sure foundations, he would have reform brought home to a man's own bosom, and considered liberty, however precious in itself, as little better than licentiousness, unless founded upon virtuous conduct; he considered the victory not to be yet won nor the prize gained, unless the heart, the temper and the affections were reformed also. This is what distinguished his principles; he went to the root of the matter, both as to the external system and the internal qualifications, by which alone that system can be advanced to perfection; he would have man stand erect in freedom, that he might successfully cultivate their dispositions, which confer upon freedom all its value. To this end all his efforts were directed, his writings breathed the same spirit, and his precepts were powerfully recommended by his example. Indeed, agreeable to his own doctrine, his life was a practical comment on moral and political science. He devoted himself to practical utility, and all his extraordinary powers were employed, with an energy rarely witnessed, to do good and to communicate good to all within the sphere of his activity, without regard to differ-

ences of opinion, or oppositions arising from misapprehension, well knowing that with such sacrifices as these God is well pleased. He was a man fitted to bear a part in a better state of society than the present; but such a man as Providence sometimes vouchsafes to mankind to cheer them under the gloomy aspect of human affairs, and to excite others to a persevering philanthropy, independently of every worldly hope or expectation. In no country could such an example be more useful than in Ireland, and in none could the loss of such a one be felt more severely. Here, where integrity is assailed with so many temptations, and where systematic delusions are practised to accomplish the overthrow of public virtue, we would need to fix our eyes steadily on one who has stood firm all his days, and who, having finished his course with honour, may now safely be contemplated as an object for imitation by all who love their country and mankind. He was a man whom all may imitate; plain, direct, right-forward in all his pursuits; he had but one object in view—the advancement of human happiness, and from this no consideration of difficulty, or danger, or obloquy, of personal labour or personal sacrifice, could ever induce him to swerve. Every one may not possess his talents, but every one may possess his integrity; and every one may propose to himself the same laudable end in all his actions, and follow it during life with the same constancy, and at its close rest from his labours with the same humble consciousness of having endeavoured, to the best of his power, to do that which it was his duty to do. It is at this awful period that the value of a man's life can be truly appreciated; no delusive plea can be advanced now; no flattery can now cover delinquency or assuage the sorrows of regret; 'but, the righteous shall enter into peace; they shall rest in their beds, each one walking in his uprightness.' We do not mean to follow our late lamented friend into the privacies of domestic life, to scenes of family happiness often witnessed. Here, indeed, he was himself—here, were centered the choice enjoyments of his life—here, he reaped the reward of his anxiety and toils for a more extended circle—and here, he found refreshment in the intervals of public exertion, and consolation for those disappointments to which the philanthropist is peculiarly liable. But I must pause, and not attempt, too rudely, perhaps, to penetrate the recesses of domestic life, or withdraw the veil from the sacredness and delicacy of filial regret and love. However, I may emphatically remark, that here the tree is known by its fruit;

and, if I might offer one suggestion to his now sorrowing family, it would be—not to slacken in the race of virtue, to have a father's example ever present to their contemplation, and to be fully assured that the most grateful incense they can offer to his memory, will be to surpass him in the unostentatious and substantial usefulness of his life; like him, endeavouring, with all their strength, to render glory to God in the highest, to promote peace upon earth, and good-will towards men.

“To conclude:—although the death of such a man as John Hancock must always be felt as a severe loss to society, and particularly to us who have known him and experienced his worth, yet let us be devoutly grateful to the Giver of every good gift, who has lent him to us so long as a shining light in the world, and that he was not prematurely cut off in the midst of his course, but, though not arrived at extreme old age, is come to the grave mature in years, and full of days and honour; and may God, of his bounty to mankind, grant many such men to arise, like him, to stem the tide of corruption, to advocate the cause of justice, to be the bulwarks of their country's independence, and the enlightened friends of the human race!”

November 14, aged 54 years, the Rev. BENJAMIN MARTEN, pastor of the General Baptist Church, Dover, Kent. Having undergone an operation in the metropolis for one of the severest maladies to which the bodily frame is subject, he survived it only a few days, leaving behind him a mournful relict, with *twelve* sorrowing children. May they hear the gracious voice of revelation—“Leave thy fatherless children, I will preserve them alive, and let thy widow trust in me.” It is altogether a most afflictive providence, exercising the *faith and patience* of frail mortality.

He was interred at the General Baptist Chapel, Dover, on Sunday, November 23, by the Rev. James Gilchrist, who delivered a suitable and pathetic address on the occasion, from that very appropriate passage, Matt. xxvi. 39: “O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.” The chapel was crowded to excess, and all classes of persons, both Churchmen and Dissenters, seemed anxious to pay this last tribute of respect to his memory. The writer of this article also, who held him in high estimation, paid a tribute of regard to his talents and virtues, on the subsequent Sabbath, at Worship Street, from Heb. vi. 12:

“Be ye followers of them who through faith and patience inherit the promises.”

His parents, Benjamin and Elizabeth Marten, were respectable, and resided at Canterbury. The son, born at Chilham, at an early age left his home, and devoted himself to agricultural pursuits, under the care of some relatives in the Weald of Kent. Of a serious and thoughtful disposition, he was fond of reading, especially the *Bible*, the only rule of faith, the alone regulator of practice. It is the fountain of all true theology. From a child he was partial to the exercises of *social* worship, according, as they do, with our best feelings, and being eminently calculated to promote the spirit of Christianity. It was soon discerned that he had talents for public instruction. Indeed, he was no ordinary man. Without the usual education for the pulpit, he excelled in the sacred profession. Study was his delight. From the few books he possessed, he derived constant improvement. The communication of religious knowledge yielded him an indescribable satisfaction.

April the 7th, 1793, he preached his first sermon, at Headcorn, from John I. 46: And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.” About this time he left the Weald of Kent, and lived with that excellent man, the late Rev. *Sampson Kingsford*, of Sturry, near Canterbury, who encouraged him in the work of the ministry. He, indeed, wished him to go to the Academy, and preparation was made for it. But the late pious and liberal William Kingsford, Esq., of Barton Mills, frustrated his intentions, by rendering him more immediately useful in the connexion. This circumstance the deceased always regretted, for he was a warm friend to an education for the Christian ministry.

He preached at first occasionally, but soon settled at Dover, with an old and respectable General Baptist Congregation. Here he continued for near *thirty* years, conducting himself with the utmost propriety. His preaching, generally twice a-day, was most acceptable, and latterly he was assisted by the Rev. *George Pound*, who was trained for the ministry upon the General Baptist Education Society. Judicious in the choice, and happy in the elucidation of his subject, his discourses were subservient to improvement. His delivery, placid and deliberate, attracted attention. He had no charms for the multitude. His aim was, by enlightening the head, essentially to amend the heart.

Having seriously inquired after truth, he knew the value of truth. Aware of the difficulties of every system of faith,

he acquiesced in his own views with modesty. He was an *Unitarian General Baptist*, upon deliberate conviction. The Unity of God, and the doctrine of Universal Redemption, in connexion with the *baptismal immersion* of the body in water, he conceived to be in strict accordance with the New Testament. Airs of infallibility formed no parts of his character. But having fixed his creed from a diligent perusal of the Scriptures, he steadily adhered to it. Not *driven about by every wind of doctrine*, he unfolded his own conceptions of the dispensations of God to man, through his Son *Jesus Christ*, with a manly intrepidity. You were never at a loss for his meaning. He was lucid and impressive. He gloried in the inculcation of practical religion.

He resided at *Barfrestone*, the distance of eight miles from the scene of his ministerial labours, engaged in agricultural pursuits, to which he had been early accustomed. But though thus remote from his flock, he was always at his post on the Sabbath-day, and at all other intervals when his presence was needed. *In season and out of season*, he laboured faithfully in the vineyard of his Lord and Master. Throughout all weathers, summer and winter, he was prosecuting his duty, ardently wishing to promote the best interests of his people. When amongst his people, he was social and cheerful in the whole of his deportment. To him all classes were equally accessible, and his ambition was to do good. The young he cautioned, and the aged he consoled. The prosperous he warned, and the distressed he upheld. His instruction both from the pulpit and in the parlour he diffused amongst all. His flock loved and respected him. They recognized him as a parent, interested in their welfare. He was, indeed, *the good shepherd*, leading them in *green paths* and *beside still waters* to a haven of eternal rest. Of his desire to advance the welfare of the *Church of Christ* over which he presided, it may be mentioned that the last communication I ever received from him, was on the liquidation of the remainder of the debt incurred by the erection of a very neat and commodious chapel. This was not long previous to his dissolution. He urged the plea with that good sense and moderation, which characterised him on all occasions. He mentioned the generous contributions already made by his congregation, together with the liberal aids received from other quarters, adding, that the *economy* observed in the building of the chapel entitled it to the patronage of the religious world. From the *General Assembly* of the General Baptists, held annually on the Whitsun Tuesday, at

Worship Street, London, he was seldom or ever absent. At our last Meeting he took a very active part respecting the choice of *Messengers*, of which order he was one; and previous to his leaving town, he called upon me to converse upon the subject. Such was his ardour to promote the interest of the denomination to which he conscientiously belonged. Along with the late Mr. Robert Pyall, and the writer of this article, he was ordained to the office of Messenger, June 1, 1803, at Deptford, by the late Messrs. Sampson Kingsford and Benjamin Dobel, whose *praise is in all our churches*. Indeed, his zeal was warm: he was equally remote from criminal lukewarmness and repulsive bigotry. Few knew better how to apportion their ardour, in the great and glorious cause of our common Christianity. His was a diffusive benevolence, blended with a rational piety. Nor was it by his own denomination alone he was beloved and respected. His Dissenting brethren, who differed widely from him in some points of faith and practice, knew his worth, while they bore testimony to his integrity. He lived in harmony with the minister and members of the Established Church; for he loved good men of every description. The officiating clergyman of the parish in which he resided, on the Sabbath of his interment, had the service of the Church earlier than he might accompany the funeral, and be present in Dover at the interment, proud of paying this final token of regard to the memory of the deceased. A circumstance this, indicative of an enlightened mind and a truly Christian liberality!

After his return home, he sent me an interesting account of our mutual friend the Rev. *William Moon*, just deceased, and who for serious impressions was much indebted to his ministry. He made an allusion to his own *grievous bodily affliction*, hinting at the operation he intended to undergo, and his resignation to the will of heaven! And there is no doubt that had a wise and kind Providence been pleased to restore him to his accustomed ease and vigour, he would have persevered in the active, useful and honourable course for which his whole life had been distinguished. But the Supreme Being hath otherwise ordained it. In his dying moments, had his extreme debility permitted, he would have exclaimed: "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which shall be given unto me, and not to me only, but to all who love his appearance."

Latterly, this good man had his full



share of the cares and troubles of mortality. But at his lot he never repined. His faith was too well founded to be shaken, and his hope too well fixed to be obscured. Persuaded that the conduct of the Supreme Being towards man is both wise and benignant, he could with the Psalmist declare, "Clouds and darkness are round about him; but justice and judgment are the habitation of his throne!" Merciful dispensation! under whose discipline we, like our Divine Master Jesus Christ, are made "perfect through suffering." Blissful regions! where there "shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

*Be ye followers of them who through faith and patience inherit the promises.*

Islington.

J. EVANS.

In our obituary for Feb. last, we recorded the death of Mr. STREET, of Chichester; we have now the melancholy task of noticing that of his son, who, at the age of 31, was, on the 12th ult., removed from this transient state, after having borne, with true Christian resignation, a distressing illness for several months. Mr. STREET's religious faith was not that which leads to worldly honour or emolument: which, with a feeling of spiritual pride, badly concealed under accents of pity towards those who dissent from it, would confine salvation to its own pale; which impels its votaries to give up intercourse with those who have different religious feelings, as though they were infested with moral pollution; but his was a faith, under the influence of which he was inclined to love all mankind as brethren; which taught him to believe that salvation did not exclusively belong to one party, but that in every nation, and in every religious community, he that feareth God and worketh righteousness is accepted with him. His faith, resting on the bosom of a compassionate Deity, divested death of its sting, from the overwhelming conviction he had, that, however mysterious may be the proceedings of Providence, in taking from us useful lives, as in his own case, in the prime of life, still every thing is ordained in wisdom and in mercy; and afforded an unanswerable rebuke to those who, ignorant of the excellence of the Unitarian creed, proclaim with unblushing effron-

tory, that "Men may live Unitarians, but Unitarians they cannot die."

On the 15th ult., at Kenniswood, Kinrosshire, the Rev. JOHN DUNN. In the year 1771, he was ordained at Maryport, Minister of the Scots Church, where for 39 years he exercised his ministry. He possessed a mind naturally vigorous and comprehensive, disciplined by a liberal education, and richly stored with general knowledge. He was a diligent, faithful, and, it is believed, useful minister of divine truth. He retired a few years ago, almost superannuated, to a small patrimonial estate on the banks of Loch Leven. He now rests from his labours, and has entered on his reward.

Lately, at Florence, JOHN KING, Esq., well known in the metropolis by the name of Jew King, on account of money-transactions which were questioned in the courts of law. He was born of poor parents, and educated in the Jews' Charity School. But with few early advantages, he made his way in society by the force of his talents. He is said to have taken an active part in a Debating Society, about the year 1782, of which some persons were members who have since risen into fame and honours. Soon after, he commenced author, and published "Thoughts on the Difficulties and Distresses in which the Peace of 1763 has involved the People of England, addressed to the Right Hon. Charles James Fox." In relation to his own legal troubles, he put out a pamphlet, entitled, "Oppression deemed no Injustice towards some Individuals." Another work shews the activity of his mind: "An Essay, intended to shew an Universal System of Arithmetic." In 1817, he published a new edition of the late David Levi's "Dissertations on the Prophecies of the Old Testament," in 2 vols. 8vo. with a "Dedication" of 15 pages to Dr. Meldola, Chief Rabbi of the Great Synagogue of the Spanish and Portuguese Jews in England, and an Introduction of upwards of 60 pages. On a visit to Paris, some years ago, he became acquainted with, and married, the Dowager Lady Lanesborough, sister of the late Earl of Belvidere, who at the age of 87 survives him. By the death of her brother, this lady came into possession of the family estate.

## INTELLIGENCE.

## DOMESTIC.

*Acton's Sunday-Evening Lectures at Exeter.*

SIR,

Exeter, Nov. 17, 1823.

The following is a list of the subjects relating to free inquiry and Christian doctrine, comprising a course of Sunday-Evening Lectures now delivering by Mr. Acton at the Unitarian Church in this place.

1. Oct. 26. Introductory Lecture. On the exercise of private judgment upon the subjects of religion.
2. Nov. 2. Errors of judgment in religious belief not criminal.
3. — 9. The disputes and difficulties connected with religion form no solid objection to its truth and excellence.
4. — 16. On the inspiration of the Scripture Writers, and on the general authority and character of the books of the New Testament.
5. — 23. On mysteries in religion.
6. — 30. On certain strong presumptions in favour of Unitarian views of the Gospel.
7. Dec. 7. The Father of our Lord Jesus Christ the only God of Christians, and the only proper object of religious worship.
8. — 14. On the Scriptural names and titles of the Messiah.
9. — 21. That our Lord sustains all his sacred relations towards us as a man, not as God, and the advantages of always regarding him in this light.
10. — 28. On the oneness or union of Christ with the Father, and of all true believers with both.
11. Jan. 4. On the new Creation by Jesus Christ.
12. — 11. The Love and Honour due to Christ from his followers.
13. — 18. The worship of the Holy Spirit as a divine person, not warranted by the Scriptures.
14. — 25. Man not corrupt by nature, but able to do the will of God.
15. Feb. 1. Men reconciled to God by the mediation of Christ.
16. — 8. The necessity of good works to ensure our final acceptance with God, consistent with the scripture doctrine of salvation by faith.
17. — 15. The connexion between belief in the strict personal unity of the Godhead, and just views of the merciful and parental character of God.
18. — 22. Unitarian Christianity an adequate supply for all the spiritual wants of men.
19. — 29. The kingdom of Christ a kingdom of truth and righteousness, and its final triumph over error, sin and death.
20. Mar. 7. Concluding Lecture. Historical view of the corruption, revival and progress of genuine Christian truth.

I also send the following paragraph extracted from "Besley's Exeter News and Devon County Chronicle," dated Nov. 2, by an occasional attendant. Others, likewise, not belonging to our Society, I have reason to believe were impressed with similar sentiments.

"The course of Lectures to be delivered by the Rev. H. Acton, during the ensuing winter months, commenced last Sunday evening at George's Meeting in this city, and was attended by a very numerous and respectable audience. The Lecturer in a bold, impressive strain of extemporaneous eloquence, in a discourse from the words of Christ, Luke xii. 57, 'Yea and why even of yourselves judge ye not what is right?' urged the necessity and importance to all men of exercising

their private judgment upon the subjects of religion. Instead of listening to the unintelligible jargon, of receiving the absurd dogmas, of embracing the incomprehensible creeds of fallible, interested, or ignorant men, he earnestly pressed upon his hearers the reasonableness and advantage of searching the Scriptures and examining for themselves; that the Bible and the Bible only ought to be the religion of Protestants, and that by that standard alone they ought to regulate both their faith and practice. The writer of this remarked with peculiar pleasure the spirit of urbanity and Christian candour which pervaded the discourse, and the dignified manner with which it was delivered; and anticipates from the well-known abilities of the

Lecturer, a more than ordinary degree of gratification and improvement from those Lectures which are to succeed it."

I would merely add to the above faithful and just tribute to our pastor, that the three Lectures given since the above was written, have likewise been extemporaneously delivered, to like numerous and respectable audiences, deeply attentive, and impressed with admiration of the rare abilities of the preacher, and acknowledging the justness of his conclusions.

A MEMBER OF THE CONGREGATION.

### *Opening of New Unitarian Chapel, Hanley.*

THE new Chapel at Hanley, in the Potteries, Staffordshire, of which the Rev. Thomas Cooper is the minister, was opened for religious worship on Wednesday the 19th inst. The Rev. R. Aspland preached the Morning, and the Rev. James Yates, the Evening Sermon. The attendance was very respectable; the collection liberal; and the prospects here are highly encouraging.  
[Further particulars in the next Number.]

### *Manchester College, York.*

WE have much pleasure in noticing a residuary bequest to this institution, under the will of the late Mrs. Hannah Webb, of Barrington, in the county of Somerset, widow of the late Francis Webb, Esq., amounting to the sum of 165*l.* 12*s.* 11*d.* This sum has been lately paid over to the Treasurer of the College by Samuel Sparkes, Esq., the executor of Mrs. Webb's will.

### *Case of the Unitarian Congregation at Battle, Sussex.*

THE Unitarian congregation at Battle beg to call the attention of their Christian brethren to the following statement:

The Chapel in which they now assemble was built by Calvinist Baptists, in the year 1789, and cost 960*l.* Soon after the building was completed, Mr. Vidler, at that time minister of the congregation, embraced the views of Mr. Winchester, the fearless advocate of the doctrine of Universal Restoration. Mr. Vidler having publicly avowed his change of sentiment, much debate arose amongst the members respecting the propriety of his continuing with them, and it was resolved that he should state this new doctrine at a church meeting held for that purpose. He did this with so much mildness and ability, as to gain a large majority in his favour. When this became generally

known among their Calvinistic brethren, they were disowned by the Particular Baptist churches, and cut off from all intercourse with them. Thus they were left under a very heavy debt, without the least prospect of its being reduced. Soon after this, Mr. Vidler received and accepted an invitation from the Parliament-Court Congregation to succeed Mr. Winchester.

Being deprived of the valuable services of their minister, and unable to procure another, two of the members were chosen to preach alternately. Their new sentiments tended in no small degree to stimulate them to inquiry on religious subjects; and, in the year 1807, several of the members discovered that they still maintained opinions which were unscriptural. About this time Mr. Vidler, their former pastor, being sent by the Unitarian Fund Society on a Missionary tour, visited Battle, and preached the Unitarian doctrine with much acceptance. Several of the old members, however, still clinging to the mysterious doctrine of the Trinity, withdrew from the church; but those who remained were firmly attached to the doctrine of the Divine Unity. Having now joined the Unitarian body, they were enabled by the liberal assistance of their friends to clear off a considerable part of their debt. The Unitarian doctrine was preached with much success till the year 1817, when the system of the Freethinking Christians was embraced by many who had been active and useful members in the Society. In the following year, the minister of the congregation also adopted that system, and for some time public preaching, prayer and praise, were totally neglected. At last, however, it was resolved by a majority of the church, that public worship should be regularly practised in the chapel, and the persons who had embraced the opinions of the Freethinking Christians withdrew. In consequence of this division, the congregation was reduced to a very small number, and the persons composing it consisted chiefly of the poorer classes in society.

In the year 1822, Mr. Taplin, of Lewes, visited Battle, and thinking it an important situation for the spread of Unitarianism, recommended their case to the Unitarian Fund Committee, who very generously came forward to assist them in procuring more efficient ministerial services. They immediately sent an invitation to Mr. Taplin to settle among them, which he willingly accepted; and they have the satisfaction of saying that his labours have been crowned with success. As their cause is revived, and in

a promising state, they are very desirous of keeping up respectable services, which cannot be accomplished under their present circumstances. They are extremely poor, and there is still a debt on the chapel of 223*l*. Could this be liquidated, they are persuaded that their cause would be established on a firm and durable foundation. They, therefore, appeal to the liberality of all those who feel disposed to promote the great doctrines of the Unity and Love of God. As their friends have requested them to state the principles upon which their church is founded, and thinking that when they are generally known, their case will meet with greater attention, they subjoin them :

“ At a Church Meeting held June 15th, in consequence of the suggestion of our Minister, it was resolved unanimously, that as some of us believe that immersion is a Christian ordinance; some that it was to be confined to the apostolic age; some that neither Baptism nor the Lord's Supper was intended for the observance of Christians in the present day; and others differing on various minor points, we think it our duty, as friends to free inquiry, and as Christians who *agree to differ*, to admit any person that feels disposed to become a member of our Church, who believes in the Divine Mission of Christ.”

Subscriptions will be received by the Rev. W. J. FOX, Dalston; Rev. JAMES GILCHRIST, Newington Green; Mr. G. SMALLFIELD, Printer, Hackney; and by the Rev. JAMES TAPLIN, Lewes.

*Battle, November 9th, 1823.*

#### MISCELLANEOUS.

##### *Resignation of a Scots Clergyman from Conscience.*

(From the Newspapers.)

**PRESBYTERY OF STIRLING.**—On Wednesday the resignation of the Rev. Mr. Shirreff came before the Presbytery of Stirling.

After some preliminary proceedings, Mr. SHIRREFF rose, and stated that he still adhered to the sentiments expressed in his letter of resignation. (See *Mon. Repos.* p. 427.)

The Rev. Dr. KNOX, after some observations as to what should be the sentence of the Court, proceeded—“ I abhor all persecution in the Church or State. The Civil Magistrate is ordained of God for the protecting of the persons, the characters, and the property of the subject. He has no right to interfere with the creed or the conscience of any man.

I hold, that no Established Church has a right to persecute those who dissent from her. The church is bound to contend for the faith once delivered to her saints; but her weapons are not carnal, but spiritual. Her weapons are the word, and reason and holiness. Some have contended, that a national established church ought to be abolished; that it is hostile to the civil and religious liberties of mankind. I think otherwise. Men may congregate in society, not only for their temporal, but their immortal interests. I deeply venerate the Church of Scotland. I believe, and God is my witness, that her doctrines, discipline and worship are agreeable to the word of God; that the word of God is her sole, her only guide. She has long held a distinguished rank among the Reformed Churches of Europe; she has long been instrumental in diffusing pure and undefiled religion over the nation. The subversion of the church of Scotland I should consider as a serious disaster in the Church of Christ; but I augur no such effect from the present puny, abortive attempt. No! the most nauseous reptile may crawl on the surface of the noblest edifice, and leave its slime behind it; but the proportion, the body, the strength, the grandeur of the edifice remain unsullied, untarnished, undiminished. Mr. Shirreff has from caprice or conscience, (for I will not cry *plaudite* till I have seen the end of the drama,) from caprice or conscience he has left the Church of Scotland; from the same motives, at a future period, he may wish to return. What is to be done? Is the Church instantly to open her arms to receive every unstable mind, blown about by every wind of doctrine? No, surely. She must be convinced of the sound judgment of the aspirant—of the purity of his faith. If, upon trial, she is convinced of these, then, in the spirit of meekness, she is bound to restore a fallen brother.” The Reverend Gentleman having in the course of his speech submitted what he considered should be the sentence of the Presbytery, afterwards embodied the same in a motion to the following purport:—“ That on account of the sentiments contained in the letter of resignation given in by Mr. Shirreff, he is considered no longer a member of the Church of Scotland, nor having a right to perform any of the functions of a minister of that Church, nor to receive a call to any church in connexion with the Church of Scotland, until he be reposed by an act of the General Assembly of the said Church.”

Mr. CAW seconded Dr. Knox's motion.

Mr. M'GAHAN, of Airth, requested that

Dr. Knox would permit an addition to be made to his motion, rendering the sentiments of the Presbytery somewhat milder.

Dr. KNOX intimated his fixed determination to make no amendment to his motion of the purport required.

Dr. MYLNE was not altogether satisfied with the procedure which it seemed was to be adopted by his brethren, as he considered the resignation of Mr. Shirreff as calling for the opinion of a higher Court.

Dr. WRIGHT expressed a hope that the Presbytery might be unanimous in making the business final.

Dr. KNOX's motion was then put and adopted by the whole Presbytery, with the exception of Dr. Mylne, who dissented, and complained to the Synod.

Mr. M'Gahan was then appointed to preach on the 19th of October, and to declare the church vacant.

Mr. Shirreff being thus freed of his charge, his former brethren shook hands with him, and wished him happiness wherever Providence might direct his steps; and he immediately left the Meeting.

### *Pluralities in the Church of Scotland.*

(From the Newspapers.)

The case of the presentation of Doctor M'Farlane, Principal of the University of Glasgow, to the High Church of that City, which was rejected by the Presbytery some time ago, on the ground that the offices of Principal and that of Minister of the High Church were each equal to the undivided attention of one man, and that pluralities were inconsistent with the constitution of the Church of Scotland, was again discussed in the Provincial Synod of Glasgow and Air, on Wednesday last.

Mr. ROBERTSON, Advocate, Agent for Dr. M'Farlane, introduced the case. He contended that there was no violation of the laws of the Church; on the contrary, all the Acts of Assembly, instead of operating against him, were in his favour; and he said that these laws might be rectified, but not by such means as were adopted in this case.

Dr. TAYLOR, of St. Enoch's, hoped the Synod would heal the breach among them—redeem the character of the Presbytery of Glasgow now—and cause their worthy Presentee to be inducted with all convenient speed.

Dr. RANKEN should have liked that the two offices had been separated, but let them bring in an overture for that purpose, and then it would get a full discussion. At present he would say

there is no overture, and consequently no business before them; and he thought they should immediately proceed to induct Dr. M'Farlane. He was convinced that much more harm had been done to the parish by keeping him out, than good could be done to it by making him minister of it alone. He therefore hoped they would cause the Presbytery to proceed to his induction with all convenient speed, according to the rules of the Church.

Mr. LAPSLEY considered Dr. M'Farlane as a fit person to be inducted to the High Church; he respected him as a man, and from the circumstance that his ancestors had been zealous defenders of the Church of Scotland; he respected him for his name, and would always respect those of the clan of M'Farlane [loud laughter]. One of his ancestors was instrumental at the battle of Langside, in defeating Queen Mary, and pulling down despotism and Popery. He then alluded to the re-capture of Dumbarton Castle by the M'Farlanes. The eloquent gentleman then alluded to his own exertions for the Church of Scotland, in reference to the procuring from the Legislature a power authorising the Presbytery to look after the school within their bounds; and with respect to the Test Act, which he considered a most iniquitous affair, by which Presbyterians were excluded from certain offices, unless they previously subscribed the English Liturgy, and other matters of a similar nature, in which he had been active, and demanded if any one would say that he was not a friend to the Church of Scotland, and he declared he saw no harm to the Church from inducting Dr. M'Farlane, but that there was precedent to justify it, and he considered that by law they were bound to do it.

Professor M'GILL said that there were many abuses existing both in Church and State; but, because they were overlooked, they were not on that account to be considered as being sanctioned. In the days of Dr. Hill, which was a case referred to as being in favour of the appellant, the College of St. Andrew's had not more than seventy students, and probably not more than fifteen of these fell to the charge of Dr. Hill, in his capacity of Professor of Divinity, and the parish was besides a collegiate charge. Was this a case to be put in comparison with all the multifarious and important duties of Principal of this University, and the spiritual duties of an extensive parish, containing a population of nearly 9,000 inhabitants? They had only exercised that important right—a right which he hoped would never be taken from them.



This was not a case of necessity. He trusted they would exert themselves to check the growth of pluralities, which threatened to ruin religion and the interests of literature. The Rev. Dr. then entered into a detail of the duties of a parish minister, his preaching, visiting, catechising, and making himself perfectly acquainted with the circumstances and opinions of his parishioners, so as to give effect to his preaching. Who that knows the importance of all these things would encourage pluralities? He himself had been a minister for seventeen years, and he would freely confess that he had neither time, spirit, nor abilities to discharge the duties of his office to his own satisfaction. Fifteen years ago a Rev. Friend of his, who was a complainant to-day, had, along with him, addressed a memorial to the magistrates of this city, stating it as their opinion, from a calculation of the population compared with the church accommodation of this city, that at least three parish churches were required. Since that time the population had been doubled, and only two new parish churches had been erected. He then entered upon the duties of the Principal of this College—a College containing 1,400 students, of whom he had the complete superintendence. He had their moral conduct to watch over, their learning to encourage, and their delinquencies to check and punish. So far down as the days of Principal Leishman, they found that he discharged a part of the duties of Professor of Divinity, when there were not above twenty Divinity Students in the College. How much more important must the duties be now, when there was such an increase of members? By an express statute, the Principal was to walk with the Students to the College Church on Sabbaths. Now how could he perform this duty if he acted as Minister in the High Church? Some might think this circumstance of small importance, but it was in fact a duty of great consequence to the young students. It encouraged them when they observed that the Principal took an interest in their studies, and observed that they did not spend the sabbath in idleness, nor roamed about with all the warm passions of youth, exposed to all the temptations which a great city presented. Was this a time to encourage pluralities—a time when more labourers in the vineyard were imperatively called for? Look at the situation of Europe, and see what the effect of pluralities was in other kingdoms; and, to look at home, he begged them to consider the late appalling list of crimes which were tried

at the last Circuit Court which was held in this city. No less, in one short half year, than ninety-six cases. Look at the reports of the Police of this city. About seventeen thousand cases came annually before them; and when we made allowance for trifling matters, the real number of delinquencies might amount to 15,000; fourteen or fifteen hundred passed annually through the jail, and as many through the Bridewell; and ought not a consideration of these things to be an inducement to the Ministers of Christ to do their duty? It was as impossible to check the increase of crime by the execution of a few ragged boys, as to stop the rising of the tide by taking from it a few cupfuls of water [applause through the church, and cries of order]. In conclusion, he called upon them to take pity upon the state of society, and prevent a union of offices.

Dr. CHALMERS said, a few years ago, the rage for building new churches was so great, as if the great specific for a nation's profligacy were discovered. The Magistrates of this city came honourably forward on the occasion; the General Assembly itself was swept away by the current of public opinion, and granted privileges and endowments without number. This plurality was in direct opposition to all this.—It was a Royal presentation, and so much the worse, as it proved that there was a by-road to the Royal bosom, by which he was induced to counteract his most laudable intentions. It was years ago since they had addressed the Magistrates on the small number of ministers in the city, to which they at length responded, by erecting two new churches: and if they encouraged this plurality, they must be the last persons in the world to apply for an accession of ministers. He ridiculed the idea that they were acting unhandsomely to the crown, when they, in a conscientious discharge of their duty, refused to encourage pluralities, and considered it a mere bugbear to frighten children. It smelled all over of feudalism, and in politics it was unworthy of them as men and as Britons. It would only excite a smile in the Royal complacency. If the Synod did their duty on the present occasion, it would be a deadly blow to Radicalism: and the King, God bless him, would resound from every mouth, amid the plaudits of a grateful people.

Mr. MUIR, of St. James's, supported the Presentation.

Mr. ROBESON, in reply, concluded with a handsome eulogy on Dr. McGill and the ministers of the Church of Scotland.

Mr. GRAHAM, of Kellearn, said there were 16 pluralities in the Church of Scot-

land in the whole, and he could not conceive where the Presbytery had got the discretionary power they had used on the present occasion.

Mr. GREGOR, of Bonhill, said, places of this kind are held out for the ambition of men of merit, and if there had never been pluralities, we should never have had so many eminent men in our Church. These duties are not heterogeneous—there is a fine word for you;—they are homogeneous; and as I conceive that a minister, when a principal, confers a sacredness and sanctity on the office, which not even a Professor Playfair, with all his eminence in science, or any mere laity man, could do, I hope the propriety of this appointment will be obvious.

Dr. MITCHELL said they were to execute the laws, not to enact them.—Dr. BEGG, of New Monkland, though he disapproved of pluralities, did not see how they could do otherwise than induct Dr. M'Farlane.—Dr. HOBSON BLANTYRE was against the union of these offices.—Mr. BURNS, of Paisley, said they were called on to induct in a case contrary to both conscience and duty.

Mr. FLEMING, of Nealston, thought the Presbytery bound, even though they had the perfect knowledge that he was unable perfectly to perform the duties, to settle him in this charge.

It was then put to the vote, whether the sentence of the Presbytery be reversed or affirmed, when there appeared for reverse, 35—for affirm, 40—majority, 5. The result was followed by three rounds of applause from the gallery. Mr. Grahame, in behalf of Dr. M'Farlane, entered a protest. The question will, of course, be settled by the General Assembly. It was half-past one when the Synod broke up.

#### LITERARY.

Mr. J. S. BUCKINGHAM, whose spirited letter to us in vindication of his friend Rammohun Roy was given in a late Number, (p. 441,) has put out the Prospectus of a new monthly publication relating to Asia, to commence on the

1st day of January next, under the title of "The Oriental Herald and Colonial Advocate." It is to be an 8vo. of about 150 pages, and to be sold at the price of 3s. 6d. No man is better fitted for the conduct of such a work than Mr. Buckingham. A considerable part of his life has been spent in travel, particularly in the East; and he obtained no small reputation some years ago by publishing his "Travels in Palestine."

Dr. BRUCE, of Belfast, (see M. Repos. IX. 530,) proposes to publish by subscription a Volume of Sermons, on the following subjects:—The Study of the Bible, needful to persons of every age and condition.—The most profitable mode of reading Scripture.—Rules for the Interpretation of Scripture.—Mysteries.—Secret Things belong to God.—Our Saviour's Doctrine concerning God.—The Nature of Christ and the Holy Spirit.—The Pre-existence and Example of Christ.—Christ a Mediator and Intercessor.—Predestination, Election and Reprobation.—Original Sin.—Atonement.—The same.—Reconciliation through Christ.—The Necessity and Plan of Redemption.

Mr. GEORGE DYER has just published, for private circulation, "An Address to the Subscribers to the Privileges of the University of Cambridge," in which he explains that he still entertains the design of publishing this valuable work and is making preparations for it. It is desirable that such persons as mean to promote this work by their subscriptions should send their names to the author or his publishers without delay.

Mr. E. DANIELL is preparing for publication "The Woodland Muse," comprising Prose and Poetry on subjects Literary, Philosophical and Humorous. The work will be published by subscription.

Just published, the Rev. J. S. Sergrove's Lectures on Popery.

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## ERRATUM.

P. 538, col. 1, twenty lines from the bottom, for "voluntary," read *voluntarily*.

# THE Monthly Repository.

CCXVI.]

DECEMBER, 1823.

[Vol. XVIII.]

*History of the Presbyterian Chapel, Dukinfield, Cheshire, with the Succession of its Ministers.*

WITH the commencement of the reign of William and Mary began a system of moderation and the scruples of Nonconformity, which greatly relaxed the ecclesiastical arrogance of the preceding reign. Episcopacy was abolished in Scotland, and toleration granted to dissenters from the Established Church in England. The Act of Toleration was passed in 1689, and immediately after this, the Dissenters in all parts of the kingdom began to erect edifices exclusively adapted to their own forms of worship. As we have no earlier era to which the antiquity of any of our chapels can be traced, so a great number of them have their date about the commencement of the succeeding century.

In Dukinfield was erected, as appears by an inscription over the western entrance, in 1707, upon a beautiful and commanding eminence. A school was also about the same time built near to the chapel, this was taken down some fifty years ago, to give the former building the advantage of its peculiarly fine situation.

This school is said to have flourished very much, particularly under the mastership of Domini Gee, specimens of whose superior penmanship in the Italian court-hand of that period, are yet in preservation. It is unworthy of remark, that the daughter of Domini Gee's son is yet a resident in the village, and possesses comparatively strong mental and corporal energy, now in her 101st year.

Long ago, she was invited to the residence of one of her descendants, where a meeting took place at a tea-table of five generations in the same family. One of her grandsons is now a stone-cutter and officiating sexton belonging to the chapel-yard. Previous to this school, a seminary for the education of young gentlemen was conducted with great reputation.

In this place by a Mr. Barlow, whose classical attainments were held in very great esteem. Indeed, such was his widely extended reputation, that several London merchants, as well as the neighbouring gentlemen, sent their sons to be educated by him. Amongst his pupils from London, a son of the celebrated critic John Dennis, was of the number. This boy is reported to have been a great oddity, whose peculiarities contributed in no small degree to the mirth of his associates.

As Colonel Dukinfield had taken so conspicuous a part in the troubles which happened in Charles the First's time, it may naturally be inferred that his son Robert, the first Baronet of that name, was not adverse to the efforts of the Dissenters in his neighbourhood, when they united their exertions for the purpose of completing the present structure. He gave them a lease for three lives (as the then custom of the manor happened to be) of the land whereon the chapel now stands, besides great part of the materials, free of expense. And although this lease was never renewed, no resumption of his right and title in the freehold was ever claimed by him or any of his descendants.

About the year 1767, this township and several other great estates belonging to the Dukinfield family passed into the possession of the father of the present proprietor, F. D. Astley, Esq., whose conduct towards the Dukinfield congregation has been marked with greater liberality than that even of any of his predecessors. He has added a large portion of land to augment the chapel yard, and, besides encouraging by his subscription an addition to the chapel of a newly-erected vestry and organ gallery above it, he has in the most disinterested manner conveyed the whole of the premises to trustees, in perpetuity for



the purpose of appropriating the chapel to the worship of God, unshackled by creeds and untrammelled by any vague dogma whatever.

There is an endowment belonging to the chapel, consisting of a freehold estate of about thirty-three statute acres, left thereto by Mr. James Heywood. He had acquired a competency in the village as a woollen-draper, and was one of the most ardent promoters of the undertaking. His name and that of his wife are yet remaining over the north and south doors of the chapel. They had an only son and heir, who, dying seven years after the chapel was completed, this estate was by them vested in feoffees, and the issues and profits of it appropriated to the augmentation of the minister's salary, and to the repairs of the chapel, so long as divine worship continues there to be celebrated.

The building of this chapel was attended with no common satisfaction to the harassed and persecuted Dissenters just emancipated from the fetters of the five-mile act, and that for the suppression of conventicles. Tradition can yet point out the place in a neighbouring wood, where on days set apart, under the watch of centinels, and at night fall, when they were less likely to be observed, the proscribed ministers were met by their faithful adherents, when the pious service of prayer, praise and exhortation had no other walls to surround it but the oaken thicket, and no other roof for its protection but the canopy of heaven. There was an additional satisfaction resulting from the completion of this structure, of which only its founders could be duly sensible. The Rev. Samuel Angier, nephew and formerly assistant to the Rev. John Angier, of Denton, was now a resident in the township, on an estate yet known as "Angier's tenement." He lost no time in availing himself of the Toleration Act, to license his out-housing, and there he resumed his long-interrupted ministerial functions. The hay-loft was fitted up as a temporary gallery, and the family of the "Hall" were not ashamed there, surrounded by their tenantry, to attend upon his ministry.

He was the first pastor who dedicated this chapel to the worship of

God, and continued to discharge the sacred duties of his profession for about six years. A register in his hand-writing is yet extant, containing not only memoranda interesting to the congregation, but notices of remarkable events connected with that period, whether of local or national occurrence. An interleaved Bible purchased by him when a student at Christ Church, Oxon, in 3 vols. 4to. and dated 1662, is in the possession of the present writer. It is scarcely necessary to remark, that it is enriched by his notes and classical references in the course of frequent perusal down to the period of 1697. It exhibits its first possessor as a pious and diligent peruser, a candid inquirer, and a learned and critical annotator of the Holy Scriptures. He was interred at the south end of the chapel, and a Latin inscription, very beautifully engraved on his tombstone, designates with great propriety his character. A copy of this is to be found at the end of Calamy's Nonconformists' Memorial.

Mr. Angier's successor was the Rev. William Buckley. He happened to possess a patrimonial estate in the township, and when young, became enamoured of a daughter of the Baronet, whose demesne land lay contiguous to his own. The parties were prevented ratifying that union so much coveted by both, and the lady died soon after (in lovers' language) of a broken heart. He afterwards married a half-sister of the Baronet's, a daughter of Colonel Dukinfield in his old age, by a third wife, whose maiden name was Bottomley. The children of this marriage, six in number, are altogether omitted in the pedigrees of the family, as they are detailed in the Baronetage of the kingdom. One of the children, a brother of Mrs. Buckley's, Joseph Dukinfield, was educated as a Dissenting minister, but at the suggestion of the then Archbishop of York, who promised to provide for him if he would conform, he was induced so to do, and became Rector of Felix Kirk, in the Archdeaconry of Cleveland, of which living the Archbishop is the patron.

Mr. Buckley was minister nearly forty years, and the subjoined docu-

ment, a copy of one in his handwriting, shews the number and respectability of his congregation.

Baronet . . . . .	1
Esquire . . . . .	1
Gentlemen . . . . .	12
Tradesmen . . . . .	16
Yeomen . . . . .	76
Late comers, labourers, servants, &c.	687
	—
	793
Votes for Knights of the County .	96

He has been mentioned as possessing an influence over the manners and conduct of the inhabitants almost unbounded. An old native of the village described it to the present writer in the following manner: "If he shook his stick at the Hall Green, (the place of his residence,) the boys trembled as far as the town lane end" (distant half a mile). His tomb is near that of Mr. Angier, and is inscribed with an epitaph commemorative of his worth and usefulness.

After the loss of Mr. Buckley, a lamentable series of congregational divisions occur, and a manifest want of suitability in the ministers that were chosen to succeed him. Mr. Burgess and Mr. Stopford divided the congregation, but neither of them stayed long. The Rev. R. Robinson was next appointed, who left his previous situation at Congleton to settle here. He seems to have possessed much fondness for appearing before the public as an author. At Congleton he preached a sermon against "Popish Projectors," and drew up a small "Scripture Catechism," both of which he published. He removed from Dukinfield to Dob Lane, near Manchester, and there printed two sermons occasioned by the then high price of corn. This put him to some inconvenience, as it drew upon him the animosity of the interested and rich speculators in that commodity. His next removal was to Hatherlow Chapel, where he entered into an agreement with a Manchester printer, of the name of Whitworth, to edit for him a copy of the Bible. It was to appear in numbers, and he procured a diploma of D. D., that his name might come before the public with more advantage in the title-page of the work. He was interred in his own orchard at the parsonage of Ha-

therlow, where his place of sepulture is yet to be seen.

The next was Mr. Gladstone, a Scotchman, whose extreme culpability in seducing the servant woman of the gentleman in whose house he boarded, soon drove him away. The next was the Rev. Mr. Helme, who came to this place from St. Helens, in Lancashire, and, conformably to the wishes of the congregation, he was induced to resign in favour of the Rev. William Buckley, the only son of their former so much esteemed pastor. Mr. Buckley had quitted trade to which he had been destined, and at a mature age devoted himself to an academical education, for the purpose of healing the divisions of the congregation as their minister. He prosecuted his studies at Daventry, under the care of Dr. Ashworth, then the theological tutor,\* for whose character he always expressed the highest regard. The tea-cup and saucer used by him at Daventry were the constant accompaniment of his breakfast service through the remaining part of his life. His ministerial labours were continued for about twenty-seven years, and like a good pastor elsewhere,

"He ne'er had changed nor wished to change his place."

His studious and sedentary habits in advanced life, rendered him too nervous and unfit to discharge his pastoral duties either with comfort to himself, or that satisfaction he had been accustomed to give to his flock. His resignation, therefore, elevated him in the esteem of those around him. He had through life sustained a most blameless and respectable character, was much esteemed by his brethren in the ministry, and the last mournful office that consigned his remains to the tomb was performed by his most particular friend the late Dr. Barnes. It may be remarked of this congregation generally, that the pastor has always been a character venerated and beloved by them, but the high priest has excited feelings of a contrary description.

Mr. Buckley's successor was a young man of much promise, from the academy at Swansea, the Rev.

\* See Mon. Repos. XVII. 164.

David Davies. Of him much was the hope, and great the encouragement that awaited his exertions. Unfortunately, habits of inebriety, early imbibed, blasted the promise of much utility. He became unfitted for his situation, and, quitting the country, it is said he died abroad. Of the succeeding ministers brief notices will only be given, as they are all alive, and most of them in the regular discharge of their allotted duties elsewhere. The Rev. Thomas Smith quitted this place after a two years' residence, and accepted a similar appointment at Stand, in Pilkington, where the literary society of the neighbourhood contributed for many years to his satisfaction. He published, besides an Essay on Avarice, in prose, two volumes of poetry, containing great evidence of a tender and fervent feeling operating upon a vigorous understanding. He removed from thence to Risley, and from the latter place to Park Lane, near Wigan. Some time ago he quitted his last situation and the ministry together. He now resides in the neighbourhood of Chester, near the place of his nativity, and divides his estimable society, when allured from the bosom of his family, amongst a few select friends long known, and long approved.

He was followed by the Rev. William Tate, who with brighter prospects after a half year's residence here, quitted the place for Chorley, where he now remains.

The next successor was the Rev. James Hawkes. He was the second minister this congregation received from Congleton. Accustomed when quite a youth to the tuition of children, he turned his attention to the instruction of the younger members of his flock, and immediately after his connexion with this society, commenced a Sunday-school. His success in this undertaking was more than he at first could anticipate. In a few years, more children attended than any private room could accommodate, and the necessity of a building to be appropriated to this purpose became every day more apparent. Mr. Hawkes had very judiciously commenced a small fund, accumulated from the children's halfpence who attended the school. This became a nest egg to the larger contributions of

the neighbourhood, and soon after was erected, in 1810, the Dukinfield Sunday-school. He remained long enough to see this design completed, but not to its present extent. Another floor has since been added, consisting of a large room over the whole of the premises, as a farther accommodation to the children, or occasionally a lecture-room for more general purposes. He removed to Lincoln, and carried with him the regrets of a large circle of young friends, many of whom will never forget the advantage his instructions were so well calculated to afford. His present residence is with the congregation at Nantwich.

After Mr. Hawkes, the Rev. Joseph Ashton here commenced his ministerial duties, it being his first settlement with a congregation after the completion of his academical course at York. He possesses many valuable requisites for great public utility, from which the Knutsford society, where he is at present settled, will doubtless derive much advantage.

The present minister is the Rev. John Gaskell, who completed his course of study at the University of Glasgow. His first settlement was at Thorne, then a newly-raised society, through the exertions of Mr. Wright, the Missionary. He united himself with this congregation about four years ago, and has a wide field of usefulness here opened before him.

SIR,

**I** THINK your correspondent E. (pp. 289, 290) too readily admits the inferential reasoning of Mr. Gurney, which is evidently founded on a misapprehension, or too literal acceptance of Jewish phraseology. If any of the Jews have degenerated in their original opinions concerning God, his Word, and his Messiah, it must be such Jews as Da Costa, his cousin Cappadoce, and other converts to the Platonic doctrine of a tripartite God. As to the pretended discovery of the sentiments of the old Rabbins, "*respecting the Trinity and the divinity of the Messiah,*" the statement involves (like the heading of your correspondent's letter) a taking-for-granted of the very points to be proved: namely, the fact, that the old Jews ever dreamed of any Trinity at all, and the fact that they had any con-

ception of a divinity in the Messiah independent and underived.

The assumption of Mr. Gurney, that the phrase "Son of God" implied, in the understanding of the Jews, divinity, is too vague to be tangible: if he mean, as he no doubt does, independent or absolute divinity, the assertion is confuted by the whole tenor of the Jewish Scriptures: and he might as well contend that Ephraim was God, because Jehovah speaks of him as his son.

Justin Martyr, in his dialogue with the Jew Trypho, expressly ascribes to him the opinion, which he endeavours to refute, that the Messiah would be simply, as to his nature, man. The early Jewish converts, called Ebionites, thought the same: and so did those among the later Christians, who are styled by their enemies heretics, but who boldly appealed to antiquity against the confusion introduced into church theology, by identifying the Word with the Son of God. The Word, said they, is not the Son of God; he is only an attribute, a faculty, a property of the Divine nature. It is the man Jesus Christ who became the Son of God by the communication of the word. The appellation of Son of God agrees only to the man Jesus, mere man as to his nature, how great soever he was by his gifts.—*Beausobre, Hist. de Manichées*, Tom. I. 539.

It is owing to this confusion that modern theologians, and such of the Jews as reason themselves out of the belief that Jehovah is a God, *with* whom and *beside* whom there is no God, fancy they discover a Trinity in the writings of the old Rabbins. That Christ should be called by the name of Jehovah, or that he should be called the Word of God, is so far from affording a proof that the Jews would therefore consider him as Jehovah or the Word, in the sense of personal existence or natural identity, that it justifies the directly contrary inference.

"It is well known that in the Chaldee paraphrases," says Lardner, "it is very common to put *Mimra* Jehovah, the Word of the Lord, for Jehovah or God:" and he observes, "that the Jewish people, more especially those of them who were most zealous for the law, and most exempt from foreign and philosophical specu-

lations, used this way of speaking commonly; and by *the Word*, or the *Word of God*, understood not a spirit separate from God, but God himself,\* as St. John does."—*History of the Apostles and Evangelists*.

What then is proved by the statement, that "when Hosea says, 'And Jehovah shall save his people by Jehovah their God;' the Targum paraphrases it, 'Jehovah shall save his people by *the Word of Jehovah*'?" They mean precisely the same thing.

No Jew, with his eyes open, could light on the passage of Isaiah, "Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put *my spirit* upon him," and conceive that it was any other spirit but that of God himself, or that the elect, who had it put upon him, or was anointed with it, was himself that spirit. But he would naturally, from the metaphorical and figurative genius of his language, and the custom of speech familiarized to him in the writings of the prophets, consider the anointed servant of Jehovah as one and the same with him, not in nature, but in operation and authority. If Moses was made God to Pharaoh, the Messiah, with far stricter propriety, as to him the spirit was given without measure, would be regarded by the Jews as God to them: his Angel, his Son, and bearing his name: but to say that because Messiah is denominated by the title Jehovah, that he is so denominated "in his pre-existing character," unless it have a reference to his pre-existence in the Divine mind or counsels, is to beg the question.

The thing proved, therefore, by the sentiments and phraseology of the old Rabbins, is simply the use of the idiom *Word of God*, as identical with God's power or spirit, or general attributes; and when the writer speaks of this opinion as so different from that "entertained by Unitarians," his observation can only apply to modern Unitarians, nor to them, indeed, without many exceptions. He has only to look into Lardner's Observations on

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\* Lardner refers to Numbers xxiii. 8, rendered in the Targum, "How shall I curse the house of Israel, when *the word* of the Lord has blessed them?"

John, or Priestley's Notes on Scripture, for the evidence that this opinion, so far from differing, is identically the same with theirs.

The triumph is not over the Unitarian doctrine itself, but over the critical refinements of individual Unitarian expositors; as *Simpson*, *Cappe*, *Kenrick* and *Mr. Belsham*, who have treated the first chapter of John's Gospel as if it had been newly dug up in the isle of Patmos, and had never exercised the sagacity of Christian antiquity. There must be a sort of basilisk fascination in the spell of verbal criticism, or writers of such general acuteness and knowledge, and such undoubted singleness of intention and zeal for the promotion of the truth, could never, one might suppose, have shut their eyes on the whole body of Jewish philology and antiquities, in order to bring down the spiritual and lofty language of the fourth evangelist to the level of the dry, matter-of-fact, penurious apprehension of modern readers, by explaining away the *Word* into the *Preacher*!

But it seems Mr. Lindsey has rendered *λογος* *wisdom*, and that is not the term by which *wisdom* is expressed in the Old Testament. So because the term cannot here mean *wisdom*, it can mean nothing connected with the Divine attributes at all! Against the reference to the original creation in this proem, it is urged that *εγενετο* is no where used in the sense of *created*. But if we say all things *were*, or all things *became* by the word, the will, or the power, or the wisdom, or all united of Jehovah, where is the difference? However, the allusion, whether to the material or the new creation, is unimportant, and cannot affect the sense of the term the Word; the power of Jehovah, or Jehovah himself, which, in the strong metaphor of the Jewish Evangelist, became flesh, and tabernacled among us, when manifested in Jesus of Nazareth.

I regret that the learned and excellent Dr. Carpenter, a "teacher in Israel," should persist in this properly Socinian interpretation, which I cannot but think impairs the value of his improved edition of "Unitarianism the Doctrine of the Gospel." He has also carried verbal refinement still farther, by the rendering of *εω αρχη*

*ην δ λογος*, In the beginning *he* was the Word. "The personal pronoun nominative," says Mathiæ, "is seldom expressed with the verb, except for the sake of emphasis; that is, of clearly marking the person as distinguished from others." Now, if this be not an occasion for emphatical distinction, supposing the application to Christ accurate, where can such ever occur? It seems obvious, that *δ λογος* is the nominative throughout; which also accounts for the so-much-insisted-upon omission of the article before *Θεος* in the last clause: and that the sense is the same as if the words were arranged, *εν αρχη δ λογος ην, και δ λογος ην προς τον Θεον και ο λογος ην (ο) Θεος*. The mere transposition of the words for the sake of elegance has surely no effect in obscuring the signification.

EBION.

### *Account of the Establishment of Presbyterianism in Manchester.*

No. VI.\*

Manchester,

November 20, 1823.

SIR,  
I SEND you a continuation of the extracts from the Register of the Presbyterian Classicall Meeting in Manchester, in the time of the Commonwealth.

W. JOHNS.

"*The 42d Meeteinge at Manchester, March the 12th, 1649.*

"4. Mr. Leake, preacher at Prestwich, appeared, according to his summons, and upon his request, hath tyme given him untill the next Classe to give in his answeare to the summons.

"6. Another summons drawn up to require Mr. Rob<sup>t</sup>. Symonds, preacher at Shawe Chappell, to attend the Classis at their next Meeteinge, which will bee the second Tuesday in April next."

I judge no extract necessary from the 43d Meeting.

"*The 44th Meeteinge at Manchester, May 14th, anno 1650.*

"5. Mr. John Leake promised to bring a testimoniall of the soundness

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\* For No. V. see p. 275 of the present volume.



of his doctrine, and of his life and conversation, under the hands of severall Ministers, as also subscribed by several honest men, whereas hee hath lived lately.

“6. Delegates appointed to attend the provinciall assemblie at Preston, the first Tuesday in June next.” [*Names omitted.*]

“7. A day of humiliation to be upon Wednesday, the 29th of May instant, to seeke the Lord for the removall of the manifold distractions that lye upon us.

“*The 45th Meeteinge at Manchester, June 11th, 1650.*

“4. Mr. John Leake did not appeare to bringe in his testimoniall, which was then expected.

“*The 46th Meeteinge at Manchester, July 9th, 1650.*

“4. Mr. John Leake did not appeare this Classe, as he was then expected.

“5. Mr. Harrison and Mr. Angier are desired to draw up a directory of suspension from the Lord's Supper, in order to excommunication of such persons as have committed scandells, and refuse to give satisfaction.

“*The 47th Meeteinge at Manchester, August 13th, 1650.*

“4. Mr. Angier, Mr. Hollinworth, Mr. Walker, Mr. Meeke, Ministers, and Robert Hyde, Esq., Thomas Strangeways, Esq., Thomas Smith and Samuel Birche, Elders, are desired to meete upon Tuesday next, at tenn o'clocke in y<sup>e</sup> forenoone, to consider of a directorie for suspension from the Lord's Supper.

“A case of conscience to be resolved. That is: How farre a man may keepe communion with one that is notoriously knowne to hold heresie.

“*The 48th Meeteinge at Manchester, September 10th, 1650.*

“5. Mr. Hollinworth is desired to revise the directory for suspension from the Lord's Supper.

“*The 49th Meeteinge at Manchester, October the 8th, 1650.*

“A DIRECTORIE for suspension from the Lord's Supper.

“Whereas, A. B. hath been convinced by witnesses—or his own con-

fession—or both—before the Eldershippe of this congregation, to stand guilty of—adultery—fornication—or the like, they havinge seriously considered the haynousnes and scandalousnesse of the sinne in itself: (*here let some fewe pertinent Scriptures bee produced to prove the greatnesse of the said sinne,*) and the severall aggravateinge circumstances thereof in A. B. (*here let the aggravations bee mentioned*). And haveinge used all Christian and loveinge means to bringe him to the sight of, and godly sorrowe for his greevouse sinne, (*here the means used by the Eldershippe may bee speatified in case of his appearance or non-appearance,*) by which God is greatly dishonoured, his soule endangered, the rest of the church grieved and offended, and occasion given to others to speake evill of the wayes of God; yet not perceiveinge that godly sorrowe which worketh repentance to life, and a readinesse and willingenesse to give suitable satisfaction, have in the name and power of the Lord Jesus Christ, accordinge to thaire duty, and y<sup>e</sup> meritt of his sine and carriage, Juditallie suspended him from y<sup>e</sup> holy ordinance of the Lord's Supper, wayteinge and prayinge, that God would open his eyes, touche his heart, mightily convince and humble him, and renew repentance in him, and earnestly desire you, in the bowells of the Lord Jesus Christ, to help forward the worke of God, to pitie him, and pray for him, that (if it bee possible) there may be no necessitie of proceedinge to a further and heavier censure against him.

“*The 50th Meeteinge at Manchester, November the 12th, 1650.*

“4. Mr. Warden did give an account of the Provinciall Assemblie at Preston.

“5. A note to bee sent to the severall Ministers and Elders within this Classe, to the end it may appeare, wherefore they do not acte so freely in the government as formerly.

“*The 51st Meeteinge at Manchester, December 10th, 1650.*

“5. It is ordered that a day of humiliation shall be upon Thursday, the 26th of December instant, in severall congregations within this Classe, in

reference to the crying sines of the tymes, and people's generall unaffectednes therewith, notwithstandinge the judgements of God hangeing over our heade and upon us, and particularly the fever that is rife and mortall in severall places, and the unseasonableness of the weather.

*" The 52d Meeteinge at Manchester, January 14th, 1651.*

" 4. The particular Eldershipps are desired to" [give notice to] " their respective members, that they are required to shew cause why they doe fall off from their offices.

*" The 53d Meeteinge at Manchester, February 11th, 1651.*

" 4. Agreed that the names of all such Elders as are appointed to attend the Classe shall be recorded in writinge.

" 5. Agreed that a publicke fast-day be observed at Manchester the last Wednesday of February instant.

" 6. Agreed likewise that another fast be observed at Prestwich upon Wednesday the 12th day of March next. The grounds of both these fasts are, the great and crying sins of the tymes, the heavie judgments of God upon us, and hangeinge over our heads, and the generall sencelessness of people under both sin and judgment.

" 7. It is agreed that there bee an exercise kept in everie congregation within this Classe successively as this Classe shall appoint.

*" A Coppie of a Warrant.*

" By vertue of an order of the Provinciaall Assemblie at Preston, Novemb. 5, 1650, Wee, the first Classis of the Province of Lancaster, doe require you the Minister and Elders of . . . . . to demand of . . . . . one of your Elders, the reason of his withdraweinge from the duty of his office, or of his absentinge from the Eldershippe, that you may certifie us thereof, and we may give account thereof to the Provinciaall Assemblie, as we are required.

*" The 54th Meeteinge at Manchester, March 11th, 1651.*

" 4. The persons delegated to review the Register are." [The names

*of six Ministers and seven Elders subjoined, omitted.]*

" 5. Mr. Clayton, Minister at Didsbury, did withdraw from the Classis, and departed out of the Classis, without any order from the Classis.

" 6. Mr. Hollinworth and Mr. Johnson are desired to goe to Flixton to speak to Mr. Woolmer and the Elders there, to demand their reason of withdrawing from their offices, and absentsing themselves from the Classis.

*" The 55th Meeteinge at Manchester, Aprill 8th, 1651.*

" 4. It is ordered that whosoever from henceforth absente himself from the Classis, that is deputed thereunto, without giveinge a sufficient excuse, shall be admonished.

" 5. Mr. Hollinworth and Thomas Edge are further desired to goe to Flixton to speake to Master Woolmer and the Elders there, to demand the reason of their withdrawinge from their offices, and absentsing themselves from the Classe.

" 6. A letter sent to Mr. John Lake, in reference to his forbearinge y<sup>e</sup> administration of y<sup>e</sup> Lord's Supper." (*Interlined.*) " Mr. Lake did appeare this Classis.

" 7. A COPPIE OF THE LETTER sent unto Mr. John Lake.

" " Sir,

" " It being evident to us that you doe officiate within this Classis without approbation obtained or sought, and you having declared that your resolution is to administer the Supper of the Lord with the professed neglect of the Eldershippe chosen and constituted in that congregation, and by your solitarie power, will admitt to, and suspend from the Supper; wee beinge very sensible of your irregular walkeinge herein, to the rule of the word, and expresse command of the civill authoritie, do (in tender respect to the glory of God, the purity of the ordinance, and good of the people), intreate and require you to forbear such administration of the Supper, and to entertaine a brotherly conference with us, accordinge to the motion we made to you, (though at present refused by you,) that we may, through the blessinge of God, satisfie the scruples that hinder your orderly and regular acting with us, both in the congrega-

tion and Classis. Thus perswadeinge ourselves of your Christian and brotherly carriage in the particulars mentioned, wee committ you to God and rest: Yours,

“Subscribed in the name and by the appointment of the Classis, etc.

“By JAMES WALTON,  
“Moderator.

“A COPPIE OF THE LETTER of summons sent to Mr. Valentyne.

“SIR,

“Forasmuch as this Classe take notice that you have officiated at Ellinbrooke a longe tyme, and yet are not ordayned, they doe signifie to you, that they cannot approve of your officiateinge there any longer, except you tender yourselfe to ordination; and therefore doe desire and expecte that at their next meetinge, you do come so prepared as is required by the rules in the ordinance for ordination, that so they may forthwith proceed to the tryall and examination of you in reference thereunto.

“*The 56th Meeteinge at Manchester, May 13<sup>o</sup>. An<sup>o</sup>. 1651.*

“2. Ouldham, no Minister nor Elder.

“3. The Minister and Elders at Flixton returned their answers in writing, but it was judged by the Ministers and Elders in this Classe not satisfactory, and therefore a conference is appointed to be had with them y<sup>e</sup> 10th of June. [*Here follows the appointment of two ministers and two elders.*]

“10. The Classe beinge informed that Mr. John Lake had administered the sacrament of the Lord's Supper, notwithstandinge their admonition to him to the contrary, they therefore desired the Elders of Ouldham to bringe in what witnesses they could, against their next meeteinge, to prove that; that they might proceed against him by censure.

“11. Evan Clarke is appointed to goe to Mr. Odcroft, and to tell him that the Classe expect his attendance the second Tuesday in June next: as also, to speake to Mr. Benson, to see what he can say concerninge the course Mr. Odcroft holds in makeinge clandestine weddings, baptizeinge

children, and concerninge his life and conversation.

“*The 57th Meeteinge at Manchester, June 10th, 1651.*

“3. Ouldham, no Minister; Samuel Crofield, John Worrall, Elders.

“5. Witnesses appeared concerninge Mr. John Lake administeringe y<sup>e</sup> Lord's Supper.

“6. Caleb Broadhead, aged about 34 yeares, examined upon oath sayth; That tooe severall Saboath dayes, about y<sup>e</sup> second and third Saboath after Easter, which were the 13th and 20th of Aprill, 1651—beinge at Ouldham Church those twoe Saboath dayes, hee sawe the Communion Table spread, and flagons on the table, in preparation for the Lord's Supper, as hee conceives; and that he heard Mr. Lake speake these words, or words to the like effect, the afternoon of the first day; that forasmuch as he had given warneinge for persons to be examined before they were admitted to the sacrament, his intent was onely of strangers which was not of his owne congregation, and hee desired such as kept away upon that ground would come the next Saboath and communicate with him, for he stood not upon that formalitie of examination.

“7. John Worrall, of Ouldham, in the Countie of Lancaster, aged about 66, deposed and saith, that to the best of his now remembrance, the first Saboath day after Mr. Lake, Minister at Ouldham, had been before the Classis at Manchester, hee beinge at Ouldham in the afternoone of the said day, hee there saw the Communion Table covered, and vessels thereon, as hee conceived in preparation to the Lord's Supper; and as hee, this deponent, heard the number of the communicants were but few, and hee beinge there in the afternoone, he heard the said Mr. Lake publicly say to the congregation, that he did conceive that the people were mistaken, touching the warneinge given by him for examination, for his intent and meaneinge was that yonge folks, that had not formerly received the sacrament, and strangers, should have come to have been examined, and not others.

“8. Evan Clarke brought Mr. Od-

croft's answeare in writeinge, and it was deferred to the next monethly meeteinge.

" *The 58th Meeteinge at Manchester, July 8th, 1651.*

" 3. Mr. Warden is desired to request the assistance of some Justice of Peace, in relation to ordinance of Parliament concerneinge Mr. Odcroft's contempt of the Classe.

" 4. Mr. Smith is desired to speake to Mr. Valentyne, and withall to request him to come to Manchester, to conferr with Mr. Warden and Mr. Hollinworth.

" 5. Agreed that warrants bee sent forthwith to require some witnesses to come before the Classe, to testifie what they can concerneinge Mr. Odcroft.

" *The 59th Meeteinge at Manchester, August 12<sup>th</sup>, 1651.*

" 2. Ouldham, no Minister, no Elder.

" 3. The businesse of the last Classe was deferred, because much thereof did relate to Mr. Warden, and hee unexpectedly called away.

" THE CLASSE did not meete in the month of September, 1651."

No reason is assigned for this interruption.

W. J.

*Islington,*

*November 4, 1823.*

SIR,  
**M**USING upon this day being the anniversary of the landing of *William* at Torbay, 1688, by which the *rights and liberties* of the British subject were secured, I could not help feeling grateful that the family of the *Stuarts* were never suffered to return for the destruction of them. Neither the Rebellion of 1715 nor of 1745 succeeded. In the suppression of these memorable insurrections, our *Dissenting forefathers* took an active part, and the Brunswick family were sensible of their merits on these occasions. Job Orton, in his *Life of Doddridge*, mentions this good man going about and enlisting young men out of his congregation, in the year 1745. But the following circumstance has recently come to my knowledge; it is a *note*, found in the *History of the Rebellion, 1715*, by the Rev. Peter

Rae, a work not now much known but marked by information and integrity.

" We have it from several good hands, that upon this day's march, (Nov. 12, 1715,) *Mr. Wood* and *Mr. Walker*, two Dissenting Ministers in Lancashire, came to *General Wills*, while he was yet some few miles from Preston, and told him they had a considerable party of men well armed for his Majesty's service, and that they were ready to take any part his Excellency was pleased to assign them. As soon as he knew who they were, and had seen their men, he told them that after he was come to Preston he would assign them a post. Accordingly, when he arrived there he made the necessary disposition for an attack, and sent back to tell them to keep the bridge of *Ribble*, to prevent the Rebels escaping that way, or their friends coming from that side to join them. This they did with so much courage and bravery, that *the General* regretted afterwards that he had not assigned them a better post. However, we are told that after the General went up to *London*, he was pleased to notify their good conduct on that occasion to Government, who generously settled upon them £100 per annum."

It is well known that the Rebels were surrounded in Preston, and taken so effectually, that it put a speedy end to the insurrection. Thus the *Protestant Dissenters*, though not the blind and indiscriminate admirers of all the measures of Government, have within them the seeds of genuine loyalty. This numerous and respectable body of religionists can, on a proper emergency, rush forth, and, buckling on their armour, aid the cause as well as swell the triumphs of civil and religious liberty. The patriotism of these two Dissenting Ministers entitles them to a niche in the temple of fame; their deeds should occupy a page in the annals of their country. Indeed, their well-directed ardour in so good a cause, when thousands of *Catholics*, and even *Churchmen*, stood aloof, ought, with every due encomium, to descend to posterity.

Pray, Mr. Editor, can any of your Lancashire correspondents give any information of *Messieurs Wood* and

talker, of what denomination, and for how long a time their militant zeal at with its appropriate reward?

J. EVANS.

Mr. Marsom on the Efficacy of the Death of Christ.

[Concluded from p. 643.]

THE apostle contrasting the *two covenants*, the law and the gospel, styles the one, i. e. the law, "the *letter which killeth*," of which, he says, they were not made the ministrations, but of the other, the new covenant, "the spirit," i. e. the gospel, a spiritual dispensation "which giveth life." The one he calls "the ministration of death, written and engraven in stones," referring to the tables of the covenant, on which the ten commandments were written, which he says *was to be done away*. The other he calls "the ministration of the spirit." The one, "the ministration of condemnation," the other, "the ministration of righteousness;" he shews that the glory of the gospel, the ministration of the spirit of righteousness, was far superior to that of the law, the ministration of death and condemnation. The latter, he says, *was done away, was abolished*, the former, i. e. the gospel, *releaseth*.\* The apostle, in this passage, explicitly and expressly affirms that the law, the *old covenant*, is *abolished and done away*; and this he means not merely and exclusively of the ceremonial law, but he affirms it of the decalogue, the law *written and engraven in stones*, which was the ministration of death and condemnation; but as the ceremonial law was *written and engraven in stones*, as it the law of death, what he says cannot apply to it, but only to the *two tables* containing the ten commandments, which were the *core* made with Israel at Mount Sinai, deposited in the ark, which is *the ark of the covenant*. Again, Paul says, that "the law of the spirit of life in Christ Jesus had made him free from the *law of sin and death*," to what law does he

Not to the *ceremonial law*, the law contained in the deca-

logue. "I had not known sin," says he, "but by the law, for I had not known *lust*, except the law had said, Thou shalt not *covet*;" for, "Thou shalt not *covet*" was a prohibition of the *moral law*, and not of the *ceremonial*. Besides, what benefit would the believing Jews have derived from the abolition of the *ceremonial law* only? If the moral law still remained in force, they would have been left under the *curse*, and in a state of *condemnation*; for it is not the ceremonial, but the *moral law*, the breach of which is threatened with a *curse*.

Such was the severity of the law, that it made no provision for the pardon of the guilty, but pronounced a *curse* for every transgression. But, says the apostle,\* "Christ hath *redeemed us* (qr. bought us off) from the curse of the law, being made a curse for us; for it is written, Cursed is *every one* that hangeth on a tree." "But how are we delivered from the law by Christ being made a curse, or dying an accursed death? Why plainly thus: as he hereby put an end to the *obligation of the Jewish law*, which pronounced a *curse* on every one who did not in all things continue to observe it, by introducing and establishing a better covenant into the world, even that covenant which God made with Abraham, of which this was the principal article, that faith should be imputed to him for righteousness:"† the introducing of that new covenant superseding the old covenant, the law of Moses, and doing away its condemning power. Were the benefits and blessings of this redemption, then, to be confined to those who were under the law? Were they redeemed merely for their own sakes? Far otherwise. The law was the barrier that prevented the introduction of the Gentiles into the kingdom of God: for their sakes, therefore, it was necessary that it should be removed. "Christ," says the apostle, "hath redeemed us from the curse of the law, that the *blessing of Abraham might come on the Gentiles* through Jesus Christ, that we might receive the promise of the spirit through

\* Gal. iii. 13.

† Dr. Chandler, cited in Belsham on the Epistles of Paul.

\* 2 Cor. iii. 6—14.



faith." Again, he says, "that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that *the Gentiles might glorify God for his mercy.*" Paul, who was the minister of the Gentiles, kept this circumstance perpetually in view. It was the great "mystery of the gospel which had been kept secret from the foundation of the world, but was now made manifest by the appearing of Jesus Christ." Now this could not be accomplished without the abolition of the law, which shut the Gentiles out from all *interest* in, and *participation* of the *blessing* of *Abraham*.

The writer to the Hebrews further established this important doctrine. He says,\* "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that *through death* he might *destroy* him that had the *power of death*, that is, the devil; and deliver them who through *fear of death* were all their lifetime subject to bondage. For verily *he* (rather *it*, the fear of death) taketh not hold of angels; but of the seed of Abraham *he (it)* taketh hold."†

The word rendered destroy, means to *abolish*, *annul*, make *useless* or of *none effect*. The *power of death*, evidently, I think, means, the *unlimited, universal power of death*. This seems manifest from that *universal fear*, at least with respect to the seed of Abraham, which this power is represented as producing, deliverance from which, is here said to be the great object of the death of Christ. Now it is certain that such a power cannot be possessed by any being, in heaven or earth, except that Being who is the Author of life, and with whom alone are the issues of death. In him it exists, and cannot exist any where else, unless communicated by him. But we no where read that *he* has communicated such a power to any *being* whatever. Is it possible, then, to suppose that God would invest such a *being* as the *Devil* is supposed to be, the implacable enemy of God and man, with such a power? Impossible. From these observations,

I think, it will appear that the law is here personified as the *accuser* who had the *power of death*, to which the word *abolish* will naturally apply, but not so naturally to a real person; which law indeed had the *power of death*, of which it was the ministration.. The word *diabolos*, translated *the Devil*, literally means *the accuser*, and our Lord himself thus personifies the law of Moses: "There is *one*," says he to the Jews, "who *accuseth* you, Moses, in whom ye trust." This clause, therefore, should be rendered, "that through death he might *abolish* him that had the power of death, that is, the *accuser*." Hence also we see the propriety of the writer's ascribing the fear of death produced by the law, to the *seed of Abraham*, to whom only the law was given, and who were under it. How, then, did he deliver them from the fear of death? Evidently by *taking away sin*, which is the *sting of death*, and by *abolishing the law*, which is the *strength of sin*. If, then, we are right in the interpretation of this passage, and I think we are, it expressly asserts that the death of Jesus Christ had for its object the abolition of the law, that by so doing he might deliver them, who, through fear of death, were perpetually subject to bondage. The covenant from Mount Sinai, says Paul, *gendereth to bondage*; through the fear of death which it pronounces for every transgression. Through the gospel we receive, not the spirit of *bondage* again to *fear*, but the spirit of *adoption*, whereby we cry *Abba, Father*. Therefore the apostle tells the Romans, that sin shall not have dominion over them. Why? Because its power is taken away by the death of Christ; for, he adds, ye are not under the law, but under grace, i. e. the gracious dispensation of the gospel. There is therefore *now*, since Christ hath died for sins, no condemnation to them who are in Christ Jesus; for, he adds, the law of the spirit of life in Christ Jesus hath made me free from the *law of sin* and death.

Hence we see the force and propriety of those strong expressions of Scripture, "When he had by himself *purged our sins*, he sat down on the right hand of the Majesty on high. But now once, in the end of the world, hath he appeared to *put away*

\* Chap. ii. 14—16. † See margin.

sin by the sacrifice of himself. But this man after he had offered *one sacrifice for sin*, for ever sat down on the right hand of God. For by one offering he hath perfected for ever them that are sanctified." All this, as we have seen, refers to the PAST transgressions of mankind, the sin of the world which the Lamb of God was to take away, by which all men are brought into a state of privilege, the kingdom of God opened, and all invited to partake of its blessings and promises.

If, then, Christ died to put away the *former* transgressions of mankind only, and not their future offences, it may be asked, How were their *future sins* to be done away? To what are we *now* to look for the *remission of sins* and *justification* in the sight of God? I answer, not to *atoning blood*; not to the *death of Christ* as an *expiatory sacrifice*; not to his *vicarious sufferings*, the *innocent* in the room and stead of the *guilty*, or to the *imputation of his righteousness to us* for our justification; but to the *riches of the divine grace and mercy* exhibited in the *new and better covenant*, by which the *old covenant* has been superseded and done away; through which the God of peace brought again our Lord Jesus Christ from the dead, and which has been ratified by his blood, with which he is figuratively represented as entering into heaven itself, triumphantly, as it were, carrying with him the *seal* of the *new and everlasting covenant* which he died to establish, there to appear in the presence of God for us; which is what is meant, and all perhaps that is meant, by his being an *advocate* with the Father, and by his ever living to make *intercession for us*. And as it is said of Moses, that when he had spoken every precept unto the people according to the law, he sprinkled with blood both the book and all the people saying, This is the blood of the covenant which God hath enjoined unto you; so the blood of Christ, the blood of the new covenant, is represented as sprinkled on the conscience, purging it from dead works to serve the living God.

The old covenant was surrounded with terrors, guarded with threatenings of condemnation and death; and so terrible was it, that Moses said, I

exceedingly fear and quake, and the people of Israel could not endure that which was commanded. Whereas the new covenant has none of these terrors, but is a proclamation of the exceeding riches of the grace and love of God to mankind, and of free, full and unpurchased forgiveness to all, upon no other condition than that of receiving it, and submitting to the terms of that covenant. It behoved Christ to suffer, and to rise from the dead the third day, and *that repentance and remission of sins should be preached* (proclaimed) *in his name among all nations*. Accordingly, Paul, in addressing the people at Antioch in Pisidia, having stated that God had raised Jesus from the dead, and that they were his witnesses unto the people, he opens to them the nature and terms of the new covenant established in the blood of Christ. "We declare unto you," says he, "*glad tidings*, how that the promise made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. Be it known unto you, therefore, men and brethren, *that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which they could not be justified by the law of Moses.*" Thus Jesus having died, cancelled the old covenant, redeemed the transgressions that were under it, and brought the Gentiles who were afar off, nigh unto God. And God, having reconciled the world to himself, by the blood of his cross, not imputing their trespasses unto them, and having, as the God of peace, *brought again from the dead* our Lord Jesus Christ, the great Shepherd of the sheep, *through the blood of the everlasting covenant*, he sent forth his apostles to open and proclaim this dispensation of grace and mercy, preaching *repentance and remission of sins*, not through the *merits* of Christ or his righteousness as a substitute for our unrighteousness; but *in his name* and upon the ground of *the covenant established in his blood*. This dispensation of grace, which was kept secret since the world began, but now made manifest, was, says

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\* Acts xiii. 32, 33, 38.

the apostle, *by the commandment of the everlasting God, to be published among all nations for the obedience of faith.*

From the foregoing observations, we learn that the efficacy of the blood of Christ, and all the benefits arising from it to mankind, is to be attributed to it, not as the *blood of atonement*, which it is never said to be in the New Testament, but to its being that blood by which the new covenant is confirmed.

Let us now take a view of the covenant itself, in which we are so deeply interested, and upon which our hope of pardon and salvation rests. The writer to the Hebrews, comparing Christ with Moses, the Mediator of the first covenant, says,\* “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that covenant had been faultless, then should no place have been sought for *the second*. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a *new covenant* with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” How great and precious are the promises of this covenant! How full of grace and mercy! It contains no denunciations of wrath, no sentence of condemnation for every offence, but the absolute promise of forgiveness. Well might this writer

style it a better covenant than the first, and established upon better promises. Let us embrace it with our whole heart, and, having such promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God; for if\* “he that despised Moses’ law died *without mercy* under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted *the blood of the covenant*, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace!”

JOHN MARSON.

SIR,

A NOTE in pp. 36, 37, of Mr. Kentish’s excellent Sermon delivered at Bristol, has drawn forth from their concealment a few remarks on a passage in Dr. Paley’s *Natural Theology* which I wrote some time ago, and had almost forgotten. Towards the conclusion of the chapter on the Unity of the Deity we read as follows: “Certain, however, it is, that the whole argument for the Divine unity goes no farther than to an unity of counsel.” This observation was evidently intended to guard against a conclusion which might otherwise have been drawn from the chapter in which it is found. What that conclusion is, admits of but little doubt. But could the Archdeacon’s work fall into the hands of a man who had never heard of three persons in one God, the above remark would perplex him to some purpose. In reading the work up to this very observation, he would find that the author’s object was to prove the existence of a mind by which the universe was contrived and executed; and nothing would be farther from his thoughts than the suspicion that more minds than one were concerned in the design. When, moreover, he should recollect the chapter on the personality of the Deity, and the remarkable words with which it concludes; “Design must have had a designer; that designer must have been a *person*; that person is God;”

\* Heb. viii. 6—12.

\* Chap. x. 28, 29.

and should also advert a second time to the title of the chapter in which the above remark is found, namely, on the Unity of the Deity, what would be his surprise on being told that nothing more was meant by this unity than a unity of counsel! A unity of counsel! he would say, between whom and what? Between God and himself? Or between one God, and certain other gods possessing the same essence and the same attributes? The first interpretation he would reject as meaning nothing, and the second he would consider as set aside by the combined force of the two chapters on the personality and the Unity of the Deity, in which it seemed to be proved that God is one intelligent agent or person.

"The whole argument for the Divine unity goes no farther than to an unity of counsel." If by unity of counsel we are to understand, according to the natural meaning of the words, an agreement of purpose between more minds than one, it may be justly observed, that nature gives evidence of *no such thing*. Nor, indeed, is it possible that mere uniformity of design should suggest the notion of more than one designing mind. To say then that the argument for the Divine unity goes no farther than to an unity of counsel, is to say, that it goes no farther than that to which it neither does nor can go. In one sense, indeed, of the word *counsel*, Dr. Paley's observation is true enough; since uniformity of design, *in itself considered*, proves only unity of will or purpose. But when it is allowed that nature points to one Creator alone,\* and Dr. Paley's reasonings have proved that Creator to be a person, nothing seems more clear than that, according to the evidence of nature, God is one great and undivided Mind. But this is a conclusion which Dr. Paley seems to have been unwilling to admit. And, if I understand him rightly, to guard against this conclusion he has emphatically said, "*Certain, however, it is, that the whole argument for the Divine unity goes no farther than to an unity of counsel.*" In other words, *the whole argument* for the Divine unity

by no means proves that God is one; or as Dr. Paley would probably have interpreted his own remark, by no means disproves a plurality of persons in the Godhead. But would it not have been more just to say, that though uniformity of design does not in itself demonstrate, that not more than one mind was concerned in the work of creation, yet when we come to consider the attributes which we must ascribe to a self-existent Being, we see sufficient reason to conclude that God is one undivided and indivisible intelligence? But without this species of reasoning, Dr. Paley's remarks in his incomparable chapter on the personality of the Deity, are quite sufficient to establish this conclusion. He observes that, "in whatever mind resides, there is a person." And what he meant by the term *person*, is manifest from the definition which he afterwards gives of the Deity as a "perceiving, intelligent, designing Being." But as wherever mind resides there is a person, if there is more than one mind and consequently more than one person in the Deity, then, according to Dr. Paley, God consists of more than one intelligent and designing Being, which few will choose to acknowledge.

Should any one say that I have taken advantage of the use which Dr. Paley has made of the term *person*, I answer, that when he defined God to be a person, and also an intelligent Being, he spoke the language of reason and common sense; and if there is a theological hypothesis v'th which this language is at variance, let those look to it whom it may concern.

I cannot dismiss the subject without expressing my conviction that no Trinitarian, when reading the Natural Theology of Paley, ever conceived of God as consisting of more than one person; nor do I believe that the mind of the writer was ever fixed on more than one person, except it was when he penned the sentence which I have been considering. Indeed, I question not but that Trinitarians universally, except when their minds are engaged on their particular doctrine, or when they are contemplating what they call the scheme of redemption, annex the same idea to the term God which the Unitarian annexes to it, that of one great Intelligence which first created

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\* Natural Theology, p. 483.

and now governs and pervades the universe. On the other hand, when they reflect on the divinity of Christ as distinct from that of the Father, I have no doubt but that if they were to analyze their ideas, they would find that they conceive of two Gods as distinct in their attributes as in the offices which their system allots to them. Of the Holy Spirit as a separate person, I am persuaded that the idea seldom presents itself at all.

E. COGAN.

SIR,

Nov. 3, 1823.

I HAVE already observed (p. 571) that the Gnostic impostors changed the name Χριστος into Χρηστος, with the double view of characterising him as a *good demon*, and his doctrine as *useful*. To this interpretation Justin Martyr, Apol. I. p. 6, thus alludes, ὅσον τε ἐκ τῆς κατηγορουμένου ἡμῶν ὀνόματος χρηστοῦ ὑπαρχομεν, i. e. from the mere name which is imputed to us as a crime, we are the most excellent. In the next page he calls the Christians Χρηστῖαναι, and he then adds, "To hate, *Chreston*, what is good is not just." To this signification Tertullian (Apol. cap. iii.) also alludes when he thus writes concerning the Christian name: De suavitate vel benignitate compositum: oditur itaque in hominibus *innocuis* nomen *innocuum*. Eusebius refers to the same interpretation, in styling it παντιμος καὶ εὐδοξος προσήγορια. H. E. lib. v. cap. i. Lactantius ascribes the change to the ignorance of the Greeks, Qui propter ignorantium errorem, cum immutata litera *Chrestum* solent dicere. Lib. iv. c. 7. But Lactantius is himself to be charged with ignorance or rather with duplicity; for he could not but know, that an alteration in the name, calculated to screen our Lord from unmerited odium, or to express his character as a superior being, must have originated with those who at least pretended to be friends of Christ. His enemies, however, applied to him the name thus altered. For Suetonius thus designates him in his life of Claudius, cap. xxv. Moreover, Lucian in a book entitled *Philopatris*, represents Critias as asking Triephton, who professed to be a Christian, "Whether the affairs of the Christians were recorded in heaven," and receiving for answer, "All nations are there recorded, since

Chrestus exists even among the Gentiles." Julian the Apostate in derision of the Evangelist John, whom he supposes to have first taught the divinity of Christ, calls him Χρηστὴς Ἰωάννης, *the demonizing John*. And finally, Aristides the Sophist, in a passage known to refer to the followers of Jesus, (see Lardner, Vol. VIII. p. 85,) stigmatizes them as τῶν ἀχρηστοτάτων, *the most worthless of all men*.

Now, it is my object to shew that the Apostle Paul in two places has an obvious reference to the above interpretation of the word Χριστος. The first is in Philipp. i. 21, "For me to live is Christ, and to die is gain," where the parallelism requires Χριστος, in the sense of Χρηστος, to correspond with κερδος.

Onesimus was a slave of Philemon, a friend of Paul, and his brother in Christ. While at Rome, that person was converted to Christianity by the Apostle, who being now in chains, and as such having occasion for his service, detained him for some time from his master, and then sent him back with this letter as an apology to Philemon, "I beseech thee, in behalf of my son Onesimus, whom I have begotten in my bonds, and whom I again send back to thee, receive him as my own bowels." His argument is this: "As Onesimus, while yet a stranger to Christ, was a mere eyeservant driven by fear and compulsion, and therefore worthless to his master, so by imbibing the spirit of Christ, he is now become a faithful and valuable servant—τον ποτε σοι ἀχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, i. e. τον ποτε, ὡς ἀχρηστον ὄντα σοὶ ἀχρηστον, νυνὶ δ', ὡς ἐν Χριστῷ σοὶ καὶ ἐμοὶ εὐχρηστον. The paronomasia is perceptible only to those who understand Greek, and cannot be translated into any modern language.

Every contribution of Mr. Cogan to the Repository I peruse with pleasure, as the production of an amiable man and accomplished scholar. That in the last, notified in the title-page as "Mr. Cogan on a Criticism of Porson's," more than usually excited my curiosity. But I confess that I was somewhat disappointed, when I saw that it consisted only of the assertion that ἀμπαλλετῖ, the reading of Porson, was wrong, and that, if it



were the right reading, he should adopt Porson's interpretation. Mr. C. would have done more justice to himself and have been more edifying to his readers, if he had given us "more reasons than one for this opinion." Now, I will give *my* reasons for thinking that Porson's reading is right and that his interpretation is *wrong*; and this I shall do with as little intention as Mr. Cogan, to detract from the just reputation attained by that "prince of critics." The passage in *Orestes* 316, is, *ἀεὶ τε τὸν ταναὸν αἰθερ' ἀμπαλλεῖτε*. Here as the connected noun is in the accusative, the natural construction requires an active verb, "Ye, who shake the expansive air;" and this accords with the object of the poet, who wishes the reader to infer the violence of the furies in pursuit of their victim, by their throwing the whole expanse of the atmosphere into agitation. Hence, Potter in his elegant and vigorous translation, renders the clause, "Ye shake the affrighted air." But if the right reading be the middle form, *ἀμπαλλεσθε*, it must signify to *fly*, as the Latin version has it, *per latum aerem volatis*, a sense which the verb cannot have but by implication. Besides, a foreign word (*κατα*) must be borrowed to account for the contraction, and a circuitous phraseology is introduced which must weaken, if it be not foreign to the object of the writer. But, says Porson, simplex *παλλω*, medio sensu occurrit, *Elect.* 438. This appears to me to contain a two-fold mistake; first, because *παλλω* is not the verb there used; and secondly, because the active used for the middle voice is an anomaly utterly unknown to the Greek language, unless, indeed, as is the case with *αγω*, *εχω*, *φερω*, when used in the active voice, the reflex pronoun be understood. In the passage to which Porson refers, Euripides represents the *dolphin* not as bouncing around the ships, but as jumping against the side of the prows as it were to climb, to dance on deck with the mariners to the sound of the flute in which he delighted. Hence, *επαλλε* is for *επηλλε* from *επι* *άλλω*, with *ταυτον* implied—the dolphin caused himself to jump: and this is evident from *προωραις*, in the same clause, which depends on *επι*, combined with the verb, and which otherwise has no le-

gitimate government. Besides, the noun *άλμα*, which corresponds to *άλλω*, occurs in the context, which occurrence seems to be the effect of association. Had the verb used been *παλλω*, and not *επαλλω*, the ensuing noun would probably have been *παλμα*. In line 476 of the same play, *επαλλον* is again used for *επηλλον*, (which is, perhaps, the true reading,) and *άρμα* is implied. The critics render the word here by "currebant," a version which miserably fritters away the sense of the poet, who paints the velocity of the chariot to the imagination of the reader, by representing the horses as causing it to rebound from the ground in the impetuosity of their speed.

J. JONES.

Nov. 29, 1823.

Notes on Passages in the New Testament.

**M**ATT. xxvii. 50: "Jesus, when he had cried again, with a loud voice, yielded up the ghost" [*αφηκε το πνευμα*]: in Mark xv. 37, and Luke xxiii. 46, *εξεπνευσε*, *εξεπνευσεν*; in John xix. 30, *παρεδωκε το πνευμα*. There is an abundance of examples in the classical Greek writers, to prove that the phrase describes simply the act of "dying, or expiring." But a far greater stress may fairly be laid on a text in the Septuagint Version, Gen. xxxv. 18, where Rachel's death has been represented in these words, *εν τω αφιεναι αυτην την ψυχην*: and a similar mode of speaking occurs in Isa. liii. 12.

That Jesus voluntarily shortened his sufferings on the cross, is an opinion, which, if true, and if justly pursued, would lead to the most revolting, absurd and dangerous conclusions. By the late Dr. Price it was once entertained: but with his characteristic ingenuousness, he afterwards and publicly avowed,\* that he considered it as destitute of all support. In vain is an appeal made to John x. 17, 18, "Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me, but I lay it

\* Appendix to Sermons on the Christian Doctrine, &c., Note Ff.

down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." \* These words of our Lord were verified in *his willing surrender of himself into the hands of his enemies*: he would not avert his death, by the exercise of his miraculous endowments in his own defence, but was an unresisting victim, Matt. xxvi. 53—55. Thus, and thus only, *he laid down his life*, that he might take it again. The "strong cry,"† which he sent forth, just before he expired, is no proof that he dismissed his breath before the vital principle was subdued. In circumstances like his, shrieks are sometimes the result of a convulsive effort of nature, and have been known to precede immediately the moment of dissolution. Let me transcribe the judicious and excellent note of J. G. Rosenmüller on Mark xv. 39—"Interpunge: *ὅτι ὁύτως, κραξας ἐξέπνευσεν, quod ita, (ut nempe comm. 33, 34, 37, dictum) clamore edito expirasset.* Non clamor (hic enim non plane insolitus moribundis) sed miracula, de quibus paullo ante dictum, in admirationem rapuerunt centurionem." I will add, that our Saviour's language—"it is finished—into thy hands," &c.—appears to have followed his "loud voice," or shriek.

John xvii. 3: "—— the only true God."‡ This appellation is explained by the parallel text in 1 Thess. i. 9: "—— ye turned to God from idols, to serve *the living and true God*:" which passage Hallet has overlooked, in his observations on the phrase. According to that ingenious and learned annotator,§ "the expression, *The only true God*, signifies the same as the *alone most high*, or *supreme*, God. The *true* God signifies the same as the *chief* God, *The God*, by way of *emphasis*, *the God* in the most *famous* and *extraordinary* sense." In this criticism I cannot acquiesce. The sovereign dominion of God would seem to imply his Unity: and it were pleonastic to speak

of him as "the alone most high." Nor is the description, "the true God," identical with "the chief God," but conveys a far more interesting and magnificent idea. To us Christians, there is, literally and absolutely, *one God*, and no other than He: all besides, who have been so called, are *nothing*. We dishonour, though unintentionally, the Being whom we adore, when we declare simply that he is "*the* God, by way of emphasis, the God in the most famous and extraordinary sense:" for the Scriptures go much further. \* "Those places of the New Testament," which Hallet cites, are irrelevant to his purpose: in none of them is the word *true* employed "in a like manner as in this text." Our Saviour, in Luke xvi. 11, contrasts "the unrighteous mammon," i. e. the deceitful, precarious riches of this world, with the *true*, or durable, riches of heaven. In John i. 9, the Evangelist opposes the *true*, the everlasting, light of Christian knowledge, to all material light; as, in John vi. 32, our Lord does the manna received by the Israelites, a temporary and perishable food, to the vital nourishment supplied by his own instructions. So, *the true vine*, John xv. 1, is that which endures for ever, and fails not to refresh the mind: *the true tabernacle*, or *sanctuary*, Heb. viii. 2, ix. 24, is the church of Christ, permanent and stable, in contradistinction to the convention-tent of the Hebrews; it is, figuratively, the "house of prayer for all nations." Even if this class of texts stated, or implied, a comparison of what is chief and eminent with what is greatly inferior—and not a comparison of what is earthly and fleeting with what is spiritual, heavenly and immortal—still, John xvii. 3, does not belong to them: here the phrase is, "The *ONLY* true God." Now he alone is the *true* God, who is the ever-living God: consequently, the passage before us does not place in contrast a Supreme God and a secondary or subordinate God, but *the only* God and the idolvanities of the Heathens.†

\* Grot. on Matt. xxvii. 50, Benson's Life of Christ, p. 514.

† Doddridge's Expos., in loc.

‡ Gerard's Institutes, &c., 2d ed., pp. 321, 322.

§ Notes, &c., Vol. I. pp. 14, 15.

\* "The God of gods," in Psa. cxxxvi. 2, is "the Lord of magistrates," &c.

† See Hosea ii. 1, in the original, and Bahrdt's Note on it: App. Critic. in loc.

1 Cor. iii. 2: "I have fed you with milk, and not with meat: for you were not then able to receive it; *neither are ye even yet able.*" On this declaration Mr. Belsham (Translation, &c., in loc.) pertinently asks, "Qu. What was that meat which the Corinthians could not digest? that doctrine which they could not receive?" Doubtless, we can only conjecture, what it was; and there is much difficulty in the employment. I might, indeed, answer generally, that it was some instruction which their contentious, worldly spirit disqualified them for admitting and using. Ver. 3, &c. Still, a more specific reply is desirable. If in the second epistle to the Corinthians Paul had discussed any point of religious doctrine, concerning which he is silent in the former, our perplexity might be removed or lessened. But I discover no such difference between these two letters, which, in truth, are particularly characterised by *local* references, and a *local* application. Probably, the apostle does not, in this passage, allude to any *one* tenet: all which he means, may be, that, as the consequence of the unhappy state of things in the church at Corinth, and of the prevailing habits of its members, he forbore to touch on certain matters, to which his commission extended, and in which he felt a deep interest; these he waived, as he could not, for the present, write on them with advantage to the infant society—and he consulted, as became him, their urgent wants. "The variety and worthlessness of all their boasted systems of philosophy," had not entirely escaped his attention; as is clear from the preceding part of the epistle. Of "the perfect spirituality of the Christian religion" much could, unquestionably, have been said by him: and this, perhaps, was a subject on which he would have enlarged, had circumstances permitted.\* Another favourite topic of his thoughts and pen, was the *liberty* of converts from among the Gentiles to the Gospel:

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\* He who carefully peruses the account, which J. D. Michaelis (Introd. &c., IV. 44) has given of these circumstances, will not be astonished that Paul does not now enlarge on many general topics.

yet Mr. B. rightly intimates, that the apostle was not called upon to treat of it, in the letters to the Corinthians. I have sometimes thought that Paul might refer to the future state of the church of Christ, and the fuller disclosure of the existence, nature, claims and acts of an antichristian power. Concerning all these points he seems to have been in possession of prophetic knowledge: and to his friends at Thessalonica, who, certainly, were *spiritual*, in comparison of those at Corinth, he writes, with much freedom, on the *man of sin*, &c. 2 Thess. ii.

Let me not finish this note, without remarking, that Mr. Belsham's Translation, &c., of the Epistles of Paul, is honourably characterized by some of the most luminous and impressive statements, which can any where be found, of both direct and presumptive evidence in behalf of Christianity.

2 Cor. viii. 2: "—— the abundance of their joy, and their deep poverty." Dr. Mangey (Bowyer's Conject. in loc.) would read *χρησας*, instead of *χαρας*. Were the emendation requisite, nothing could well be happier than this reading: were the text in so desperate a condition, as to baffle the established principles of *criticism*, we might gladly have recourse to this conjecture. But a glance at Griesbach's edition will shew that all the MSS. and versions, &c., are in favour of the clause, as it now stands: and the attentive reader will perceive that the apostle represents the predominant joy of his Macedonian friends in their Christian privileges as inciting them to make uncommonly generous efforts for the relief of some of their yet poorer brethren, and as thus enhancing the merit of their contributions. Dr. M.'s conjecture is extremely ingenious: I cannot think it solid; and it strongly proves the impropriety of attempting to alter the text of the New Testament only on *conjecture*.

1 Tim. v. 8: "—— if any provide not for his own, and specially for those of his own house ——," i. e. says Hallet, "for those of them, who are of the household of faith," or Christians; in illustration and support of which comment he cites Gal. vi. 10.\* Now in that passage the

and just reasoning on the subject; for, it is perfectly clear that nothing can undergo any change in its nature without an adequate cause. Pain, therefore, cannot alter its essential attributes, and be transmuted into pleasure, unless it be made to do so, by some superior and countervailing influence. If then, the Deity possess the power of effecting this beneficial change, he might by an exertion of the same energy, have prevented the original intrusion of pain; but if, on the contrary, he has not this power, then pain must continue its progress, and will admit of no remedy, either here or hereafter.

To these formidable objections, Mr. H. has not attempted any regular answer, except to the first, and in this instance, he has so qualified his meaning, and so completely reduced the force of his position, as to make it amount to a mere nullity. After admitting that "the perfection of the righteous in a future state may be far more exalted than perhaps even the highest intelligence can now possibly conceive," he observes, that "some small degree of alloy must be admitted, since it is contrary to the hypothesis upon which these inferences are drawn, that any created intelligence can exist without some portion of evil; although the portion of evil which may then be necessary by its counteraction to produce pleasure, may be so almost infinitely refined as not at present to be capable of conception as distinct from purity and bliss." Really after this concession, his whole theory seems to vanish like a summer's dream. It is, indeed, totally destitute of proof, and can be regarded as nothing more than a fiction of the brain. But the statement itself involves a contradiction of which Mr. H. is evidently not aware; for, admitting for one moment that the hypothesis is founded on fact, then the axiom recognized in Natural Philosophy respecting matter, may be regarded as equally applicable to the present case:—"That action and re-action are equal and contrary," that is, the greater the action, the greater must be the re-action, and the converse. Hence it is clear that according as the action of evil is powerful or weak, in the same degree will the re-action of its opposite good possess

either of these qualities. But since Mr. H. supposes the portion of counteracting evil, necessary in a future state, to be infinitely refined, or diminished, the happiness resulting from this counteraction must likewise be infinitely small;—a conclusion precisely contrary to that which he means to establish.

With respect to Mr. H.'s remarks on the *infinite duration* of future happiness, as long as he admits the power of the Deity to carry his promises into execution, it is certainly not a matter of essential importance to mankind to ascertain the precise nature of the means adopted for the purpose. At the same time, I consider his assertions (for reasoning it can scarcely be called) respecting the impossibility that the Almighty should confer absolute immortality on any of his creatures, as nugatory, and destitute of evidence. If the great Author of nature can continue human existence for one year, (for example,) what is there in the range of physical causes with which we are acquainted, to disable him from protracting it, for an interminable series of years? If *renewal* be necessary at all, it must be as necessary at the end of a day, an hour, or a second, as at the end of any longer period; and, indeed, the vital principle, (as far as our limited faculties will allow us to reason on so obscure a subject,) must require the unintermitted support of the Divine energy as well in one part of our existence as in another. Should any one consider it as an assistance to his conceptions, this continuation of sustaining energy may be regarded as a perpetual series of impulses or renewals, similar to the notions entertained by philosophers respecting the power of gravitation. From Mr. H.'s mode of arguing, however, we might almost imagine that he believes the Divine Being unable to exclude from his works the ravages of death; but surely the same exertion of power which can ward off its approaches in any human being for seventy or eighty years, can with equal ease produce this effect for any indefinite period of time. Nor is it possible to say, why his vivifying influence should ever experience any other limits than those which his irresistible will may prompt him to assign.

The difficulty attending the occurrence of the word *anous*, in the 25th chapter of St. Matthew, in senses of different extent, adverted to by Mr. H., will not in any degree affect the force of the preceding observations; but, in my apprehension, it is sufficiently answered by remarking, that this identical term is used in a similar manner, that is, with two different significations in the same sentence, in other parts of the Sacred Writings.

CLERICUS CANTABRIGIENSIS.

Lewes,

Dec. 8, 1823.

SIR,  
FEELING myself in some measure called upon to answer the objections advanced by your correspondent Mr. Spurrell, (p. 649,) to a position of mine, that it is beyond the finite powers of man, to reconcile the Divine Prescience with the perfect freedom of the human will; and judging that a total silence on my part might be construed either into a want of argument or neglect; I am induced once more to intrude upon the columns of your valuable miscellany, though not without fearing lest the speculative and abstruse discussions lately introduced should be considered as having already occupied too many of its pages.

As to the point in question, I cannot conceive but that the more profoundly and intensely the mind dwells upon the subject, and the more it endeavours, by close reasoning and philosophical deductions, to bear down every obstacle and reconcile the two principles at issue; the more strongly must the conviction be felt, that a degree of intelligence widely differing in its powers from the limited conceptions of man, must be necessary to the comprehension of their compatibility with each other.

A moral agent, according to the Libertarian, has the *free and uncontrolled choice* of two or more courses of action. He will doubtless admit, (indeed he must admit, to be consistent with his own principles,) that there is an *uncertainty* as to which of the different courses that agent will pursue. Now whatever is *uncertain* may or may not take place; this no one can deny. But is not a foreknowledge of what may never occur, a

direct contradiction in terms? Whatever is *foreknown*, whether it be the act of a moral agent, or any other event, *must necessarily come to pass*; and all that chain of causes and effects (*for there can be no effect without a cause*) which lead to a necessary result, must be necessary too. I conceive it will be no easy task (to say the least) to controvert any of the foregoing propositions; but in acknowledging their validity, what is admitted but the very sum and substance of philosophical necessity; as well as the *incompatibility of the Divine foreknowledge with the uncontrolled agency of man*? I must confess, Sir, for my own part, that the reasoning on which the doctrine of Necessity is founded, (although attended with much difficulty as to moral accountability,) appears to me more solid and unanswerable, than any that can be adduced in favour of the Libertarian system. Man cannot act without a motive; his motives must invariably have their origin in the circumstances by which he is surrounded, and over which he can have no possible controul: while his faculties of retrospection, comparison and anticipation, considered by the Libertarian as proofs of a *self-determining power*, may be shewn by similar deductions, to form prominent links in that chain of causes and effects, which in every period of his existence necessarily determine his volitions. Shall I then presume to affirm, that man, with regard to his moral character, is not the author of his own happiness or misery; that he is not responsible for his actions; or that, being the unhappy victim of predestination, the finally wicked could never have been virtuous; and that with regard to him, the paternal solicitations of Divine love, were never more than tantalizing aggravations of his miserable destiny? Or shall I on the other hand presume to limit the stupendous attributes of Him who inhabiteth eternity, and whose Spirit, infinite and incomprehensible, pervades all time and space? God forbid! How that Eternal Spirit may embrace the whole connected mass of circumstances, relations and events, whether determined or contingent, throughout the boundless universe, it is not for a



finite creature to explain. I am, therefore, still compelled to believe, that it is far beyond the powers of the human understanding to reconcile by any thing like conclusive and satisfactory arguments, the difficulties attendant upon either of the opposing systems.

As to the practical tendency of the principles held by the Necessarian, and which your correspondent is of opinion must "sap the very foundation of morals;" I conceive the only just ground of such apprehension to be in the danger arising from a misconception or perversion of those principles. Here it must be granted that "a little knowledge is a dangerous thing;" and should a superficial view of the argument lead to its abuse, the demoralizing consequences that must necessarily ensue, need neither illustration nor comment. But whether actions in themselves are necessary or otherwise, all parties agree that the consequences which follow (either of pleasure or of pain) are necessary too. This conviction acting upon the strong natural desire in man to secure happiness and avoid misery, must, I should think, in general be a sufficient safeguard against the abuse of any theoretical principles, when such abuse must inevitably be attended with disgrace and infamy. After all, there is an instinctive principle in man, closely interwoven with the moral sense, which seems to tell him that he can refuse the evil and choose the good, and that he is responsible to his Creator for his actions: a principle which our holy religion is evidently framed to work upon, and which is wisely planted in the human breast, by that Being who sees what degree of insight into the mysteries of his Providence is essential to the happiness and welfare of a rational and moral agent. Metaphysical reasoning and moral perception are very different things: the one may lead us into perplexing labyrinths, into which it was never intended man should wander and be lost: the other is the vicegerent of God within the soul, a spark of celestial origin, which, if fanned by the breath of gratitude and piety on the altars of devotion, soon rises above the noxious atmosphere of moral contamination, towards those

regions of light and bliss, where it will shine with unsullied brightness, as the stars for ever and ever.

JOHN JOHNSTON.

Stapleton,

December 5, 1823.

SIR, I CANNOT but think that if your correspondent *Clericus Cantabrigiensis*, (pp. 526—528,) had deeply considered the subject of my hypothesis, on the introduction and inevitable existence of evil, he would not have confounded it with the hypotheses of Archbishop King, Soame Jenyns, or Dr. Southwood Smith; since I apprehend that the sentiments of all these gentlemen, as well as of all the other enlightened writers on this subject, will be found to amount only to this—that, while they assert that evil is made by Infinite Wisdom subservient to the production of good, and therefore necessary for its production, inasmuch as they suppose it could not so well be produced without its agency, they nevertheless freely admit the power of the Creator to have dispensed with the existence of evil in creation, if he had thought it best so to do; whereas it is the *principal* object of my hypothesis to assert the very contrary, and to prove that this power could not possibly exist, evil being an inevitable consequence of, and attendant upon, creation itself. *Cantabrigiensis* may, however, rest satisfied, that any claim I may have to novelty in the suggestion of this hypothesis, is but of very little importance in my estimation; and I beg to assure him, notwithstanding the manner in which he has expressed himself in the outset of his letter on this subject, that I should not have the least objection to be indebted to either of the writers he mentions, and particularly to my valued friend Dr. Southwood Smith, to whom chiefly I owe the present constitution and frame of my mind, theologically, metaphysically and morally; in whose own admirable words, when speaking of a friend, "It was he who first led me into that train of thought which directed the future pursuits of my mind; made me what I am, and [thus] determined what I am to be;" (see *Divine Government*, p. 47;) and to whom most gladly would I trace the hypothesis in question;

but where in the pages of Dr. Smith will *Cantabrigiensis* find the (as they at first appeared to me, and as I fear they will appear to some of your readers,) almost impious assertions—that it was impossible for Infinite Power in creation to dispense with the existence of evil; that evil is the unavoidable attendant of limited attributes; that it is creation's inevitable consequence; and that there never could be, and never can be, in any state whatever, a creature wholly free from its influence? *Cantabrigiensis* is perfectly right in supposing that I consider these propositions as incontrovertible; for the more I think of the subject, the more thoroughly am I convinced, that nothing can overturn the hypothesis in question; that it has been shewn to be demonstrably certain; and that the inferences drawn from it stand upon the same immovable basis: and I have had the daily satisfaction of receiving the concurrent testimony of many persons of competent judgment, among whom have been some eminent theologians, whose opinions have fully confirmed my own convictions. I submit to your enlightened readers, that I am by no means bound to follow *Cantabrigiensis* in all the loose and desultory remarks he has made upon the hypothesis, until he has fairly met and answered the line of argument upon which it is founded, as I apprehend every writer is bound, in the first instance, to reply strictly to, and expose the fallacy of, the arguments which support the hypothesis of his opponent, before he has a right to wander through all space for objections, counter arguments and positions: and unless this rule be observed, it will be difficult in argument ever to arrive at any certain conclusion; for poor indeed must be that position or objection, which will not afford, aided with the ingenuity of a cultivated mind, some plausible arguments to controvert or support any theory whatever. However, though I do not consider myself obliged by the rules of argument to follow *Cantabrigiensis* in his remarks, yet for the further satisfaction of the readers of the *Repository*, I will undertake this task as far as those remarks remain unanswered by my last communication, in reply to

Mr. Eaton. The first thing, then, that requires notice is the assertion, that the Deity "might, by the frequent exertion of his power, have *perpetuated* a future state of felicity from the beginning; and might have rendered permanent, by the same means, such a concurrence of moral circumstances as would, in the first instance, have prevented wrong volitions of his rational creatures." To this position I give a direct denial, grounded upon the arguments which found the hypothesis, since to perpetuate any particular mode or manner of existence, could be nothing short of conferring the attribute of infinity upon finite beings; and no created being can possibly be capable of receiving "such a concurrence of moral circumstances," as would uniformly prevent wrong volitions; 1st. because his attributes are limited, and must necessarily produce the inevitable effects of limited attributes; and 2ndly. because those limited attributes necessarily require change and transition, grounded upon opposite and contending causes, one of which identifies itself with evil, in order to produce in his mind any volition at all.

2ndly. In reply to *Cantabrigiensis's* observation, that "the supposition, that misery could not have been prevented in the original formation of the world, must impress the mind with degrading ideas of the attributes of the Supreme Being, and present the most gloomy view of his superintending providence," I need only observe, that as it is agreed, that evil does exist, I will leave the following question for the decision of your readers—Which system tends *most to degrade* the Divine attributes; presents the *most gloomy* view of Providence, and most impeaches the Divine benevolence, that which supposes that the Deity had full power to prevent the existence of evil, with all its countless miseries, but *would not*, or that which supposes, that he *could not*; but, finding that evil must inevitably arise from limited attributes, made the best of it by contriving its absolute subserviency to the production of good, far surpassing the degree of evil? It must be obvious, I should suppose, to every one, that while the former is totally irreconcilable with the Divine

benevolence, the latter presents a full solution of the difficulty, and is, indeed, the only hypothesis that does or can remove it.

3rdly. *Cantabrigiensis* asks, "If creatures could not be formed without being subject to the liability to evil, supposed by the hypothesis, in what consisted the *necessity* (benevolence I suppose is meant) of creating them at all? Non-existence must be preferable to a continued *preponderance* of pain." In reply to this, I observe, that neither the hypothesis, nor any thing that I have advanced in support of it, supposes that evil or misery does, or ever will, *preponderate* over good and happiness, but the very contrary, as *Cantabrigiensis* would have seen, had he sufficiently considered the hypothesis. Here, then, is an end of this monster, which, it seems, existed only in *Cantabrigiensis's* own imagination: and, I contend, that the difficulty of the question—Why did God create at all, if he could not create without evil, ceases to exist on the ground of the hypothesis, but absolutely defies solution upon any other ground; for here, to make all things harmonize with infinite goodness, we have only to inquire, whether the existence of all creatures is, or will be, upon the whole of that existence, a blessing and a happiness to them: and whether good does not, and will not ever, *preponderate* over evil? And if these questions must be answered in the affirmative, the original question is fully solved—Why a God of infinite benevolence could, in strict accordance with that benevolence, create intelligent beings, although he could not make them without evil; while every other hypothesis must for ever remain dumb to the question—Why did not a God of infinite benevolence, and possessed of ample power to create without evil, produce the same happy effects from happier causes, and have dispensed with the existence of evil altogether? I repeat, that every other hypothesis must for ever remain silent to this question, while the hypothesis in dispute presents a solution of the difficulty, so perfectly in unison with the Divine benevolence, that I feel confident it is the only one capable of justifying the ways of God to man. But even if I could give no solution

to the question, it surely does not increase the sum of evil, to say that it exists *inevitably*; but *Cantabrigiensis* really seems to suppose that it does.

4thly. *Cantabrigiensis* asserts, that "it is not within the circumscribed powers of man to solve the question—why pain should be essentially instrumental in the production of enjoyment." It is not consistent, I apprehend, with the rules of argument for *Cantabrigiensis* thus to decide, by mere assertion, the very matter in question between us, and which he has undertaken to refute, since the hypothesis certainly proposes to solve this very important question; and whether it succeeds in this respect or not is the proper matter for discussion.

5thly. *Cantabrigiensis* speaking in allusion to the hypothesis, which he blends with some erroneous notions commonly entertained, says, "It would have been better for mankind that they had never been born;" but that his own notion of the subject, (and which I freely admit is far the best of any that has been heretofore entertained, and was my own till the hypothesis in question suggested itself to my mind,) vindicates the Divine attributes "from those degrading conceptions, which it is *impossible, on any other scheme*, not to entertain." Now, Sir, all this is mere assertion, and feeling, as I do, the pre-eminence of the hypothesis in question over every other theory that has yet been adopted, I am fully convinced that the expressions he has used in favour of his own notion, belong exclusively to mine: except, indeed, the expression, "it would have been better for mankind that they had never been born," which is, I submit, language which ought not to be used in reference to any mere theory on the subject.

6thly. *Cantabrigiensis* imagines a difficulty in reconciling my hypothesis with the doctrine of Universal Restitution, of which doctrine he rightly supposes me to be a believer: but how the hypothesis stands, in any manner, opposed to it, I have yet to learn. I really do not see any difficulty at all in reconciling them with each other, since our ideas of final restoration, certainly do not imply a state of infinite and unerring perfection, but merely a state in which

moral causes, keeping pace with intellectual improvement, will fit and qualify mankind for the enjoyment of such pure and moral effects, as their several capacities may be susceptible of: and if their powers and employments are made, from time to time, and during an infinite succession of changes, as *full* of perfection and happiness as those powers and employments, to their utmost extent, can possibly contain, it is all that the most voluptuous in future bliss can desire; it is all that Omnipotence can grant; it is even all that infinite benevolence, with all its varied stores of felicity, can devise.

I now turn to combat the strictures of my two other opponents, Mr. Eaton and Mr. J. Johnston, pp. 584 and 585 of your Number for October last. Mr. Eaton says, "The argument of what God can do, and what he cannot do, is scarcely becoming such *frail* and *ignorant* creatures as we are, for the least *flaw* in our conception and argument, destroys our conclusion." "Can any Christian so safely rely on the soundness of his metaphysical abstractions and conclusions, as to place them in *opposition* to the plain language of Scripture?" "Ought metaphysical *subtilities* and speculations to *interfere* with the glorious hopes of the gospel?" "Ought the *cold and baseless* speculations of metaphysicians, to be permitted to *chill or becloud* such transporting prospects and assurances?" "After the greatest thought and labour, if there be one single *error* in the premises, the glittering castle tumbles to the ground." And Mr. Johnston has the following remarks—"They are far *above the measure of the human understanding.*" "These *mysterious points* are far *above the range of human thought.*" "It leads us to place no confidence in many express promises of God," and many other similarly unfounded assertions. Your readers will perceive that these gentlemen have first *assumed as true*, the objections upon which these remarks are founded, and that without one tittle of evidence, (i. e.) that the subject of my hypothesis does *really* possess a flaw, is in opposition to the plain language of Scripture, is a metaphysical subtlety, does interfere with the glorious hopes of the gospel, is cold and baseless, does chill or

becloud the prospects of the gospel, is erroneous, is above the measure of the human understanding, &c., all which I utterly deny, and challenge any evidence to the contrary: but I cannot help remarking, that these observations come with a peculiarly ill grace from heretical pens; they are out of their element; they belong to orthodoxy, since all the fearful weapons, which these gentlemen have here opposed to my hypothesis, have with equal force, and with much more *consistency*, been brandished in defence of the doctrine of the Trinity a thousand times. I certainly am not aware of any limitation for the human understanding, nor any boundary for the operations of reason, where certain and definite ideas, founded upon assignable evidence, and reducible to intelligible language and definite terms, form the governing principle of speculation; and while this is or can be done, it is nothing short of Popery, to becloud the intellectual vision with the blindness of mystery, pretended frailty, and *convenient* ignorance, weakness of the understanding, &c. Such observations as these might reconcile us to all the *sacred* mysteries of orthodoxy or heathenism, ancient or modern; and certainly if there be such an arbitrary boundary to rational speculation, it may be much more consistently found within the infallible pale of Popery, than the uncircumscribed range of heterodoxy: and if the inquirer after truth is to be silenced in this manner, it is a great reflection upon those of us who have come out from the regions of mystery into the pure and unclouded light of the gospel, in defiance of precisely similar observations on the part of reputed orthodoxy: and such persons cannot reasonably complain of their Trinitarian brethren, when they attempt to silence them in the same way. Besides which, this convenient scepticism and pretended frailty must inevitably tend to weaken the force of all truth, certainty and evidence; for if the plain deductions of reason are not to be relied on, there is an end of the only legitimate standard of truth, and of all inquiry after it; and acting under the influence of this self-delusion, we should bid fair in time to arrive at that thorough-paced scepticism, which would dictate a similarly

ridiculous expression to that of an ancient Heathen, "I know nothing except that I know nothing." And upon this very principle I consider our orthodox brethren as the greatest of all sceptics. The *real* question is, shall we retain the character of rational theologians, and be ruled by the manifest deductions of reason; or shall we, fearing to offend existing prejudices, bow down and prostrate our understandings, in true orthodoxy form, before the pope-like tyranny of preconceived notions; and suspending the legitimate operation of our rational powers, in the chaos of dark uncertainty, sink into the horrible gloom of universal scepticism? One of these two alternatives we must adopt, and I leave your enlightened readers to take their choice.

2ndly. Mr. Eaton observes, "No one will hesitate to admit, that all created beings, however perfect and exalted, must ever remain finite, and at an immeasurable distance from the peerless glory and excellence of their Creator; but the question is, not whether man will ever possess infinite and abstract perfection, but whether the Deity can place him out of the reach of danger, error and evil." To this I reply that they are both the same question, only differently put; for if it be admitted, "that all created beings must ever remain finite," it remains for him to shew the possibility of the Deity's placing *finite* man out of the reach of *finite* circumstances—error and evil, which would be no less than to make him *infinite*. The fact then is, that he has here admitted all that the hypothesis asserts; and I beg to remind Mr. E., that until the "error in the premises" be clearly pointed out, "the glittering castle" stands on the solid and immoveable rock of truth and certainty.

3rdly. Mr. E.'s feelings are enviable in his anticipations of a state where "nothing shall interfere with the happiness of the righteous," and he adds, "and to give the most absolute security from miscalculation, frailty and ill, God will be all in all." Truly sorry should I be to disturb these anticipations, and he will be surprised, perhaps, when I declare my thorough conviction, that my hypothesis best secures all the delightful anticipations of futurity that we can or ought to

conceive: certainly "nothing shall interfere with the happiness of the righteous," because it has been proved by the hypothesis, (and which proof your readers will recollect not only remains unrefuted, but even *unassailed*, neither of my opponents having even attempted to meet and refute the arguments on which it is grounded,) that the happiness of all beings with limited attributes is, and ever must be, built upon a state of variation and transition; that it could not exist at all in a perfectly unchangeable state; and, therefore, that an unchangeable state would be the most effectual means of interfering with, and destroying, the happiness of the righteous: and, doubtless, God, the author and conductor of that *limited* state of perfection which must ever be requisite for the welfare of *limited* attributes, "will be all in all," to secure the most apt and suitable perfection, and best possible happiness, of his creatures. The security of the happiness of the righteous, therefore, by no means warrants the conclusion of a perfectly infinite, invariable or unchangeable state, but the very contrary: I rejoice, however, with Mr. E. in the anticipation of a state where there will be "no more death," i.e. no change or transition so violent and appalling as death; but surely we are not from hence obliged to conclude that changes and renewals of a more easy nature than death will not be perpetually taking place. That the perfection and happiness of the righteous will never be infinite or unchangeable, but will ever *require* a state of change and variation, even to support that happiness, and will necessarily ever remain subject to some degree of "miscalculation, frailty and ill"—the inevitable lot of all finite beings, seem to be tacitly admitted by the almost universal sentiment of all sects and parties, that there will be progressive improvement in heaven; since *improvement* necessarily supposes imperfection, and *progressive* improvement the successive changes by which that improvement will be effected. Besides which, *perfection* not being capable of improvement, and as all imperfection must be the effect of limited attributes, and as limited attributes must be the inheritance of all created beings, however exalted, it



follows, of course, that unerring perfection, absolute freedom from evil, and invariability of condition, can never be the portion of any created intelligence. At the same time, I wish to express my thorough conviction, that the perfection and felicity of the righteous in a future state of bliss, will be all, and even much more than all, we can now conceive of even *infinite* perfection and happiness, because our ideas, so far from reaching to any just idea of infinity, must fall far short even of the real extent of the future perfection and happiness of finite beings, however short of infinity that may be. I cannot quit Mr. Eaton without acknowledging the very liberal and Christianlike manner in which he has conducted the controversy.

In replying to Mr. Johnston, his remarks upon the doctrine of Philosophical Necessity first claim my attention; but after the able statements and illustrations of this enlightened doctrine, by Dr. Priestley, Mr. Belsham, Dr. Southwood Smith, and others, in their publications, and the admirable and incontrovertible effusions of Mr. Cogan and others, in your valuable pages, it cannot be necessary for me to enter upon its general statement or defence; but in justification of the hint I threw out upon this subject in my last communication, I shall merely set forth the inference, which I then stated to be one of the suppressed inferences I had drawn from my hypothesis, (i. e.)

“5thly. The foregoing hypothesis demonstrably proves, that as there can be but one Being, possessed of infinite or unlimited attributes, and who controuls the universe and all its causes, all other beings must be, in all respects, dependent upon him and his laws; and, therefore, that it was, and is, beyond the power of Infinity itself to make an independent being or a *free agent*,\* since an independent

being cannot be less than Deity—such a being must necessarily be equal with God; but the hypothesis proves that the Deity himself could not create an equal. The whole universe, therefore, being under the sole controul of him whose eye, unconfined to space, size, or proportion, perceives as distinctly an atom as a world; ‘to whom no high, no low, no great, no small, who fills, who bounds, connects, and equals all;’ and without whose *design*\* we are assured, that not even a sparrow can fall, all other beings having only limited attributes, can have neither power to controul surrounding causes, nor prescience to foresee future events; and consequently they must be continually under the influence of those causes, over which they have no controul. These causes, therefore, constantly give motive and produce volition; and consequently beings, with limited attributes, can no more controul either their motives or their volition, than they can the causes which originate them: and hence, it is a certain truth, that if they could produce volition, or controul their own motives, even in the smallest matters, independently of these causes, they could as well controul the universe, and usurp the place of the Deity Himself. I am indeed, always shocked when I consider the bold and awfully impious tendency of the free-agency or Libertarian scheme, which shuts the Deity out from the manage-

doctrine of Philosophical Necessity secures this liberty, by asserting, that we cannot do otherwise than as we will, since we *must* ever obey *our own will*; or, philosophically speaking, that volition which is produced by the strongest motive. We are, therefore, certainly free-will actors as far as respects this volition; but as far as respects the motives, and the causes which dictate those motives, there can be but one free or independent agent—that is God.

\* Matt. x. 29. ‘The Common Version has “without your Father;” but what can we understand by this, when referring to a Being whose attributes are all-pervading, but as implying design or agency? In the Improved Version the word *will* is supplied by the Editors, to express the true meaning; and this rendering is supported by, τῆς βουλῆς, design or decree, in the various readings of Griesbach.

\* Though I have used this term for want of a more definite one, I consider the Necessarian equally as much a free agent as the Libertarian; as I do not see any thing in the doctrine of Philosophical Necessity at all hostile to human liberty: for what idea have we of liberty more than this—to do as we will? and the

ment of the universe he has formed; dares to usurp his throne; wield his sceptre, with the puny arm of flesh; arrogate his power and his other attributes, to flatter the vanity and feed the fancied importance of the insects of a day. I scarcely know whether to call this tendency Polytheistical, Atheistical, or Pantheistical, but one of these it certainly is; since free-agency necessarily supposes the existence of *many* beings, possessed of perfectly independent power, sufficient to controul the causes which give rise to their motives and actions, independently of any other being or cause in existence, which necessarily constitutes them nothing short of the Deity itself: and here, rank Polytheism is the inevitable result. Or, in another and still more applicable point of view, to suppose a variety of beings possessing this uncontrolled power, must necessarily be, as far as it goes, an infringement upon, and an exclusion and denial of, that *all-pervading and universal power* which is essential to the *existence* of one Almighty and universally controlling Agent, who is supposed to be the Author of all causes, without the smallest exception, and who is described as being 'a jealous God, who will not give or share his glory with another:' and therefore in supposing a variety of beings, with limited attributes, possessed of this uncontrolled power, and *sharing this glory*, horrible Atheism is the unavoidable inference; because the possession of such a power in a variety of beings, with limited attributes, utterly denies, or at least circumscribes, and is therefore absolutely incompatible with, the power, agency and *existence* of that Being who if he exist at all, *must* necessarily possess unlimited attributes, and be the universal Ruler and Agent, and have all other beings subject to his absolute controul; and whose unlimited and all-pervading power and agency must be utterly incompatible with the free-agency or independency of any other being or beings. Prove then the reality of *finite* free-agency, and the non-existence of a being with *infinite* attributes will become certain. Or if we take another view of the subject, the possession of such an independently controlling faculty, in a *variety* of

beings of limited attributes, constitutes an essential part of the Deity; and thus confounding and identifying the supposed first great Intelligent Mover with the second causes and countless motions of that universal machine, which is supposed to be but the mere effect of his infinitely energetic agency, we are here presented with a perfect system of Pantheism; but the difference between this and Atheism must, I should think, be regarded as merely nominal."

2ndly. I beg to assure Mr. J., that if he had so thoroughly understood the nature and basis of my hypothesis as he might have done, it would not have appeared, in his estimation, such a frightful monster as he, through mistake, supposes it to be: many of his observations, for instance, are grounded on the *assumption*, that the hypothesis denies or lessens the ultimate felicity of the righteous, whereas it in fact proposes to *constitute* that felicity. Such expressions as the following can be grounded only upon this assumption, and which I should think a perusal of the foregoing will convince him to be utterly fallacious, i. e. the hypothesis "*denies* the power of *progressive improvement* of the human soul, destroys the efficacy and lessens the motives to repentance, annihilates the value of the Saviour's admonition to strive after perfection, and damps the fondly cherished aspirations of the sainted pilgrim, by inducing the fearful and chilling apprehension, that there is no ultimate haven of repose, no security from ill, no not even when enjoying the presence and smile of his Creator in his promised heaven." "An arm all-powerful must secure, without possibility of failure, the ultimate felicity of the whole intelligent offspring of God." Had Mr. J. rightly understood the hypothesis, he would not have suffered his rhapsodical feelings, and poetical style, to have made such manifestly groundless charges against it, and brought positions and arguments in opposition to it which are in fact in perfect unison with it.

3dly. Mr. J. says, "Upon what ground we must conclude that because the knowledge of created beings is not infinite, they must be subject to natural and moral ill, I am at a loss

to conceive." I would request Mr. J. to read the hypothesis again, and if he cannot then *conceive* it, let him endeavour to meet and refute the line of argument upon which it is founded, but which he has not hitherto attempted: and a similar remark applies to his assertion, that "natural and moral evil are only arbitrary terms, which have the same meaning, is a position that cannot be maintained; nor that natural evil constantly arises from moral evil, and *vice versa*." I challenge Mr. J. to refute either of these positions; mere assertions are easily made, but proofs are not quite so subservient.

4thly. Mr. J. asks, in what light the hypothesis will appear if applied to Christ; "Shall he who was without sin be subject to miscalculation, error and *guilt*? The supposition is too preposterous, if not too profane, to be admitted for a moment." I most willingly meet the application of the hypothesis to our Lord Jesus Christ: and here I would ask Mr. J. whether he supposes that Christ was without the *liability* to sin, or was a being of more than finite or limited attributes; and whether his being *without sin* signifies any thing more, than an abstinence from *actual* transgression of the moral law? And I would remind Mr. J., that the Scriptures describe Jesus as being *a man, in all points tempted*, like unto his *brethren*; which, I should suppose, proves beyond all question that he was by *nature* a mere man, and, like his *brethren*, subject to miscalculation and error, unless Mr. J. can shew that *by office* our Lord was raised above this subjection and *made infinite*, for it could be nothing less. But here, Mr. J. has overstrained the doctrine of the hypothesis, for the purpose of caricaturing it by adding *guilt*. Preposterous and profane then as it may seem to Mr. J. to suppose our Lord Jesus Christ to be by nature subject to miscalculation and error, I shall not hesitate for a moment, to be "preposterous and profane" enough, until our Lord Jesus Christ can be proved to be the infinite Jehovah himself, to assert, that he was, and ever will remain, with all his finite brethren, subject to miscalculation and error; although, as I before

remarked, the degree of error and evil in a future state of bliss, will doubtless be so far removed from all that we now designate by these terms, that the perfection and happiness of the righteous in a future state, will amount to all, and to much more than all, that we can at present conceive of even *infinite* happiness itself.

I believe I have now replied to all the assertions and objections of this gentleman, since those of them to which I have not specifically and distinctly alluded, have received from their similarity to several of Mr. Eaton's observations, their answers in my replies to that gentleman: and in taking my leave of Mr. J., while I cannot compliment his metaphysics or his closeness of reasoning, I must express my admiration of his warm-hearted piety, his evident goodness of heart, and even that honest zeal for his pre-conceived *sacred* prejudices, which has hurried him unintentionally, I doubt not, into several illiberal expressions. Had he been a little more guarded in some of his observations, it would certainly have been more pleasant to the feelings of a fellow-inquirer after truth, who, publishing his sentiments from as pure motives and with as pious impressions and as sincere a desire for the attainment of pure theological knowledge as those of Mr. J. himself, expects to be opposed in the enlightened columns of the Monthly Repository, only by liberality, calm and patient inquiry, and unprejudiced and temperate investigation.

I shall now conclude by summing up the hypothesis in the words of your enlightened correspondent, Mr. Luckcock, (p. 522,) as being a most concise and admirable epitome of it; and for which, and the favourable notice he has taken of the subject, I feel obliged—"All inferiority implies imperfection; and as all creation, material and intellectual, must necessarily be inferior to its great and original Creator; it must consequently partake of some qualities, both physical and moral, which our limited views lead us to express by the term *evil*."

G. P. HINTON.

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*Correspondence in a Washington Newspaper on the College established in the Vicinity of that City.*

(See p. 350 of the present volume.)

*"To the Editors.*

**G**ENTLEMEN: In perusing an English publication, put into my hands the other day by a friend, which is called 'The Monthly Repository of Theology and General Literature,' for June, 1823, I was struck with a passage in a communication to the Editor of that work, that I think requires some explanation in this district. The writer of the passage in question is a Mr. Reuben Potter, of Rhode Island, Editor of the 'Gospel Palladium,' a paper of a religious cast, published once a fortnight. It seems this Mr. Potter writes in reply to some questions forwarded from England, relating to the state of the Baptist denomination in this country, and he gives a very flattering account of the progress and prospects of that denomination. He describes, indeed, a considerable part of them as rapidly going over to Unitarianism; in this, perhaps, he is mistaken, but whether or not, is not material to the present object. The passage I adverted to above, is in a part of his letter concerning the Seminaries of Learning among the Baptists. He says, 'The National College, at the seat of Government, is under their jurisdiction.' Now, I have lived long at the seat of Government, and I did not know till now, that we had a *National College*. And if we had one, I believe and hope it would not be under the jurisdiction of the Baptists, or indeed of any other religious denomination. Our excellent constitution, (may it live for ever!) prohibits Congress from making any law respecting an establishment of religion, and, consequently, no National College or University can have a religious character, or patronise a sectarian theology. The exclusive influence of religious sects on the great seminaries of learning in Europe, has been productive of such incalculable mischief, and operated so partially, unjustly and oppressively, on large portions of mankind, that we cannot be too jealous of every attempt to accomplish the same pernicious objects in this land of liberty.

"I believe, when the founders of the Columbian College applied to Congress for a charter of incorporation, they met with unexpected difficulties, arising from its being understood that the Institution was likely to be directed chiefly, if not exclusively, to the interest of a particular religious sect. A majority in Congress would not vote for it on that ground, and it was not until the most earnest, solemn and repeated assurances were given, that nothing of a religious nature was contemplated, and that the Institution was to be purely and exclusively for literary purposes, that at length the charter was obtained. Even then a clause was introduced with special care, rendering it unlawful for any person to be hindered or excluded from any office or benefit of this institution, either as governors, professors or students, &c., on account of any particular religious sentiments they may entertain. That the College in question is commonly styled the Baptist College, and that its President and principal officers are of that denomination, are facts that every one knows. But, for that same reason, let it not be called a National College; for our friends on the Hill at Georgetown might, with as great propriety, call theirs the National College. And out of friendship to the Baptists, I would caution them not to be too loud in boasting of their jurisdiction, lest Congress should happen to think that they have forfeited their charter by converting it to sectarian purposes.

"I am informed that the Directors have an agent in London, soliciting donations for the College; this is all well if they apply as a sect, *in forma pauperis*, but if they, at the same time, say it is a National College, I must, as an American, say it has a very beggarly look. We shall have, I hope, a National University in time; but it will be of a very different description from this, and be raised without foreign aid. If I had connexions in England, I should like to have this matter better understood there than it seems to be.

"FAIR PLAY."

*Columbian College.*

1. *Editors:* I observed, in of September 17, a com-  
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 nctions and afford the ed-  
 7.

vantages of the '*National*' Seminary,  
 contemplated by the vaticinations of  
 '*Fair Play*.' Nevertheless, his own  
 implied confession that he had never  
 before heard of this appellation, al-  
 though a resident in the immediate  
 vicinity of the College, proves that it  
 has never been assumed.

"I have thus replied to the only  
 material part of your correspondent's  
 remarks. He has bestowed some  
 sound instruction respecting the con-  
 stitution of the United States and the  
 charter of the College, accompanied  
 by a few hints by way of advice, all  
 which the friends of the College, who  
 doubtless are quite as much attached  
 to these instruments as himself, and  
 probably understand them nearly as  
 well, will, I presume, take into serious  
 consideration.

"Before I conclude, permit me to  
 quiet the apprehension of your corre-  
 spondent, by assuring him that the  
 proceedings of the Agent of the Col-  
 lege, while in England, have had no  
 tendency either to mislead in regard  
 to its character and title, or to implic-  
 ate, in any degree, our national ho-  
 nour.  
 "K."

Clapton,

Sir,

December 6, 1823.

I FIND that I very imperfectly ex-  
 amined Whiston's *Memoirs*, for  
 some account of the Collet family  
 (p. 650). He, no doubt, designs the  
 physician, who is the subject of N.'s  
 inquiry, when he speaks (p. 420) of  
 "Dr. Collet's very Serious and Sea-  
 sonable Address to the Jews; or a  
 Treatise of their Future Restoration.  
 Printed 1747. This book," he adds,  
 "though containing, I think, many  
 mistakes which want to be corrected,  
 does yet give a particular and well-  
 attested account of the goodness of  
 the country of Judea, and of the Jews'  
 happy condition there, upon their re-  
 storation, when the Messiah will estab-  
 lish his kingdom at Jerusalem, and  
 bring in the last glorious ages." I have  
 found also, in a volume of inaugural  
 medical dissertations, one, *de Peste*,  
 delivered at Leyden, in 1731, for his  
 Doctor's degree, by "Joannes Collet,  
 Anglo-Britannus."

It appears (*Mem.* 296), that *Whis-*  
 *ton's* "great and good friend, Mr.  
 Samuel Collet," whom I mentioned  
 p. 650, was "a Baptist," and a most



punctual attendant on the "Society for promoting Primitive Christianity," which met at "the Primitive Library" at Whiston's house in Cross Street, Hatton Garden," from 1715 to 1717; and to which "Sir Peter King, Dr. Hare, Mr. Benjamin Hoadley, and Dr. Clarke, were particularly invited; though they none of them ever came." (See *Mem.* 202, *Hist. Mem.* of Dr. Clarke, 66—74, *Ed.* 3, 1748.) In 1735, Mr. Collet, being "very ill," and, as he supposed, "in danger of death," desired Whiston "to anoint him with oil, according to the injunction in *James* v. 14—16." Whiston "hesitated and durst not venture; not then remembering that the *Apostolical Constitutions* appoint a form for the consecration of oil, and in want of oil, of water, for the healing of the sick, and the casting out dæmons, nor recollecting" Tertullian's relation of "the cure of Severus the Emperor by Proculus Torpacio, upon his anointing him with oil;" otherwise he was inclined to "have consecrated some oil, and anointed him." His friend, however, recovered, notwithstanding the omission from "involuntary ignorance on both sides."

Whiston mentions again (p. 355) "Mr. Collet," with whom he "was at Newbury in 1748," where he "heard Mr. Mace preach in the same Meeting-house where he had heard Mr. Pierce preach before he went to Exeter." There was also a "Rev. Joseph Collet," of "Coat, in Oxfordshire," on whose death, in 1741, a sermon was preached there by the father of the late Dr. Stennet.

In the conversation which I noticed p. 650, Dr. Toulmin informed me that Governor Collet, who had held an appointment in the East Indies, and of whom I promised a further account, was, he believed, the person addressed in a pamphlet, now before me, entitled, "Two Letters to a very eminent and learned Gentleman, attempting to subvert the Doctrine of the Arians. Being Animadversions on a very famous Arian Manuscript, wrote by Him, some Years since, in India. By a Country Gentleman. 3rd Ed. 1751."

In the preface we are informed, that "the author of these Letters, and the learned Gentleman to whom they were addressed, being occasionally in con-

versation, arguments arose concerning the *Arian scheme*: and the author, for several good reasons, declining to enter into the controversy, was pleasantly told by him, that his unwillingness proceeded from a consciousness of the badness of his cause, which, indeed, was the only reflection that could have roused him, or provoked him, to engage at all in this debate; not being willing to enter the lists with a gentleman to whom he stood greatly obliged." Of this gentleman, who appears to have died before the publication of the *Two Letters*, he further says, (p. ix.,) that "he was, in truth, a man of great ingenuity, learning, humanity, charity and good sense: but was so particularly eminent for his *Arian* sentiments, (which he was far from endeavouring to conceal,) that had the author leave, and was he so inclined, it would be altogether needless to publish his name."

The "Country Gentleman," thus challenged, now borrowed his *Arian* friend's MS., and "after some considerable time" sent the first letter, to which he received "a very short letter, which did not contain an answer to any one of the author's arguments, but instead thereof, a pamphlet came with it, bearing the name of one *Chubb*, for its author." This pamphlet was, no doubt, "The Supremacy of the Father vindicated," with a dedication "to the Reverend the Clergy; and in particular to the Right Reverend Gilbert [*Burnet*] Lord Bishop of Sarum." (2nd edition, 1718.) Whatever *Chubb* may appear in his later writings, he is here as strictly *Christian* as Dr. Clarke in his "Scripture Doctrine of the Trinity." Yet the "Country Gentleman" says of him, (p. 73,) "What he drives at, I am well aware of; and by that way of reasoning, we may bring ourselves into downright Deism, which, I think, the *Arian scheme* naturally leads to." He, also, there mentions "the pamphlet wrote by *Philanthropus*," sent to him by the author of the MS., as "a full answer" to his first letter.

The "Country Gentleman" soon sent the second letter, to which his friend, "being much indisposed, caused a sort of answer to be wrote by another hand." Neither of these letters was he permitted to publish.

The "Country Gentleman" having

mentioned" (p. 22) "his *Arian* friend's preface to Mr. Stennet's book of Hymns," in which he had inferred, from Pliny's Epistle to Trajan, that "the Christians of that time sang songs or hymns to Christ as God," laments, in a note, that he should "afterwards renounce that important article, and continue so to his death." I had the curiosity to look into Stennet's "Hymns for the Lord's Supper, 3rd edition, 1713." After an "Advertisement to the Reader," there is "The Preface by another hand," written chiefly "in vindication of the practice of singing the praises of God as a part of Christian worship." The writer describes himself as one who "laboured under the prejudices of education to the contrary." At the end of the preface, in which are numerous quotations from the New Testament, all in Greek, there is "a hymn written by the same hand, upon his being convinced that singing is a part of divine worship." The "Country Gentleman" quotes, incorrectly, not, I hope, with design, his friend's translation of *Pliny*, whose Latin is in the margin, for, in the preface, the words relied upon are, "to Christ as a God," the proper sense of *Pliny*, who, familiar with the Pagan deification of heroes, and of favourites of fortune, who were no heroes, would easily misunderstand the language of grateful praise for blessings received through the mediation of Christ, which must, then, have abounded, as it always ought to abound, in the worship of the Christians.

I have observed very little out of the way of *modern Arianism* in the quotations from the MS., except that the writer appears to have adopted *Biddle's* notion respecting the Holy Spirit, as he is said "to take much pains to prove the Holy Ghost to be a creature, though with degrees of excellency superior to other creatures." Also, the author of the MS., having put "the doctrine of the Trinity upon a level with Transubstantiation," the "Country Gentleman" describes the latter (p. 17) as "a God made by a creature, which," he adds, "is downright nonsense, as well as blasphemy, and is very near of kin to that *Arian* position, that a creature can create principalities, angels and worlds." Yet the "Country Gentle-

man" had said, incorrectly, (p. 14,) that "those in the *Arian* scheme generally triumph when Christ is sometimes spoke of as *mere man*, as if that bespoke him to be nothing more." Incorrectness should, however, be excused, for "these letters were not designed for the press; the author was far enough from such a thought; but they having been perused by divers gentlemen, that were called good judges in this controversy, the author has been prevailed on, by their importunity, to do violence to his inclinations, and suffer them to come abroad." Having, however, done what he thinks "sufficient to convince gainsayers," as to those "that are fond of engaging in controversies—he does not design to reply to any thing they may object;" having discovered, after disputing through nearly 100 pages, that "disputes are endless, and not his province."

"That Jesus Christ is God by nature, of the same essence with the Father," is "the proposition" which the "Two Letters" are designed to prove. Some of these proofs would, probably, be rejected, as insufficient, by our more cautious Trinitarians. However easily a "Country Gentleman" might be satisfied, a practised polemic would not, I apprehend, venture to argue, as in the conclusion of this preface, that "if there is a God the Father, it necessarily infers, that he has a *Son* that is *God* also; or the epithet *Father*, is impertinent and superfluous;" and again, "that if there is *God the Father*, there must be *God the Son*, or he must be a Father without a Son, which would be an absurdity."

Yet if the "Country Gentleman" was *no great clerk*, he was not a confident and pitiless distributor of divine vengeance on supposed *heretical pravity*, such as too many great clerks have proved themselves. He was "not one of those who damn to hell all that differ from him in this point, though he would not be one of them, nor choose to take his lot amongst them." He may also put to shame, unless they are shameless, our *Christian* persecutors, who still "cry havoc," though they have already brought an indelible stain upon the character of British freedom, and have done more than infidelity could ever

effect, to dishonour "the worthy name by which they are called." As to "the Arians," (p. vi.) "who are in a very dangerous mistake," he is for "calling for the *word* to convince them, but not for the *sword* to destroy them;" because "fire and faggot, fines and imprisonments, are the engines of *hell* and *Rome*, but tend nothing to convince any one of the truth as it is in Jesus, who never suffered the least injury to be done to any that rejected his doctrine, except the *Gadarenes*, who preferred their hogs to heaven: and, therefore, he justly suffered the Devil to take possession of them, but did no harm to these vile wretches themselves." In this spirit once argued St. Athanasius; and it were well could he gain the attention of those *Christian* persecutors, who heard unmoved the dictates of truth and freedom from *Hume* and the late lamented *Ricardo*. "The Devil," says the *orthodox* Saint, when suffering under *Arian* persecution, "does therefore use violence, because he has a bad cause, and the truth is not in him. Jesus Christ, on the contrary, uses only exhortations, because his cause is good." (See "A Sermon, on Jan. 30, 1732," in Gordon's *Tracts*, 1751, II. p. 294, *Lardner*, IV. 281, 282, IX. 212.) *Lactantius*, as quoted by *Lardner*, thus concisely settles the question: "Nec potest aut veritas cum vi, aut justitia cum crudelitate conjungi;" a decision which may teach us what the *Christianity* must be, to which a persecutor can successfully appeal as "part and parcel of the law of England;" whether that oracular *dictum* proceed from a *Hale* or a *Jeffries*, a *Bailey* or a *Best*.

To return, once more, to the author of the MS. and the "Country Gentleman," of whom I wish any of your readers may give a further account. Both the disputants appear to have held a common faith in a supposed *natural religion*, on which so many pages had been expended, till the *necessity* of revelation became very fairly a question. Thus, as Dr. Ellis well observes in his "Knowledge of Divine Things," (1771, p. 12,) "a zeal for natural theology had well nigh destroyed all religion, and Dr. Clarke fell a sacrifice to *Tindal* by the very weapons he had put into his hands."

I quoted in p. 326, col. 2, President Edwards, as providing for the *elect* in heaven, as "a relish of their own enjoyments," the sight of their nearest and dearest connexions on earth, writhing in the indescribable torments of their eternal damnation. I have since found that the President was thus anticipated by a divine of the Church of Scotland:—

"No pity shall then be shewn to them from their nearest relations. The godly wife shall applaud the justice of the judge, in the condemnation of her ungodly husband: the godly husband shall say amen to the damnation of her who lay in his bosom: the godly parents shall say Hallelujah, at the passing of the sentence against their ungodly child: and the godly child shall from his heart approve the damnation of his wicked parents, the father who begat him, and the mother who bore him."

Mr. Thomas Boston, who died minister of Etterick, in 1732, is the author of this description, in his celebrated Calvinistic treatise the *Four-fold State*. (*State IV. Head IV. Sec. 9.*) Well might my friend Dr. Southwood Smith (from whose *Illustrations*, p. 381, I have quoted the passage) say of such theologians as *Boston* and *Edwards*, that "there are persons in whom system has so completely subdued the feelings of humanity, that they have brought themselves to view this horrid picture with a steady gaze, to contemplate it with complacency, nay, even to affirm that it is beautiful and glorious."

A description of hell-torments is, I suspect, among the sober-minded of those who believe in the endless misery of the *non-elect*, no longer a favourite topic as it used to be when that awful subject was treated from the pulpit and the press with horrible minuteness and a most presumptuous confidence. Yet even of those rash intruders on futurity, very few probably can be found, who proposed, like *Boston* and *Edwards*, to consummate the bliss of heaven by a contemplation of the torments of hell; and those torments hopelessly endured, perhaps, by

—————"husband, father, wife, And all the dear companions of our life."

In the same page 326, according to a favourite distinction of the mode-

Calvinists, I have mentioned "election or reprobation," though indeed, scarcely any thing but action without a difference, or according to Wesley's explanation,

did not damn them, but decreed, "never should be saved ;"

h Bishop Burnet, in his *Exposition*, would prepare the 17th Article an Arminian subscription *ex*

because "it does not make mention of *reprobation* ; no not *int.*" Calvin understood this better, and maintains the ri-

consistency of his *horribile* *scdm* against the *moderates* of his deciding, at the same time, that *non-elect* will comprise a large ty of the human race, a deci- against which humanity has re- in the gentle bosoms of many ers of Calvin, though it was of a Christian persecutor who conscientiously betray his cor- dent *Servetus* into a prison, in his destruction, and insult mory. Calvin thus writes :

ulti, ac si invidiam a Deo re- vellent, electionem ita faten- negent quemquam reprobari ; citè nimis, et pueriliter. Quan- electio, nisi reprobationi op- non staret. Dicetur segregare quos adoptat in salutem : for- lios adipisci, vel sua industria re, quod sola electio *paucis* , plusquam insulsè dicetur. ergo Deus præterit, reprobat : alia de causa nisi quòd ab tate quam filiis suis prædestinat, ult excludere." *Instit.* L. iii. iii. S. 1.

old translator thus gives the of Calvin : "Many indeed, as they would drive away the from God, do so grant elec- at they deny that any man is te : but they do too ignorantly dly : for as much as elec- self could not stand unless it t contrary to reprobation. God to sever them whom he adopt- o salvation : it should be more olishly said that other do either ce, or by their own endeavour that which only election giveth v. Therefore whom God pass- r he rejecteth : and for none ause, but for that he will ex- ain from the inheritance which

he doth predestinate to his children." *Institution*, (1634,) p. 462.

I have been very desirous of no- ticing, before the conclusion of your present volume, a passage (p. 55, col. 1) in the Obituary of Dr. Aikin.

I was the arbitrator chosen by the other party in 1806, and have still a distinct recollection of Dr. Aikin's pa- tient investigation of the subject in dispute, and of the anxiety he dis- covered to perform the duties, not indeed of an advocate or a partizan, of which he was incapable, on such an occasion, but of an equitable judge such as an arbitrator should always consider himself, however, on com- mencing an inquiry, he may be, una- voidably, prejudiced in favour of the party who appointed him. I well remember that when the examinations were closed, and we had met to dis- cuss the merits of the question, Dr. Aikin postponed the discussion, that he might re-examine some alleged fact which he apprehended that he had too hastily admitted.

These representations I have con- sidered as becoming my respect for the memory of Dr. Aikin, though quite unnecessary to sustain, either among his acquaintance, or before the world at large, the reputation of his character for just discernment and strict integrity.

J. T. RUTT.

P. S. I can bear testimony to the "eccentricity of character" of Dr. George Edwards, (p. 179, col. 1,) from the recollection of a conversation I held with him in 1792, in company with some literary and political asso- ciates. Yet I suspect that you were misled, in imputing to him that very extraordinary dedication.

Mr. George Edwards, the celebrated naturalist, in 1751, prefixed such a dedication to the fourth volume of his "History of Birds." It is quo- ted, at length, in *Biog. Brit.* V. 554, where Dr. Kippis remarks, that it "was without doubt, very piously designed, but that the wisdom of it cannot be commended. Such an as- sumption," he adds, with his usual sense of propriety, "is too great for any human creature, and the few in- stances of the kind that have occurred in the history of literature have always been justly disapproved."

Portsmouth,

December 5, 1823.

SIR,

**T**HE suggestion of your Reviewer, (p. 659,) that the accuser, who had the power of death, in Heb. ii. 14, was *the law*, appears to me to lead to a just and rational interpretation of the passage. Of this I was some months ago convinced, by reading Mr. Belsham's most valuable and lucid translation and exposition of Paul's Epistles. He has, I think, in his note on this verse, satisfactorily shewn that *THE LAW* was *the diabolos* to which the author referred. Had I not lost the recollection of the admirable paper on verse 16, in the Theological Repository, Vol. V. quoted by Mr. Belsham, I should not, in all probability, have been led to adopt so untenable an interpretation as that of heathenism; at least, beyond the unavoidable haste necessarily attendant on the weekly preparation of the lectures.

When your correspondent N. (p. 573,) made inquiries after Dr. John Collet, of Newbury, I expected that ample information would be afforded him from some of your readers in that town. As that has not been done, permit me to offer an extract from the account given of him by his intimate friend the late Rev. David James, in a Sermon preached at Newbury, May 28, 1780; so that my friend Mr. Rutt (p. 650) must have been misinformed respecting the year of the Doctor's death. The widow of Dr. Collet's brother is still living at Newbury, and is I believe in possession of the Doctor's books and MSS.\*

RUSSELL SCOTT.

"Dr. John Collet was descended of a reputable family. He was born on the fifth day of July, 1708, in London. Blessed in a father whose reverence for revealed religion was shewn by his diligent study of its dis-

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\* Should your correspondent be desirous of obtaining more minute information respecting the Dr., I think it probable I might obtain it from a friend of mine at Newbury, who was accustomed in early life to accompany her mother and aunt one evening in each week to read and to converse on the prophecies: the Dr. was always the reader on these occasions.

coveries, and by some useful publications which were well received; and also in an uncle who was for some years a governor\* in two of our settlements in the East Indies, and whose conduct was an honour to his station; he, in early years, imbibed those sentiments of religion and virtue which laid the foundation for the exercise of that probity and goodness for which he was distinguished through his whole life. In his youth he was tractable and orderly, fond of learning, and rapid in his progress in it. The knowledge of the classics and other branches of literature he acquired under Dr. Ward, afterwards professor at Gresham College; and Mr. Weston, who kept an academy at Greenwich. From the place last mentioned, he went to Trinity Hall, Cambridge, in April 1725, to finish his classical education. Some time in the year 1727, he went to Leyden, in Holland, to study under the celebrated Boerhaave, and to qualify himself for the study of physic. After attending the usual course of lectures in that university, and approving himself to his superiors by his application and progress, he took his Doctor's degree on July the fifth, 1731. Quitting Leyden, he visited several cities and towns on the continent: stayed for some time at Paris in order to avail himself of the advantages which that city afforded for improvement in the practical part of dispensing medicine, as he afterwards did in London. Being thus qualified for discharging the duties of a physician, several places were proposed to him by his friends in which his knowledge and skill might be exercised. After some deliberation he fixed upon Newbury, and came here in July 1733, having a few days before been admitted a licentiate by the college of physicians in London. Here he continued from that time till his death, except about six years which he spent at Brentford and Uxbridge. In what manner he has demeaned himself during his residence

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\* My late esteemed friend Mr. James was a native of Wales; and was not, I am persuaded, related, as supposed in the page above-referred to, to this gentleman, either by consanguinity or affinity.



among us, how virtuously, unblameably, and usefully, most of you are sensible. His skill and success in his profession were indicated by his extensive practice for a great number of years. From the natural benignity of his temper he was ever ready to afford every assistance in his power to relieve the afflicted, and that without regard to distinctions occasioned by outward circumstances. The poor in a thousand instances have experienced his humanity and compassion, not only in removing their pains, but in granting supplies to their indigence."

"Exclusive of his peculiar province as a physician, his knowledge was various and his reading extensive."

*Evesham,*

*December 9, 1823.*

SIR,  
I HAVE now before me two editions of the Latin Primer, by the Rev. Richard Lyne, Rector of Little Pethe-  
rick. The one, which is the fourth edition, 1806, after the following lines from Lucan, has the adjoined observations: (p. 41:)

Estne Dei sedes, nil terra, et pontus,  
et aer,  
Et Cælum, et virtus? Superos quid  
querimus ultra?  
Jupiter est, quodcunque vides, quocunque  
moveris.

"In this example, 'Superos,' though in the plural number, may like the Hebrew 'ELOHIM,' be rendered in English by a word in the singular number, 'God.' That the sublime poet intended here only that one Spirit, which fills all space, is evident from the words 'Dei' and 'JUPITER,' both spoken of the same Divine Being, though in a different number from that of 'SUPEROS.'"

In the other edition, which is the seventh, 1820, the above observations are omitted. Was it from an apprehension of their militating against the

argument drawn by Orthodox Churchmen for the Trinity, from the word Elohim?

D.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCCX.

*The British Solomon.*

In the Funeral Sermon preached by Bishop Williams, (Keeper of the Great Seal,) and entitled, "Great Britain's Solomon," we are told, that His Majesty was in hand with a translation of the Psalms, "when God called him to sing Psalms with the angels." This discourse is a comparison of James with Solomon, but to the manifest disadvantage of his Judaical Majesty, even in wisdom and eloquence. As for conduct, "Every action," (saith the Bishop of Lincoln,) "was a virtue, and a miracle to exempt him from any parallel amongst the modern kings and princes." Now on reading this sermon, the question naturally arises upon the Right Reverend Lord Chancellor's motive for all these praises, since, whatever doubt might exist as to the other particulars in the King's life, one passage was undenied, viz. that he was naturally dead and going to be buried, if not actually under ground at the time. Why then should the Bishop so squander his commendations? The next sentence explains it: "Of all Christian kings that ever I read of, he was the most constant patron of churches and church-men." His successors were therefore to be shewn how it would fare with them in this world after their decease, if they followed his steps; they would be praised for a few weeks, instead of being suddenly forgotten. His Lordship further shews what became of the King's soul: "Severed from the dregs of the body, it doth now enjoy an *eternal dreaming* (qu. eadem sequitur tellure repostas) in the presence of God, environed no more with lords and knights, but with troupes of angels and the souls of the blessed, his forerunners." (Edinb. Rev. XXXIX. 36, 37, Note.)

\* "Among his papers there are several manuscripts on different subjects, some of which may possibly, at one time or another, be submitted to the eye of the public."

## REVIEW.

“ Still pleased to praise, yet not afraid to blame.”—POPE.

**ART. I.—***Questions in Political Economy, Politics, Morals, Metaphysics, Polite Literature, and other Branches of Knowledge; for Discussion in Literary Societies, or for Private Study. With Remarks under each Question, Original and Selected.* By the Author of “*Essays on the Formation and Publication of Opinions.*” Crown 8vo. pp. 414. Hunter. 1823.

**T**HIS unknown Author's former work, of which we gave so full an account, (XVII. 553 and 625,) prepared us for expecting under the above title a valuable addition to modern literature, and we have not been disappointed. He now appears before us as a compiler, and though he does not surprise us by the extent of his reading, he wins our confidence by his familiarity with the best authors. His references are always pertinent, some

of the extracts are beautiful, and when he intermingles his own remarks, (we wish he had done so more frequently and more largely,) he shews a sound judgment, a rich imagination and a refined taste.

The title of the “*Questions*” explains their object. To that object they are altogether answerable. They will be highly serviceable to young men who are accustomed to associate for intellectual improvement, and they will not be uninteresting to general readers who wish to review their studies, to trace the progress of mental philosophy, and to see the argument on all the great questions that occupy the highest understandings exhibited in a condensed form.

We cannot better explain or indeed recommend the “*Questions*” than by giving one entire, as a specimen.

“ Ques. xlv. *Is it true, that as the Boundaries of Science are enlarged the Empire of Imagination is diminished?* ”

“ In the progress of society, a number of illusions, superstitious, and erroneous associations, which formerly produced a wonderful effect on the mind, and became powerful instruments in the hands of the orator and the poet, necessarily lose their influence. As things become better known, there is less room for the play of the imagination. Hence it is said the world has grown less poetical. In the words of Voltaire :

“ ‘ On a banni les demons et les fées,  
Sous la raison les graces étouffées,  
Livrent nos cœurs à l'insipidité ;  
Le raisonner tristement s'accrédite ;  
On court hélas ! après la vérité ;  
Ah ! croyez moi, l'erreur a son mérite.’ ”

“ ‘ Philosophy,’ says a very able writer in the *Edinburgh Review*, ‘ which has led to the exact investigation of causes, has robbed the world of much of its sublimity : and by preventing us from believing much, and from wondering at any thing, has taken away half our enthusiasm, and more than half our admiration.’ Vol. XXI. p. 25.

“ ‘ It cannot be concealed,’ says another modern critic, ‘ that the progress of knowledge and refinement has a tendency to circumscribe the limits of the imagination, and to clip the wings of poetry. The province of the imagination is principally visionary, the unknown and undefined : the understanding restores things to their natural boundaries, and strips them of their fanciful pretensions. Hence the history of religious and poetical enthusiasm is much the same ; and both have received a sensible shock from the progress of experimental philosophy. It is the undefined and uncommon, that gives birth and scope to the imagination : we can only fancy what we do not know. As in looking into the mazes of a tangled wood, we fill them with what shapes we please, with ravenous beasts, with caverns vast, and drear enchantments, so, in our ignorance of the world about us, we make gods or devils of the first object we see, and set no bounds to the wilful suggestions of our hopes and fears.

“ ‘ And visions as poetic eyes avow,  
Hang on each leaf, and cling to every bough.’ ”

“ See Hazlitt's *Lectures on the English Poets*, p. 18.

“ On the other hand, the discoveries of Science, particularly those of astronomy, have opened fresh fields for the imagination, and have added in various ways to the beauty and sublimity of natural objects. So at least thought Akenside when he wrote the following lines :—

“ ‘ Nor ever yet  
The smiling rainbow’s vermeil-tinctured hues,  
To me have shewn so pleasing, as when first  
The hand of science pointed out the path  
In which the sun-beams, gleaming from the west,  
Fall on the wat’ry cloud, whose darksome veil  
Involves the orient.’

“ The following passage, from the same author, owes all its sublimity to modern discoveries :—

“ ‘ The high-born soul  
Disdains to rest her heav’n-aspiring wing  
Beneath its native quarry. Tir’d of earth,  
And this diurnal scene, she springs aloft  
Through fields of air, pursues the flying storm,  
Rides on the vollied lightning through the heavens,  
Or, yok’d with whirlwinds and the northern blast,  
Sweeps the long track of day. Then high she soars  
The blue profound, and, hov’ring round the sun,  
Beholds him pouring the redundant stream  
Of light ; beholds his unrelenting sway  
Bend the reluctant planets to absolve  
The fated rounds of time : thence far effus’d  
She darts her swiftness up the long career  
Of devious comets, through its burning signs  
Exulting measures the perennial wheel  
Of nature, and looks back on all the stars,  
Whose blended light, as with a milky zone,  
Invests the orient. Now amaz’d she views  
The empyreal waste, where happy spirits hold  
Beyond this concave heav’n their calm abode,  
And fields of radiance, whose unfading light  
Has travell’d the profound six thousand years,  
Nor yet arriv’d in sight of mortal things.’

“ In the discussion of this subject, there is one consideration, which has been generally overlooked. It is evident, that as civilization advances, as the boundaries of science are enlarged, as the world grows older, there is a wider and wider field opening for imagination in the past. Every day is adding to the page of history, and Time is perpetually covering year after year, and century after century, with his visionary hues and sombre colouring, with the moss and ivy of association. Past events are gathering round them that power of awakening thought and feeling, which must ever belong to what is separated from us by the flood of ages. Here, then, imagination has a continually increasing empire, a territory in which she may always ‘ reign and revel.’ Our finest poets have accordingly resorted to it for some of their most splendid passages, and it may be fairly doubted whether modern poetry has not gained more from this single source, than she has lost by the dispersion of those powerful superstitions, which have fled the light of science,

“ ‘ As Etna’s fires grow dim before the light of day.’

“ Where is the superstition, that could afford a finer range to the imagination than the following ?—

“ ‘ The stars are forth, the moon above the tops  
Of the snow-shining mountains.—Beautiful !  
I linger yet with nature, for the night  
Hath been to me a more familiar face  
Than that of man : and in her starry shade  
Of dim and solitary loveliness,  
I learned the language of another world.  
I do remember me, that in my youth,  
When I was wandering,—upon such a night

I stood within the Coliseum's wall,  
'Midst the chief relics of almighty Rome.  
The trees, which grew along the broken arches,  
Waved dark in the blue midnight, and the stars  
Shone through the rents of ruin ; from afar  
The watch dog bayed beyond the Tiber ; and  
More near from out the Cæsars' palace came  
The owl's long cry, and, interruptedly,  
Of distant sentinels the fitful song  
Begun and died upon the gentle wind.  
Some cypresses beyond the time-worn breach  
Appeared to skirt the horizon, yet they stood  
Within a bow-shot—where the Cæsars dwelt,  
And dwell the tuneless birds of night, amidst  
A grove which springs through levell'd battlements,  
And twines its roots with the imperial hearths,  
Ivy usurps the laurel's place of growth ;—  
But the gladiators' bloody circus stands,  
A noble wreck in ruinous perfection !  
While Cæsar's chambers, and th' Augustan halls,  
Grovel on earth in indistinct decay.—  
And thou didst shine, thou rolling moon, upon  
All this, and cast a wide and tender light,  
Which softened down the hoar austerity  
Of rugged desolation, and fill'd up,  
As 'twere, anew, the gaps of centuries ;  
Leaving that beautiful, which still was so,  
And making that which was not, till the place  
Became religion, and the heart ran o'er  
With silent worship of the great of old !—  
The dead, but sceptred sovereigns, who still rule  
Our spirits from their urns."

LORD BYRON'S *MANFRED*.

ART. II.—*An Analytical Investigation of the Scriptural Claims of the Devil.*

(Concluded from p. 660.)

**M**R. SCOTT devotes the Xth, XIth, and XIIth Lectures to the consideration of our Lord's Temptation in the Wilderness. With the literal historic sense of this part of the gospels, he rejects also the hypothesis of its relating either a visionary prefiguration or a symbolic representation of the trials and difficulties of Christ's ministry, and maintains that it is a detail of mental conflicts, "the natural suggestions of a mind like our own." He acknowledges, however, that this interpretation is not free from objections.

The Lecturer makes some very just observations upon our Lord's being without food in the wilderness for forty days. He shews that the wilderness was not an inaccessible or wholly barren country ; that fasting did not always denote in Jewish language a total abstinence from food ; and that the expression forty days was a He-

brew idiom expressing a long time in reference to the action or event described. Hence, he concludes, (pp. 229, 230,) that "when it is said that Jesus fasted forty days and forty nights, we are not to understand by the expression that he literally went without every kind of food during that time, or that he was miraculously supported without eating and drinking, since this is not intimated in the narration by either of the Evangelists ; but that in the exercise of his ministry in the wilderness, being a long time without a sufficiency of nourishing food, he began to feel its effects on a constitution which does not appear to have been robust, but experiencing the uneasy and irritating sensations of hunger."

Lectures XIII. XIV. XV. XVI. and XVII. relate to the Demons and Demoniacal possessions of the New Testament. The author produces evidence to shew that the gods of the Heathens were deified men and women, many of whom were designated by the term demons and worshiped under that name : that centuries before the mis-

n of Christ, the Heathens believed that the departed souls of good men became good demons, and the departed souls of wicked men became wicked demons: that these ghosts of the wicked, called demons, were regarded as the authors of many of the most distressing maladies and calamities with which men were afflicted, by entering into their bodies and taking possession of their whole frame: and that the Jews adopted these and other notions, though in opposition to their Scriptures, from the Heathens, during their long captivity in Babylon, and subsequently in the Platonic school of Alexandria. He further represents that the most learned and skilful practitioners of those times disbelieved, controverted and disproved these absurd and superstitious ideas, and that medical practitioners of the present day can trace the several causes which these diseases, anciently attributed to the possession of the human frame by evil demons, originate: hence he infers that in the times of our Lord and his apostles, there were actual possessions by demons or devils, but then, as well as now, each of all of those disorders termed demoniacal, proceeded from a great variety of causes, but all of them connected with the diseased state of the human economy. Pp. 308, 309.

The critical examination of the case of the Gadarene Demoniac, in the 7th Lecture, is masterly. The remarks upon his supposed worship of devils, (pp. 318—324,) are deserving particular attention. In the following valuable passage, the reader will see a fair specimen of this part of the work:

From the preceding examination of the actions and language of this Gadarene Demoniac, it appears that his was a species of insanity which is not uncommon in our times. And if the Devil were the author of this afflicting malady *then*, many of his believers assert, *why is it so now?* Or, if these evil spirits, departed ghosts of wicked men, and demons, occasioned this aberration of the human mind, in all its stages, *in the time of our Lord*, why do they not do so *now?* The various degrees of mental derangement are *now* occasioned by some disorganization of the animal economy, produced either by an intemperate use of strong, and particularly of fermented liquors; or by eagerly pursuing

vicious courses, and then making use of pernicious means to counteract their effects; or by giving way to violent passions; or by indulging in enthusiastic notions of every kind, *religious enthusiasm* not excepted; and also by what is termed natural causes. The human system, if we may judge from analysis, or from the description given us by medical writers of *that age*, and of *the present*, does not appear to have undergone any change since the time of our Lord. Man was *then* formed of the *same* component parts as he *now* is. *Similar causes*, therefore, allowing for difference of climate, and a diversity in the manner of living, the habits, the pursuits, and the occupations of men, must produce *similar diseases*. Knowing these things to be facts, we are not required in the Scriptures to believe what contradicts our senses or our experience; nor are we to regulate our faith by the credulity or superstitious notions of others concerning this or any other disease, in this or any other age. I have already endeavoured to account, and I hope satisfactorily, for our Lord and his apostles making use of the popular language, concerning certain diseases which they removed: their compliance in this respect, does not render it necessary for us to believe an absurdity, nor to credit an impossibility. Some of you may reply, All things are possible with God. True; but *goodness* and *benevolence* are essentially necessary to the *perfection* of his nature and character; *malignity*, therefore, can form *no part* of his *moral government*. These *unclean spirits*, these *ghosts* of deceased wicked men, called by Jews and Heathens, *demons*, cannot be employed by him to *inflict diseases* on mankind, because the *avowed design* of these demons, in thus entering into men, was universally acknowledged to be *malignant*. And malignant in its consequences must that system of religion be, which is founded on the employment, or, at least, the permission, which amounts to the same thing, of a powerful, evil, malicious spirit, to act as the 'implacable enemy, tempter, and tormentor of the human race;' or to allow his coadjutors or agents to indulge themselves 'in the malicious pleasure of making whom they possessed partakers of their torments.' Such a system is calculated, from the horror and dreadful agitation it produces in some minds, to become an abundant source of mental derangement. Its tendency does not bespeak it to be the *glad tidings* of the gospel, nor to be peace on earth, or *good will* to men. Can it be *glad tidings* to men to be told that *their Creator* employs a powerful, malevolent, and implacable enemy to *seduce* them



from the path of duty; and if they permit themselves to be seduced, they are to be doomed by him to an *eternity of torments in hell*! I state not the melancholy tendency of this system upon my own opinion or authority, but on the authority, and as the opinion of one who must be considered as an impartial judge in this case, Dr. Joseph Mason Cox; \* who belonged, from his childhood till his death, to that class of Christians usually denominated Particular, or Calvinistic, Baptists. In his practical treatise on insanity, he observes, 'My experience has furnished many unhappy instances, in which the misplaced, injudicious zeal of preachers has induced *hypochondriasis*; in others, *insanity* of the *most incurable species* and *moping melancholy* often terminated by *suicide*. Professors of this description, with the very best intentions, too frequently make no allowance for the peculiarity of natural disposition, and impute to serious conviction and celestial influence what more properly belongs to *incipient disease*, or the agency of certain moral and physical causes. Nothing is more calculated to *depress hope* and *induce despondency*, than the indiscriminate practice of minutely describing, in the most glowing colours, the effects and consequences of sin, the horrors of hell, and the sufferings of the damned; dwelling on *the judgments*, more than on *the mercy*, and *the goodness*, of *the Deity*. And I remember to have heard Dr. Mason† deeply lament this tendency in what he termed 'the terrors of the gospel.'"  
—Pp. 332—336.

We wish the author had suppressed the passage, pp. 424—426, in which he treats almost with levity the statement in Acts xix. 12, that "handkerchiefs or aprons" from the body of Paul possessed a healing virtue. Mr. Evanson has, we know, denounced the passage as spurious; but it is we think unwarrantable and dangerous to apply the pruning-knife *ad libitum* to the Scriptures, and upon a supposed incongruity or improbability to disregard and set aside the united testimony of all MSS. and all versions. In this case, there appears to us to be no necessity for such a proceeding,

\* "Physician to the long-established Asylum for Lunatics, at the Fish Ponds, near Bristol."

† "Who belonged to the same class of Christians, and was grandfather to Dr. Cox, and his predecessor in that well-conducted establishment."

even were it granted that any particular theory must be supported at all hazards.

The Lecturer does not in our judgment state the case fully when he represents the Ephesian Exorcists (Acts xix. 19) as burning, rather than selling their books because they taught practices which were in opposition to the principles and precepts of the Christian religion (p. 428). These books were recipes for conjuring, *Ἐπίσια γραμματα*, spells or charms, and the converted magicians destroyed them because they were the known instruments of imposture, fraud and robbery, which are contrary to the principles and precepts of all religions.

Having concluded the investigation of the various passages of Scripture that refer to the Devil, the author proceeds in Lectures XVIII. XIX. XX. XXI. and XXII. to explain the language of the Bible, considered as referring, under the English term Hell, to a place of future punishment. He discusses at large the meaning of the words *Sheol*, *Hades* and *Gehenna*. He proves, we think, that *Sheol*, which in our version of the Old Testament is often rendered *Hell*, would be more truly translated, at least in the majority of instances, by the word *grave*.

The following bold criticism would be more intelligible at Portsmouth than at some other places:

"The next instance in point of time in which we find *Sheol*, is Jonah ii. 3, where the prophet says, that he prayed to God out of the belly of *Sheol*, i. e. Hell, according to our translators; but Grave, according to Archbishop Newcome. Jonah is speaking of his great deliverance by the kind providence of God, who, when he was nearly overwhelmed and sinking in a tempestuous sea, provided for his escape from a watery grave, by another ship, whose crew seeing his danger, went to his relief, and rescued him when he was in the very jaws of death, 'from corruption,' *תחת*, *shacath*, the grave: he had risen on the waves and descended with them, he had been down to the bottoms of the mountains; the earth, with her bars, was about him for ever. Ver. 6. While thus in the midst of the waves; now on the top of the mountain of the sea, and now at the bottom; from this bed of death, this belly of *Sheol*, he cried unto the Lord, who heard him. Ver. 2. When taken from this perilous

he would, after all his exertions, be naturally exhausted, and likely placed in the hold or of the vessel, where he continued for three days and three nights, till the storm subsided, which probably be about thirty-six hours, the day, and part of two others, was safely landed by this vessel, distinguishing name, mark, or as a whale.\* Thus we have ships under the name of fishes, Dolphin, St. Iulus, the Sea-horse, &c. At this, Jonah could not mean to say, he had been in the belly, or the bottom of such a Hell as our Calvinist brethren vocate; nor, that from thence he had come to God. Jonah's Hell consisted of salt water, waves running mountain-high; not of fire and brimstone. Related of Hercules, that Neptune sent a dog against him, that the dog bit him, and that he remained in the dog's belly uninjured for three days. Perhaps, is only another edition of the preservation of Jonah by the dog. At the same point of view we may conceive the circumstance which is related of Orpheus, the musician and poet of Greece, who, in escaping from the murderous hands of some mariners, jumped into the vessel where he was, upon the back of a dolphin that was close by it, having been charmed by his music, and was thus brought him safe on shore."—Pp. 495—

Lecturer considers *Hades* to be synonymous with *Sheol*, but he does not satisfactorily explain our use of this term in the parables of Jesus and Lazarus, to signify a place of torment. He seems to us to be misled in this part of his inquiry into the system as a materialist, which, however, he frankly avows, asserting in the most unqualified manner, (pp. 36, 566,) that "neither Moses nor the prophets were authorized to make any communications respecting the future life!" We cannot subscribe to this hypothesis, and if we could, (so long as we are human minds constituted as we are,) we doubt whether we should be disposed to admit that the Old Testament contains a Divine Revelation. *Gehenna*, rendered *Hell* in the New Testament, Mr. Scott says, "this is not a Greek word, but is

compounded of *γη* (*ge*), land, and *hinnom*, a proper name; in order to make it correspond as nearly as possible to the Hebrew for the valley of Hinnom; called by Joshua, (chap. xv. 8,) 'the valley of the son of Hinnom,' who assigns its situation near Jerusalem, to the south east. It was the place where the idolatrous Jews anciently celebrated the horrible rite of burning their children in sacrifice to Moloch, an idol of the Ammonites: a fire was continually kept there for this and other idolatrous purposes. To put a stop to such an unnatural and detestable practice, Josiah, about six hundred years before Christ, defiled or profaned the place, by filling it with human bones, as we learn from 2 Kings xxiii. 10—14. It was afterwards the custom to carry out the dead carcasses of animals, the filth and offal of the city, into this valley; in order to consume this nauseous assemblage a fire was kept continually burning. Jeremiah informs us, (chap. vii. 32, 33,) that it became also the common burying-place for the poor inhabitants of Jerusalem, who could not afford the expense of tombs or of embalming. Here also were burned the bodies of those criminals who were denied burial: and, indeed, some are said to have been there burned alive.† The Pharisees, whose opinions concerning the state of the dead were chiefly adopted from the Heathens, and certainly not from Moses and the prophets, had been long accustomed to designate the future punishment of those whom they considered to be wicked, by the name of this horrible place: horrible it really was, whether we consider the shocking inhumanity in which the first fire originated, or the loathsome disgustfulness which occasioned the second."—Pp. 566, 567.

In quoting and explaining Matt. x. 28, (*Fear not them which kill the body, and are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell*;) and the parallel place, Luke xii. 4, 5, the Lecturer does not attempt to reconcile his previously avowed materialism to these seemingly strong assertions of a substance that survives the body: his comment is in our view unsatisfactory, though

See Fragments to Calmet's Dictionary, No. cxliv. p. 103."

\* "That the valley of Gehinnom was a place of sepulture, may be proved by reference to various authorities, Heathen, Jewish and Christian. Clarke's Travels, Vol. IV. p. 353, note."

† "See Lowth's Isaiah, notes."

we are not certain that we understand it.

“ Our Lord here clearly designates the future punishment to be inflicted on those who do not fear God, by a metaphorical allusion to this mode of punishing criminals. It was a human, not a divine sentence ; it was temporal in its nature and origin ; a reference to it, therefore, could not be understood as intending to convey the idea that the future punishment of those who did not fear God would be eternal, like the Hell of the Assembly's Catechism ; nor did he hint, in the most distant way, that the sentence to which he alluded, was an association with the Devil and his angels.”—Pp. 575, 576.

Lecture XXIII. is from Isaiah xlv. 7, and the design of it is expressed in the following comment upon the text :

“ The prophet here rejects, from Jehovah himself, the idea of an evil being, the cause of evil and misery of any kind to the human race, and asserts from Him, that He alone is supreme and omnipotent ; that, besides Him, there is no powerful, omnipresent being, no universal principle of action, no source of good, no author of evil to any of his rational creatures : ‘ I, JEHOVAH, am the author of all these things.’ ”—P. 591.

In this Lecture, Mr. Scott considers the question, “ Whether the rejection of the Devil out of the Christian system, will not remove a salutary check from the minds of men, by inducing them to cast off not merely the fear of him, but also the restraints of religion and the fear of God.”

“ To this it may be briefly replied, that the principle of fear is not the principle of obedience which is recommended in the Christian Scriptures. They who believe a Devil to be necessary to keep men in the fear of God, and render them submissive to the Divine will, compare the kind and benevolent Father of mankind to a slave-holder, and themselves to slaves, requiring a slave-driver, the Devil, to be continually following them with his instrument of punishment, lest their fears should relax, and they become inattentive to the task allotted them. Is it, then, my brethren, the Devil who keeps you honest ? Are the commands of God insufficient for this purpose ? When you have a fair opportunity of defrauding others without detection, is it the Devil who steps in and prevents you ? When you are going to tell a wilful, deliberate falsehood, to serve some vile, base end,

does the Devil present himself to you, shaking his instrument of flagellation at you, restrain you, and instantly make you speak the truth contrary to your intention ? When you are about to defame others or to injure them, by any means, in their reputation and character, are you induced to desist by the Devil threatening to burn your tongue with fire and brimstone ? When you are about to commit a crime, or to indulge in any vice, are you prevented by the fear of the Devil coming and carrying you off with him into his infernal dominions ? If such be the nature of the motives which influence your conduct, you are the worshipers of the Devil and not of God, whose authority with you is perfectly nugatory ; it is the Devil who is all-sufficient with you. Your principles of obedience are not gospel principles ; for the Christian Scriptures command us to honour, serve and obey God from a principle of love, and not from a slavish fear or dread.”—Pp. 597, 598.

The XXIVth and last Lecture is upon Future Punishment, which the author maintains will be temporary and remedial. Here again he opposes “ the Heathenish notion,” (as he freely calls it,) “ of there being a principle in man which is naturally immortal.” This description of a tenet held by the majority of the wise as well as the vulgar of all sects in all ages, is perhaps not to be censured in a work professedly polemical ; but we would suggest whether it be quite correct or altogether candid to say, as the Lecturer says, p. 627, that “ the doctrine of a continuation of being at death, by one part of the human frame being immortal, is in *opposition* to the teachings of Christ and his Apostles, and must, therefore, be *anti-christian*” ?—The practical reflections which conclude the Lecture are truly excellent. Mr. Scott closes with an exposition of his design in taking up such a subject and defending so unpopular an hypothesis, and with a solemn appeal to the understanding and conscience of his audience.

We have said nearly all that we intended upon this work. The reader will have seen that we consider it highly creditable to the talents, industry and moral courage and Christian faithfulness of the preacher. It contains a mass of information, taken from the best authorities, on every

to which it relates ; and may be added as a text-book on the subject of Demonology. The author's care to leave out nothing important in any part of the inquiry has caused the volume to swell to a great bulk : of course limits the number of persons, but it makes the work more accessible to such as have leisure and inclination to study it throughout.

Our sincere respect for the author has not restrained us from stating our objections to his argument ; and still, we are sure, take it in good faith if we say further that there are many epithets and descriptions in the work which appear to us to be wanting in gravity and even in charity. We refer generally to the epithets "evil-Believers," "Devil's Advocate," and the like ; to the phrase (p. 18) "head of the Holy Alliance ;" the remark (p. 241), that the Devil "is not either a native or foreigner" to the fractional division of the region of Devils (p. 346) which procured a semi-profane nickname for a certain dignitary of the Church, his only distinction with posterity ; to the appeal to the multitude (p. 101) on their not liking to be addressed in "bad terms" with the Devil ; but particularly to the adoption, by quotation (Note, p. 261) of Mr. Wakefield's unworthy exclamation on a sermon of Archbishop Secker's, "So are the wretched criticisms of reason and superstition put to shame !" The author has prefixed to the volume a table of the texts preached on, and an Index of those explained and referred to, but not an Index of facts, which we have experienced want of, and which in so large a volume comprising so much miscellaneous matter, is almost indispensable.

III.—*A Christmas Present for Young Persons: containing Poetical Allusions to our Saviour's Life and Sufferings; a Brief History of his Mission; and an Account of the Origin and Observance of Christmas-Day.* 12mo. pp. 40. Hunter. 1s. 1823.

THE little book here presented to the public does not display any great elegance of ornament which is

to be met with in Mr. Ackerman's "*Forget me not*," or Mr. Relfe's tastefully decorated "*Friendship's Offering*." Its claims to notice are of a far more humble and unpretending character ; and while other productions of the season are calculated for display in the drawing-room, this is recommended as a companion for the young in their more serious moments, and as a means of fixing their attention upon more important subjects.

The first division of the book is written in poetry : the remaining two are in prose. The prose parts "consist almost entirely of extracts." The former of these contains a brief chronological sketch of the mission of Jesus ; the dates, as we are informed in a note, being entirely adopted from Dr. Carpenter's valuable "*Introduction to the Geography of the New Testament*." This we think will be of considerable use in furnishing the juvenile reader with an intelligible account of the life of Jesus, by laying before him the events recorded in the different gospels in a regular and unbroken connexion. The extracts from Scripture are so numerous in this part of the book, that it may be considered as the language of the New Testament merely, with the addition of dates.

The "account of Christmas-day," appears to be compiled chiefly from Rees's Cyclopædia. It concludes with a copious extract, in which the arguments for and against the religious observance of this day are fairly though concisely stated.

But the "Poetical Allusions to our Saviour's Life and Sufferings," form the most important part of this little "Present." These are classed under the following heads : "The birth of Jesus.—The goodness of God in sending a Saviour, and the permanence of his reign.—The baptism of Jesus.—The Beatitudes.—The hatred of the Jews and the conduct of the Apostles.—The death and resurrection of Jesus.—The Saviour's patience and resignation.—The ascension of Jesus, and his second coming.—The blessings of our Saviour's Mission designed to be universal."—And, lastly, "The obligation of Christians to imitate and obey their Lord and Master."

The following passage, (p. 15,) will at once give the reader an idea of the general character of the poetry, and serve as the foundation for a remark.

“ Ah! why do war and bloodshed rage ;  
 And men with fellow-men engage,  
     In an eternal strife ?  
 When not the wolf that roams the plain  
 With kindred blood its teeth will stain,  
     Or take its fellow's life !  
 But man, more savage than the beast,  
 Still glories in the human feast,  
     And wields the blood-stained sword ;  
 Still triumphs in the trumpet's blast,  
 Sighs when the vengeful fight is past,  
     And union is restored.  
 Blessed are those the strife who stay,  
 And drive the demon War away,  
     And bid the tumult cease !  
 They are the favourite sons of heaven ;  
 To them the glorious prize is given  
     Of everlasting peace !”

These verses are intended as a paraphrase on Matt. v. 9, “ Blessed are the peacemakers ; for they shall be called the children of God.” The turn given to this passage in the above lines is well calculated for poetical effect, and for this reason it seems to have been adopted by our author. But it appears to us that the spirit of the passage would have been more nearly preserved, if the words of our Lord had been taken in a more restricted sense, and applied only to the circumstances of private and domestic life. Here, too, we may remark, that if the word *happy* had been uniformly adopted in the Beatitudes, as it sometimes is, instead of *blessed*, correctness and consistency would have been preserved, while the character of the poetry would have remained uninjured. These observations, it is hoped, will not be deemed fastidious and hypercritical. They are well intended, and, we have no doubt, will be taken in good part.

If this little book should come to a second edition, we would recommend the author to give it a more general character. By the addition of a poetical version of some of the most interesting of our Lord's parables, and select passages from such of his discourses as are best calculated to arrest and fix the attention of the youthful mind, it might be made to assume a still more attractive dress than it already wears ; and, under this new form, we feel no hesitation

in stating it as our opinion, that it would soon find its way into general circulation, and become one of the most useful little works for Sunday-schools and Christian families which we recollect ever to have met with. These hints are by no means intended to depreciate its character in the shape which it now assumes, which, as “ A Christmas Present for Young Persons,” we can recommend with the greatest sincerity and confidence to our readers.

O. P. Q.

ART. IV.—*The Apostle John an Unitarian. A Letter to the Rev. C. J. Blomfield, D. D., Rector of St. Botolph's, Bishopsgate, and Archdeacon of Colchester, occasioned by his “ Five Lectures on the Gospel of St. John as bearing Testimony to the Divinity of our Saviour.”* By W. J. Fox. 12mo. pp. 50. Fox and Co.; Hunter and Eaton. 1823.

DR. BLOMFIELD has great reputation as a Greek scholar, but judging by the extracts from his Lectures that are given in this little tract, he is not likely to obtain much theological fame. Mr. Fox's answer to his arguments is complete. So we think, and nothing would give us more satisfaction than to hear that the Doctor proposes to shew that our judgment is wrong.

Controversy is in general of less value on account of its vagueness and generality. Where disputants are fixed



to one point, the result is more likely to be favourable to truth. The Arch-deacon has chosen a narrow arena for the display of his polemical power and dexterity, and his opponent keeps strictly within the lists. We do not pretend to be impartial in the contest, but laying aside prejudice as far as we can, we feel authorized to pronounce, that the issue is decidedly favourable to Unitarianism.

The "Letter" is highly honourable to Mr. Fox, on account not only of the logical ability which it eminently displays, but also of the good temper in which it is written, there being no one phrase in it that the least friendly reader can object to on the ground of uncharitableness.

In the investigation of particular texts the Letter-writer is successful, but the general remarks towards the end are particularly valuable. There is a force in them which we see not how any candid inquirer can resist. Besides these, Mr. Fox has given (pp. 44—46) a table of propositions, supported by references to the Gospel of John, which justify the title of his Letter and prove the Apostle to have been an Unitarian.

ART. V.—*The Scriptural Meaning of the Title "Saviour" as applied to our Lord: a Sermon preached at Glasgow, July 28, 1822, at the Annual Meeting of the Scottish Unitarian Association.* By James Yates, M.A. F.L.S. Member of the Geological Society, one of the Ministers of the New Meeting-House, Birmingham. 8vo. pp. 46. Eaton. 2s. 1823.

**T**HIS is a very able discourse; somewhat too critical perhaps for an unlearned auditory, but well deserving serious study in the closet. It has too the recommendation, rarely found in a Sermon, of some novelty, being the exposition (and it is a judicious and clear exposition) of a peculiar theory. The author will best explain his own design:

"The prosecution of this inquiry will lead you, I apprehend, to consider the term '*Salvation*' as denoting in its most common scriptural sense, deliverance, not from eternal misery in the next world, but from guilt, ignorance and wretched-

ness in this; and, when you acknowledge Jesus as your SAVIOUR, to regard him as preserving you, not (according to the immediate reference and genuine force of that title) from damnation in the life to come, but from the principles and practices of '*this present evil world*.' It is true, that all Christians, who shall attain to the bliss and glory of the heavenly state, will ascribe this deliverance, no less than the other, to the influence of their Christian faith; and, since the cultivation of Christian virtues here is the direct and appointed method of procuring unspeakable happiness hereafter, the acknowledgment of Jesus Christ as our deliverer from spiritual darkness and corruption, implies an acknowledgment, that he is also our deliverer from shame and wretchedness in the life to come. It nevertheless appears evident,—and I hope to prove it to the satisfaction of candid and impartial minds,—that the terms under consideration are not most commonly used with any immediate reference to the effects of the gospel upon our condition after death; but that they are used, except in comparatively rare instances, to describe its beneficial operation during the present life; and I advance this interpretation with the greater confidence, because I am supported in it by the authority of some critics, held in high estimation by Christians of every sect; and especially by the authority of Dr. Henry Hammond, who gives place to none in long-established reputation for learning, diligence, accuracy and fidelity; and who, in his Commentary upon the New Testament, maintains in its fullest extent the view of the subject, which it is my design to lay before you."\*—Pp. 6, 7.

We think that Mr. J. Yates has

\* "See especially his Note on Luke xiii. 23: '*Are there few that he saved?*' He shews the import of this question to be, '*Is the number small of those who embrace the Gospel?*' He has also long and instructive notes, in support of the same views, on Rom. x. 1, and xiii. 11. Le Clerc, in his Additional Notes to Hammond, follows the same principle of interpretation; which is also adopted by Dr. John Taylor (see his Key to the Apostolic Writings, § 93, 94); by Mr. Kenrick, in his '*Exposition of the Historical Books of the New Testament*;' by Mr. Belsham, in his valuable work, recently published, on the Epistles of St. Paul; and by the late Mr. Buckminster, of Boston, N. America, in his excellent Sermons, No. 18, on Eph. ii. 5."

made good his general proposition ; greater consideration than has been whether its application in every instance be just and whether more might not have been usefully said of the exceptions to the rule, may admit of inquiry. The subject is entitled to

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## POETRY.

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### EPIGRAM, BY SENECA, IN EXILE.\*

#### *De Corsica.*

Barbara præruptis insula est Corsica saxis  
 Horrida desertis undique vasta locis ;  
 Non poma Autumnis, segetes non educat Æstas,  
 Canaque Palladio munere bruma caret ;  
 Umbrarum nullo Ver est lætabile fœtis,  
 Nullaque in infausto nascitur herba solo ;  
 Non panis, non haustus aquæ, non ultimus ignis ;  
 Hic sola hæc dux sunt, Exsul et Exilium.

---

#### *Translation.*

The rude bleak rocks that guard this Isle express  
 The savage prospect of its nakedness,—  
 A Desert all around ;  
 No golden fruit the mellow Autumn flings  
 Upon the fertile ground ;—  
 No rip'ning crops the smiling Summer brings,  
 No Winter-olive grows,— (“Palladio munere”)  
 No where Spring spreads around her leafy wings,  
 Her Zephyr never blows ;—  
 No verdure blooms within this hapless Isle  
 'Neath show'r and sunshine born ;—  
 No flowers,—no crystal streams,—no Funeral pile  
 Around which friends may mourn ;—  
 Ah here ! from all Man's sweet Society apart,  
 But these exist,—*Sad Exile and a Banished Heart.*

R. B.

*Alnwick.*

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\* Of the eight Epigrams,—“Hæc in schædis Pythæanis *palam* Senecæ adscribuntur,” in the folio edition, this is one, and “De Temporum Mutabilitate,” inserted and paraphrased in the Repository for August, p. 479, is another. The latter being there erroneously stated to be a passage in one of Seneca's Tragedies.

What a striking illustration this Epigram presents of the influence of Exile, in acerbating the mind, even of a great man ! Barren, however, as Corsica may be, it gave birth to another, and more celebrated exile—Napoleon.

To find such men as Seneca and Napoleon, as well as some of the most distinguished of our own countrymen pining in exile, while it may cause us to heave a sigh for the weakness of human nature, should teach us how to prize the blessings of society and liberty.

R. D.

## OBITUARY.

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1823. July 20, at *Dundee, Scotland*, of a short illness, DAVID HUGHS, for many years a member of the Unitarian church in that place. He was a member of the first Unitarian church established in Scotland, by Mr. Christie, of Montrose; and also the first who joined Mr. Palmer in Dundee, where he gave zealous and effectual support to that gentleman, in his endeavours to establish a Unitarian church in that place.

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August 28, at *Bridport*, the Rev. MATTHEW ANSTIS. A few particulars, which have been ascertained respecting the life of one who was known to many readers of the *Monthly Repository*, and a brief notice of his worth of character, will, perhaps, not be thought unsuitable for insertion here. Mr. Anstis was born at St. Germans, in Cornwall, Feb. 27, 1740. A near relative gives the following account of his early history: "You are aware that his situation in the country, in early life, prevented him from having the benefit of a classical education, and it was not until about the 17th year of his age that he entered upon a course of study with the Rev. Thomas Morgan, the Dissenting minister at Liskeard, preparatory to his going to the Academy at Carmarthen, where I find he was in the years 1762 and 1763, under the tuition of the Rev. James Thomas. Here he formed an acquaintance with Mr. David Jones, late of Newberry, and corresponded with this gentleman till his death a few years ago; he also corresponded with his tutor for some years. I think he must have left the Academy about the year 1765, and gone to serve the Dissenting Meeting-house at Falmouth: but as his religious views did not accord with the general tone of his congregation, and as he was not inclined to conceal what he believed, he did not long remain there, but in the year 1766 went to Colyton, in Devonshire, where he preached for a short time, not, I think, more than a year, and kept a school. I hardly know when he first went to Bridport, but I think it must have been about the year 1767." For a few years after he became a resident in Bridport, Mr. Anstis performed the duties of the pastoral office to a small society of Dissenters at a village in the vicinity. He was induced, however, by what particular circumstances does not appear, after a time to devote his attention to the education of youth, and till

within some years of his death, conducted a large boarding and day-school. In this capacity he gained the gratitude of many excellent persons, who considered themselves under great obligations to him for the ability and faithfulness with which he discharged the duties of his station. The respected subject of this notice was remarkable for a quickness of susceptibility, which, while it sometimes evinced itself in a transient irritability of temper, rendered him habitually alive to every call of duty, and disposed him to take a deep interest in the welfare of all who had claims upon him. His readiness to sympathize with suffering, his lively concern for the welfare of mankind, especially as identified with the progress of truth and liberty, and his liberality, amounting at times to profusion, in pecuniary contributions, whether for the aid of individuals or for public purposes, will not soon be forgotten by those who had the best opportunities of estimating his character. In rather early life Mr. Anstis adopted the Unitarian system, and was an avowed believer in "One God and one Mediator between God and men, the *man* Christ Jesus," at a time when the great majority of Unitarians in the West of England still held Arian opinions respecting the person of Christ. Although he withdrew from the charge of a congregation, he still occasionally preached, and never relaxed in his zeal for the diffusion of pure Christianity. The writer of this knew Mr. Anstis only after the burden of fourscore years had impaired his energies, and is therefore not competent to speak of what he was in the full vigour of life. It was pleasing, however, to observe that amidst bodily and mental infirmities, he never ceased to realize the full assurance of faith in the One True God, the God and Father of our Lord Jesus Christ, and that this faith enabled the sufferer to express his firm conviction, in the sublime and beautiful sentiment of the venerable Lindsey, that "all things are from God, and for good to all."

W. B. G.

[Mr. Anstis was a liberal contributor to various Unitarian charities, under the signature of *Senex Cornubiensis*. He held a peculiar opinion with regard to the Lord's Supper, which he asserted and defended in several volumes of the *Monthly Repository*, in papers signed P. K. The reader is referred to Vol. III. p. 495, and Vol. X. pp. 571 and 749. There is

also a paper of his, "on the Judgment of the World by Jesus Christ," Vol. III. p. 39, to which his intimate friend, the late Mr. Howe, of Bridport, replied in the same volume, pp. 563 and 605.]

Oct. 1, at Key, *West Thomson's Island, West Indies*, Lieutenant STEPHEN ROGERS, of the American Marine Corps, the sixth and only surviving son of the venerable William Rogers, D. D., of Philadelphia. He was carried off in the 24th year of his age by the yellow fever, and which he is supposed to have caught by attendance upon the sick; so that he fell a sacrifice to his humanity! He appears to have been an amiable and interesting youth, possessing all those qualities which endear the child to the parental heart. In 1818, he graduated at Brown University, Providence, Rhode Island, and subsequently at Nassau College, New Jersey. At both of these literary institutions his talents and attainments ensured to him academical distinction. Having entered the navy of the *United States*, he was acting under Commodore Porter, the object of whose commission was, with his squadron, to scour the seas of those pirates by which they had been long infested. A favourite with his superior officers, he would have risen to eminence in the service of his beloved country. But these flattering prospects have been terminated by a premature dissolution. Mysterious Ruler—so it *hath seemed good in thy sight!* His excellent parents, and three sorrowing sisters, whose loss is irreparable, have drunk too deeply into the spirit of *the glorious gospel of the blessed God*, not to bow submissively to the will of heaven. In the eye of Christian faith, and beneath the beamings of Christian hope, these distressing bereavements are "only so much taken from the enjoyment of *time* to enrich the prospect of *eternity!*"

J. E.

November 7, at *Bury, Lancashire*, in the 83rd year of his age, Mr. ABRAM WOOD, ironmonger, of this place. He was the son of a respectable farmer, a truly conscientious and pious man, and was born at Stubbins, about four miles distant. In the early part of his life Mr. Wood lived in London. He afterwards opened a shop as an ironmonger in Sheffield, whence, more than forty years ago, he removed to this town, where he has continued in the same line of business ever since. Mr. Wood was possessed of a very strong, intelligent, comprehensive and penetrating mind. Few persons have a greater knowledge of the human heart

than he had; or could more easily and thoroughly see into the real character and intentions of men. He was distinguished for a love of order, and executed any little mechanical work, of which he was very fond, with peculiar neatness. He had an exquisite relish for poetry, and was no mean judge of painting; and had he applied his attention to it, it is believed, by some who were acquainted with him, that he would have been no mean proficient in this charming art. This opinion is formed from a portrait of the Musical Coal Man, which he executed during his residence in the metropolis. As a tradesman, Mr. Wood's punctuality, prudence and industry were exemplary; which, together with the urbanity of his manners, and his cheerful accommodating temper, rendered him very successful. In social intercourse he was a delightful companion; the life of every friendly circle in which he appeared. He had a rich fund of anecdotes, which he used to relate with great propriety and charm; sometimes with the most pertinent effect; he often benefited while he pleased, "and laughing could instruct." He was also, though peculiarly unpretending in his religious professions, a sincere and pious Christian; whilst he lived in London, he attended upon the ministrations of the Rev. Francis Spilsbury and the Rev. Hugh Farmer. For their memory he ever retained the utmost reverence, and used often to express his thankfulness to Providence, which had so disposed his lot, as to permit him to enjoy the ministry of two such men; from which he had, as was very evident through all his succeeding life, derived the most important and lasting benefit. He was also a frequent, if not quite a regular, attendant on the evening lectures of the Rev. Dr. Fordyce, at Monkwell Street. While at Sheffield he attended at the Upper Chapel, upon the valuable ministerial services of the Rev. Messrs. Evans and Dickenson,\* a

\* Mr. Dickenson the writer of this article never knew; but he has often heard him spoken of in the highest terms by those who did know him, both as a man and a preacher. Mr. Evans was one of the first friends of the writer's ministerial life; and a better Christian, or a more judicious divine, he has never known! He was, indeed, a scribe well instructed to the kingdom of God; and of him it may, with the greatest justice, be said,

"He shewed the path to heaven, and led the way."

The writer would have felt uneasy if he

stance which he often spoke of the warmest gratitude and pleasure. Long as ever the state of his health permitted, he was a constant and plenary attendant on the public exercises of religion. He felt a very warm interest in the welfare of the religious society to which he belonged, and took peculiar pleasure in superintending and directing any work that was to be done at the chapel, a task that was always aided him by his fellow-worshippers. Though his catholicism was unbounded, he loved, as he was loved by most, men of all parties and denominations; he was a firm Dissenter and a steady, consistent Unitarian, using that term in a broad, legitimate sense, i. e. as commanding all who pray to God the Father only, through Jesus Christ our Lord. Mr. Wood married Miss Jackson, of Glasgow, one of the best of women, and to whom he was always a most kind and affectionate husband. He was particularly distinguished by the tender attention which she laboured for many years, in the latter part of her life. She died about seven years ago. By her he had three sons, who survive him, and by whom his father's memory will be ever held in remembrance.

By the wise and judicious treatment of them he adopted, by making himself their companion and friend, he directed his intercourse with them to their mutual benefit, their home desirable and happy, formed them to usefulness and respectability. As Mr. Wood's life had been pure, useful and pious, his death, which might be expected, was attended by peace which marks the end of the life of a good and upright man. One circum-

stance deserves particular notice; after he found himself, from the infirmities of age, incapable of attending much to business, he spent a very considerable portion of his time in the perusal of the Scriptures, and, in a peculiarly neat and legible hand, transcribing, in well-arranged and orderly sections, those passages which most struck him. This practice, as he observed to the writer of this account, he found of great service to him under the weakness with which the approach of mortality was attended. "I cannot now reason much," said he, "but different passages of Scripture are often occurring to my mind, and afford me suitable and unspeakable consolation." He could look up to his heavenly Father, and say,

"When nature sinks and spirits droop,  
Thy promises of grace  
Are pillars to support my hope,  
And there I write thy praise."

Thus lived and thus died this excellent man! By his decease many persons have been deprived of an esteemed acquaintance; some of a valuable beloved relative; the Christian society to which he belonged of a consistent, greatly-respected, and its oldest member; and what is of greater moment still, the world has lost an honest man. But the day is coming when they shall see him again! May all who knew and respected him imitate his virtues; that their latter end may be like his. And when they shall have accomplished their appointed course of duty and trial, may they, like him, have only to wait for their reward, from the Captain of their salvation.

W. A.

Bury, November 22, 1823.

It is not paid this feeble tribute of grateful respect to the memory of this good man. It is, also, to be excused if he uses the present as an opportunity to express his wishes for the prosperity and happiness of the religious society assembling at the Upper Chapel, Sheffield, and for the abundant success of the labours of the present excellent minister. From the fathers of the present members of the society, perhaps from some few present surviving members themselves, he received the most kind and friendly attention, during his residence in their neighbourhood in early life; and while memory permits, the recollection of the many delightful hours he has passed among them, in the house of God and the enjoyment of private social intercourse, will ever be dear; while his heart can breathe forth, its most fervent wishes will be directed for the welfare of that society.

On November 13, in his 66th year, Mr. CHARLES TAYLOR, late of *Halton Garden, London*. He was for many years the Editor and Principal Contributor of the *Literary Panorama*. He distinguished himself in the Baptist Controversy, by publishing "*Facts and Evidences on the Subject of Baptism*." The public are indebted to him for a new and improved edition of Dr. Wells's useful book on *Scripture Geography*. But his most valuable work is *Calmet's Dictionary*, which he published with *Facts and Illustrations*, &c. It is thought that the labour of getting a fourth and much-improved edition of that work through the press hastened his dissolution.

— 17, at *Almondale*, in *Scotland*, in his 75th year, the Right Hon. THOMAS LORD ERSKINE. (Of this distinguished advocate and friend of Liberty, we shall



probably communicate some further account hereafter.)

Nov. 18, at *Bristol*, aged 64, after a short illness, the Rev. SAMUEL LOWELL, upwards of twenty-four years minister of the Independent Chapel in Bridge Street, of that city. He possessed respectable talents and enjoyed considerable reputation as a preacher. He was generally supposed to belong to that large class of Christians who are called Moderate Calvinists. He was formerly minister of a congregation of that faith at Woodbridge, in Suffolk. Whilst there he published, in 1794, "Two Sermons," entitled, "The Mystery of Providence and Grace, and The Sins of Britain," and, in 1795, a Sermon against "Superstition," "Suggested by the late Consecration of Colours in various Parts of this Kingdom." The free sentiments contained in the latter were far from pleasing to some of the author's religious connexions. About the time of his leaving Woodbridge for Bristol, Mr. Lowell published an 8vo. volume of Sermons, which have been praised for their moderation, good sense, and easy composition.

— 29, aged 26 years, ANN, wife of James HILL, Esq., *W'isbeach*.

Dec. 19, at *W'isbeach*, Mrs. FARDELL, wife of Mr. Fardell, Leather Merchant. She was present at Mrs. Hill's Funeral Sermon apparently in good health, and on the second Sunday after, she was herself

consigned to the narrow house. The occasion was improved by a discourse from our Lord's words,—“Therefore be ye also ready.”

Dec. 7, at *Bridport*, JOSEPH GUNDET, Esq., aged 73. The subject of this notice passed through life in the modest discharge of its various duties, and experienced few of those vicissitudes which furnish matter for interesting biography. In every relation of domestic and commercial life, he secured the affection and esteem of those who knew him, by his unpretending excellence of character. As a member of religious society, his firm attachment to Unitarian principles, his readiness to aid in promoting their diffusion, and his exemplary regularity in attending the worship of God, demand particular notice. Till within a fortnight of his death, he ceased not to occupy his place in the house “where prayer is wont to be made,” although for many months the infirmities of age pressed so heavily upon him, that nothing but a deep conviction of the importance of the service could have sustained him in the performance of it. His family and friends treasure up the recollection of his various excellencies with pensive pleasure, and are encouraged to hope that he was in some good measure qualified, by humble piety and sterling virtue, for admission to the society of the blessed in the life to come.

W. B. G.

## INTELLIGENCE.

### DOMESTIC.

#### *Unitarian Chapel in the Potteries.*

THE above Chapel was opened for public worship on Wednesday, November 19. The introductory part of the morning service was conducted by the Rev. H. Hutton, of Birmingham, and the Rev. J. H. Bransby, of Dudley, after which, the Rev. R. Aspland preached an appropriate sermon from Acts xxiv. 14—16. The discourse was, an Apology for the Professors of Unitarianism, the topics of which were suggested by the language and conduct of the Apostle of the Gentiles. After the service, the ministers and other friends, who favoured us with their presence, sat down to an economical dinner, Mr. Aspland in the Chair. When the cloth was withdrawn, a succession of sentiments and names were given from the Chair, connected with the cause of truth, virtue and liberty, which called

forth from individuals present a series of interesting speeches, some of which furnished the company with most gratifying information as to the progress of that righteous cause in this and in other parts of the world. The pervading spirit of the meeting, seemed to be one of satisfaction and delight, not unmingled with wonder at the new and pleasing situation in which they were placed, that being the first meeting of the kind ever held in this important and populous district. In the evening, the Rev. J. Yates delivered a discourse on the Superior Obligations to Virtuous Conduct arising from the Superior Purity of Unitarian Principles. On the following evening, a sermon was preached at Newcastle, distant from Hauley about two miles, by the Rev. J. H. Bransby, on the Advantages of Public Worship; and, on the following Sunday, Mr. Aspland preached again at Hauley twice. The services were well attended, and the collection liberal,

amounting to about £35. The event here recorded, is one to which the friends of truth must advert with the most lively interest. A very few years ago the profession of Unitarian principles, in a population of 50,000 souls, was confined to one or two individuals. In the chapel now erected upwards of seventy persons and families have taken sittings, and an opportunity will be afforded to many an one of hearing and judging for himself. What has already been done lays a foundation for gratitude and hope, and furnishes a claim to the liberality of the Unitarian public, which, we trust, for the sake of truth and piety, will not pass unregarded.

N. J.

hundred men. The late clergyman of this parish, was what Bishop Watson called "an esteemed Socinian;" the present is an avowed Orthodox minister. The father of the child recommended to the Divine blessing on this occasion, was for many years in the East Indies, where he had ample opportunities of witnessing the debasing influence of heathen idolatry; his attention has been lately directed to Unitarianism, and being convinced of its truth, he is laudably anxious to hold fast the purest religion, in its purest form. Judicious Unitarian Tracts are much required for this place, and for many others in the West of Scotland.

B. M.

### *Quarterly Meeting, Manchester.*

THE Quarterly Meeting of Ministers, usually denominated Presbyterian, was held in Cross-street Chapel, Manchester, on Wednesday, December 24th. The devotional part of the service was conducted by the Rev. John Gaskell, of Dukinfield; and the Rev. John James Tayler, of Manchester, preached from Rom. i. 16. After service, the Annual Meeting of the Lancashire and Cheshire Unitarian Book and Tract Society took place in the Cross-street Chapel Room. The ministers of the Quarterly Meeting, and a few lay-gentlemen, afterwards dined together, and spent the day in a very friendly and agreeable manner.

### *Unitarianism in Ayrshire.*

(See p. 122.)

Two Sermons were preached on Friday the 7th of November, at Old Cumnock in Ayrshire, after the service of dedication, by Mr. Mardon, of Glasgow. The first discourse, from Matt. xviii. 3: "And Jesus called a little child unto him," &c. The evening discourse, on the want of Scriptural Evidence for the Doctrine of the Trinity, was listened to with profound attention, by more than a

THE "Lancashire and Cheshire Unitarian Missionary Society" has just published an interesting report of its proceedings. The Society has been in existence and operation little more than a year, and the following places have been already supplied, by their preachers, regularly or occasionally: Middleton, Swinton and Irlams, Astley, Leigh, Blackburn and the neighbourhood, Wigan, Oldham, Hollinwood and Todmorden. Two congregations, Park Lane and Hindley, were supplied by the Society, while they were without regular ministers. At several places, Sunday-schools have been established, two of which contain about one hundred scholars each. Some libraries have been also formed: and in one or two of the congregations class-meetings have been held for religious conversation and reading.

IN the Press, and to be published by subscription, a volume of Sermons, selected from the manuscripts of the late Rev. Dr. Hoog, Minister of the Abbey Church, Paisley. Some account of the excellent and learned author will be prefixed by Professor Mylne. To be neatly printed in 8vo. price 12s. boards.

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The letter of "An Original Subscriber, &c.," is put into the hands of the Editor of the work in question.

Several communications have been made to us on the subject of a late recantation of Unitarianism, but our sincere pity for the unhappy man whose name has been so indecently proclaimed by the Methodists to the world will not allow us to risqué the possibility of disturbing his last moments by exhibiting his true character.

We have received, through a bookseller, W. W.'s MS. volume. We have hitherto been able only to read a few passages, but the impression upon our mind is, that we shall be disposed to insert the Correspondence contained in it, in some successive Numbers of our next Volume.

We have received from our friend and correspondent, Professor Chenevière, of Geneva, an *Historical Account of the late Theological Disputes at Geneva*, which will appear in a Translation in the volume which will begin with the next Number.

In our next Number, the first of Vol. XIX., will be given an Engraved Portrait of RAMMOHUN ROY, the Hindoo Christian Reformer.

## ERRATUM.

P. 626, col. 2, line 35 from the bottom, for "exacted *by*," read "exacted *from*."



## A

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OF

## SUBJECTS AND SIGNATURES.

••• The Names and Signatures of *Correspondents* are distinguished by Small Capitals or Italics : as different Correspondents have often adopted the same signature, some ambiguity in the references will unavoidably arise ; but this is an inconvenience necessarily attached to anonymous communications.

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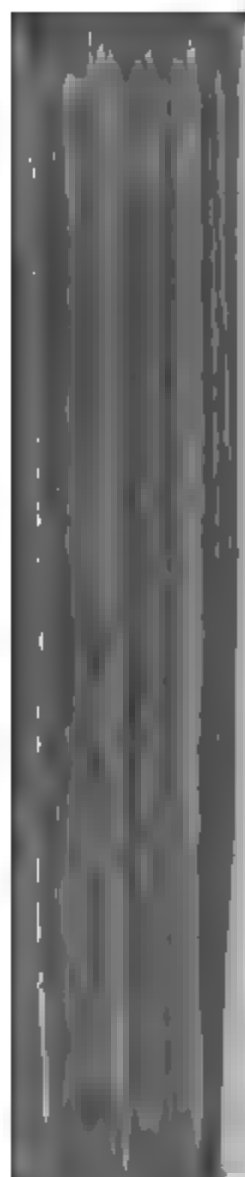
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